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DICTIONARY OF FOREIGN PHRASES  
AND CLASSICAL QUOTATIONS





# DICTIONARY OF FOREIGN PHRASES AND CLASSICAL QUOTATIONS

COMPRISING 14,000 IDIOMS, PROVERBS, MAXIMS  
MOTTOES, TECHNICAL WORDS AND TERMS, AND  
PRESS ALLUSIONS FROM THE WORKS OF THE  
GREAT WRITERS IN

|            |        |         |
|------------|--------|---------|
| LATIN      | FRENCH | ITALIAN |
| GREEK      | GERMAN | SPANISH |
| PORTUGUESE |        |         |

ALPHABETICALLY ARRANGED, WITH ENGLISH TRANSLATIONS  
AND EQUIVALENTS

EDITED WITH NOTES BY  
HUGH PERCY JONES, B.A.

NEW AND REVISED EDITION

EDINBURGH: JOHN GRANT  
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## PUBLISHERS' NOTE.

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IN presenting this New Dictionary to subscribers and the public, the publishers desire to draw attention to one important respect in which it differs from its predecessor, "Deacon's Dictionary of Foreign Phrases." Although the price of the present work is only about double that of the former, it contains nearly ten times as much information. It forms, in fact, the largest collection of Quotations, Proverbs, etc., which has hitherto been brought together in a single volume.



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# INTRODUCTION.

*"Omne tulit punctum, qui miscuit utile dulci,"*

IN an age when we are said to suffer from a superfluity of dictionaries of every kind, it may seem that an apology is required for the production of a New Dictionary of Foreign Quotations.

It is, therefore, necessary to explain that the present volume owes its existence to the extraordinary success of a book which, although far smaller both in size and design than the present work, had a somewhat similar aim. The book alluded to is "Deacon's Dictionary of Foreign Phrases," a little volume—now out of print—which was intended to assist those who, in these days when scarcely a single column of a newspaper is without a foreign phrase, find such a dictionary almost as much a necessity as a convenience.

That such a book was something more than the long-felt want of advertisement was amply proved by the fact that it speedily passed through several editions.

The success of "Deacon's Dictionary of Foreign Phrases" has encouraged the belief that there is room for a more ambitious work which, while preserving all the advantages of its predecessor, would, by the enlargement of its scope, deserve the approval of a wider circle of readers. It is true that the addi-



tion of innumerable quotations and the complete revision of the whole have left little resemblance in the present volume to the former one, but all that has been proved useful is carefully retained.

It is, perhaps, scarcely necessary to demonstrate to anyone who has the most superficial acquaintance with the English writers of to-day, whether they be those who address the public through the medium of the Press or of the bookseller, that it is becoming more and more common to seize upon some happy quotation from a foreign tongue in order, if not to point a moral, at least to adorn their tale. The writings of the Press constantly contain allusions and references which presuppose some knowledge of foreign languages and literature on the part of both the writer and reader. The same may be said of our public speakers. Although it has ceased to be a habit in the House of Commons for honourable members to denounce one another in a phrase borrowed from Lucan or Virgil, and although Prime Ministers do not now imitate the example of Walpole, and make guinea bets about the correctness of a quotation with leaders of the Opposition, still a happy phrase from the treasury of the classics is often found to be no mean ally in enforcing an argument.

Nowadays we are all citizens of Cosmopolis, and we do not hesitate to import a phrase, even if clothed in a strange dress, should it serve our purpose better than the more familiar words of our mother tongue. It might be thought by some that this borrowing from languages not our own is sometimes carried to excess. Still, the fact remains that very many phrases from foreign languages have become part of our own literary currency. For example, how common is the use of such Latin phrases as : *Deus ex machinâ* ; *Quantum mutatus ab illo* ; *Nolo episcopari* ; *Non possumus* ; *Pro bono publico* ; *Tempus fugit* ; *Qui bono ?* *De mortuis nil nisi bonum*, and countless others. Such French phrases as *Bon chien* *chasse de race* ; *Vogue la galère* ;

*Autres temps, autres mœurs ; Du sublime au ridicule ; Point d'argent, point de Suisse ;* Such Italian phrases as *Vedi Napoli e poi mori ; Se non è vero, è ben trovato ; Dolce far niente,* etc., etc

At the same time, while these and numerous other phrases are in common use, it must not be forgotten that a large number of the reading public—indeed, an ever-increasing multitude—are often in doubt as to the meaning of the commonest phrases of this kind. A great majority have never had the opportunity of cultivating any language other than their own, while, in the present day, technical education has very properly diverted the attention of many from the study of languages to what is of more immediate practical utility. Such people, when confronted by a quotation from a foreign language, may be tempted to exclaim with Berchoux, *Qui nous délivrera des Grecs et des Romains?* A confession of ignorance is always unpleasant, and it is for the convenience of those troubled ones that this book is primarily designed.

Nevertheless, it must not be thought that the object of this work is merely to help those to whom such common expressions as, shall we say? *Après moi le déluge*, or *Vox populi, vox Dei*, present difficulties. The intention has been rather to deserve to the full the motto which has been set at the head of these prefatory remarks. The collection and translation of common phrases is the contribution to the *utile* of the design. Let me now proceed to show how far an effort has been made to mingle the *dulce* of quotations, chosen for their beauty, with the *utile* of hackneyed expressions.

To the many phrases which, either because they are commonly employed by English writers, or because they are very familiar to those who are acquainted with the language from which such phrases are taken, have an obvious claim to inclusion, a large number of longer quotations has been added. These have been selected chiefly on the ground that they have

become "winged-words" in the languages whence they have sprung; that is to say, they are well-known to all who have an intimate knowledge of the literature of those languages. In some few cases passages have been selected on account of their own intrinsic merit, apart from any popularity they may have gained.

Furthermore, it is hoped that all lovers of proverbs will find in these pages an adequate number of those sententious sayings which, perhaps better than anything else, illustrate a nation's peculiar habit of thought. It will, doubtless, be interesting to many to find the same or a similar proverb possessed by many nations, a fact which may well be taken to confirm the good knight Don Quixote's view, that proverbs are true, being opinions extracted from the same experience. Wherever a proverb, or proverbialism, requires explanation, the literal translation has been given in brackets, while the explanation or English equivalent follows afterwards. The same plan has been pursued with many of the idiomatic phrases.

I will now deal with each section separately.

Paradoxical though it may seem, the Latin section has given the greatest difficulty, because quotations from that language are most frequent. For, in addition to the many **Latin.** Latin legal phrases which are in common use, there are an enormous number of short quotations which are, so to speak, shreds from the fabric of a well-known passage of a Latin author. These passages are so familiar to those who are themselves well versed in the literature of the Romans that a word or two quoted from them becomes a finger-post to the entire passage. But I fear that to the average man the information that *virginibus puerisque* is a quotation from Horace, or that *cacoëthes scribendi* are words of Juvenal, would not materially add to his respect for the genius of these writers. It may be given to a few, to apply a phrase of Horace, to recognise a poet even in his dismembered limbs, but such

people are, I imagine, in a minority. In these cases, therefore, the name of the author, from whom such a quotation has been taken, is sometimes omitted; but if the full passage is also familiar as a quotation, the full text will be found in the alphabetical order of its first letters, with the name of the author appended. Such an arrangement has, of course, disadvantages, but the advantages are equally obvious. If the long form alone of the quotation were given, it would necessitate the addition of very full indexes to enable the diligent inquirer to discover in what long passage the short quotation is buried, and he would then be left unaided to thresh out the meaning of the shorter phrase. Experience has shown that such indexes, however sufficient they may be for the man who has a good acquaintance with the foreign language quoted, are of little service to the man who has no such equipment. Moreover, we live in days when time means money, and few are disposed to spend time over the scrutiny of an index, when they can gain the same information with less labour.

The arrangement adopted has the further advantage of giving both the popular and the correct form of a quotation. Thus *Non ignara mali, miseris succurrere disco* will be also found in its popular, but incorrect, form of *Haud ignara mali*, etc. Sometimes, too, the popular sense given to brief excerpts from the Latin is different from the meaning of the original. For example, *Noli me tangere*, which is the Vulgate version of the risen Christ's "Touch me not!" addressed to the Magdalene, is now commonly used to indicate a threatening attitude. Again, Horace's *Vestigia nulla retrorsum* and Virgil's *O fortunatos nimium, sua si bona norint* are often applied in a way not meant by the poets. Consequently, the plan followed admits of giving the now generally accepted interpretation of these phrases without doing open violence to the authors of them.

When, however, the author's name has been attached to a quotation, every attention has been paid to the correctness of

both the Latin and the interpretation. In one case of a familiar passage, *Facilis descensus*, et seq., one line has been omitted, but this has been done in deference to a long-established custom and also to the fact that the line is rather a parenthesis than an integral part of the sentence.

It may be noted that, while many of the more popular law maxims are included in this section, several which often find a place in dictionaries of phrases have been omitted. This has been done because a large number of such phrases are of no interest to the general public, while their meaning is not infrequently so obscure as to require one learned in the law to explain them. Even lawyers themselves, unless rumour lies, have been known to hold serious, not to say costly, differences of opinion upon the subject.

I fear that some people, on seeing that more than fifty pages of this book are devoted to Greek quotations, will be inclined to exclaim: *Que diable allait-il faire dans cette Greek.* galère? Greek has, unfortunately, ceased to be popular as a subject for study. "What is the use of Greek?"—a question often put to long-suffering pedagogues by their charges—is now more often heard from the lips of those whose age ought to have given them more wisdom. But, as in the past:

"Græcia capta ferum victorem cepit, et artes  
Intulit agresti Latio"—

so we may be permitted to hope that Greek literature is only receiving a temporary rebuff. At any rate, the attack made upon it in one of the ancient seats of learning was repulsed, and this, perhaps, may be taken as a happy augury for the renewal of interest in the literature which contains the noblest thoughts written in the noblest language.

In making a selection of Greek quotations, a difficulty is caused by an *embarras de richesse*, for there are an immense number of passages which might reasonably be included on the

ground of merit. Still, it is hoped that the quotations selected are fairly representative, and are sufficient to show what pithy sayings we owe to the Greek writers. Many of these are well known in a Latin or English dress. For instance, such popular sayings as : "Call a spade a spade !" "Speak no ill of the dead !" "Nothing in excess !" "Those whom the gods love, die young !" "Life is short, Art is long," can all be traced to Greek sources.

It is true that we seldom hear Greek quoted nowadays ; but this is a fault that may be remedied. I am told that, within recent years, an alderman has been heard to adorn his speech with excerpts in the language of Sophocles. Why should not this wholesome infection spread even to our Lord Mayors ? I can conceive of nothing that would be more in harmony with the spirit of a civic feast than the recitation of an ode of Anacreon.

The Greek quotations are, for the most part, given exactly as written by their authors. A few passages have been slightly altered in their structure where absolutely necessary ; that is to say, when a few words or lines have been taken from a passage too long to quote in its entirety.

Every effort has been made to include in this section as many as possible of those French words and phrases which are to be found in the newspapers, periodicals, and novels of **French.** to-day. It must be owned, however, that it is a difficult task to keep pace with the constant influx of French words and idiomatic expressions into our language, as this Gallic invasion continues to make such great advances.

A very large number of literary quotations will also be found in this portion of the book. They have been chosen carefully, and it is believed that none of the best-known passages have been omitted. A considerable number of authors has been drawn upon, and both the old and the modern writers are represented. For example, by the side of extracts from the

Chevalier Balzac, La Rochefoucauld, Molière, etc., will be found passages from such moderns as Paul Bourget, Emile Zola, and Edmond Rostand. The great writers of maxims and reflections, such as La Rochefoucauld, La Bruyère, and Vauvenargues, have been laid under heavy contribution; for these pithy sayings, both for the knowledge of human nature they show and for their terseness of expression, must commend themselves to every age. The apothegms of Vauvenargues are especially noteworthy on account of their loftiness of thought.

The remark has often been made, that in France many men have owed their reputation to the coining of smart sayings, and it is an undoubted fact that no nation possesses a larger number of memorable phrases which have been uttered on historic occasions. These remain fixed in the memory even when the events that occasioned them are forgotten, and so numerous are they that Mr. Max O'Rell is not very wide of the mark in declaring that "the history of France might be written between quotation marks." Many of these sayings are as well known in England as in France. Phrases like: *L'Etat c'est moi ; C'est magnifique, mais ce n'est pas la guerre ; Tout est perdu fors l'honneur ; De l'audace, encore de l'audace ; Nous avons changé tout cela ; J'y suis, j'y reste ; La Garde meurt et ne se rend pas*, are on the lips of all.

When we consider the authenticity of many of these historic sayings we are on dangerous ground. M. Fournier, in his books *L'Esprit des Autres* and *L'Esprit dans l'Histoire*, holds the brief of *Advocatus Diaboli* against their acceptance. From him we learn that Louis XIV. probably never exclaimed *L'Etat c'est moi* ; that Francis I. did not write, in the hour of defeat, *Tout est perdu fors l'honneur* ; and, worst of all, that the credit of the immortal *La Garde meurt et ne se rend pas* is due, not to the courage of the soldier Cambronne, but to the inventiveness of the journalist Rougemont. Reading M. Fournier's onslaughts

upon cherished popular traditions, one is inclined to regret his passion for truth at all hazards. Popular prejudices are stubborn things to grapple with. We know that the Duke of Wellington himself denied that he ever uttered the words "Up Guards, and at 'em," at Waterloo. But these words are still accepted as historical by the great majority of people, and similarly, M. Fournier notwithstanding, faith in the authenticity of many of those French sayings will be difficult to destroy.

This section owes much to Büchmann's *Geflügelte Worte*, wherein are collected the "winged words" taken **German.** from the literatures of various countries.

The German portion of that book is, as is natural, the most complete, and is most useful because it contains the extracts from authors that are most often quoted by Germans themselves. A very large portion of the passages selected for this Dictionary are taken from the writings of Goethe and Schiller, but other authors of repute have not been neglected. German writers are, as a rule, too verbose to be a prolific source of supply for the collector of concise maxims; but several examples of the aphorisms of Schopenhauer and Lichtenberg are given. Several of the most famous sayings of Bismarck, who was a phrase-maker as well as a maker of empires, will also be found recorded. Some of these, such as *Nach Canossa gehen wir nicht*, *Macht geht vor Recht*, and *Eisen und Blut* have almost become part of our own language.

From the most widely-known works of the classic writers, the *Divina Commedia* of Dante, the *Gerusalemme* of Tasso, and Ariosto's *Orlando Furioso*, many extracts have been **Italian.** made. Petrarch and Boccaccio do not lend themselves so readily to brief quotations, and the latter is, therefore, but meagrely represented. Of the maxims contained in the works of Guicciardini and Machiavelli numerous examples are given. It will be noticed that, as an inditer of Machiavellianisms, if such a word may be coined, the latter is disappointing. To



judge from his writings, Machiavelli's code of ethics appears to have obtained a worse reputation than it merits.

Many of the pretty conceits to be found in *Il Pastor Fido* of Guarini are included, although it is an open question whether some of these are not merely glosses on Petrarch and other writers rather than due to Guarini himself. So much for the older writers. The more modern ones, as Metastasio, Monti, Alfieri, Manzoni, Pellico, etc., have provided many of the quotations. The Italian proverbs are, in general, excellent specimens of popular adages neatly expressed, and are well worth perusal. A very full list of Italian musical terms is also given in this section. It may seem somewhat banal to find selections from Dante sandwiched between the prosaic directions that are found on a musical score. These terms, however, have been included on the ground of practical utility. The insertion of them proved to be an acceptable feature in "Deacon's Dictionary of Foreign Phrases," and on that account they have been retained in the present volume.

The comedies of Calderon and Lope de Vega, as well as those of Tirso de Molina, have supplied many of the Spanish quotations.

**Spanish.** Baltasar Gracian and Antonio Perez, the two great writers of maxims, the former terse though sometimes obscure, the latter occasionally trivial but always clear, have been often drawn upon. Numerous selections have also been made from the writings of Cervantes. Of the more modern writers, Yriarte and Campoamor are most frequently quoted.

It will be seen that a large proportion of the Spanish section is taken up by proverbs. This is explained when we consider the high place that sayings of this kind—the *refranes*, *adagios*, and *proverbios*—hold in the estimation of the people of Spain. If France may be said to be the land of the *bon mot*, assuredly Spain is the country of proverbs. Probably no nation possesses a greater number of sententious sayings, and nowhere is the study of them more diligently cultivated. Around the subject an

extensive literature has grown, and continues to grow, for the Spaniards take a warm pride in the numerous wise saws that abound in their language. Whether the Moorish strain in his blood is responsible for the Spaniard's love of sententious sayings we need not inquire. It is sufficient to say that many of their proverbs are so full of practical wisdom as to deserve our close study. It has been well said, too, that without doubt the purest Spanish is to be found in these proverbs, and for that reason alone they are attractive to the student. Sancho Panza has made most of us acquainted with many of the wise sayings current in Spain. Indeed, honest Sancho is not a Sam Weller. His maxims are not peculiarly his own, for he often merely repeats the adages popular among his countrymen.

Some of the Spanish proverbs are histories in brief. We may learn something of the misrule of the monarchs of Spain from *Allá van leyes do quieren reyes*, of the terrors of the Inquisition from *Con el Rey y la inquisición chiton!* while *El diablo está en Cantillana* reminds us that Don Juan, the prototype of all gay deceivers, was something more than a fiction of dramatists and poets.

Needless to say, it has not been possible to cull more than the choicest flowers from the abundant stores of the proverbs of Spain. The best, and all of the widest application, have been diligently collected.

The proverbs included in this section will show that the inhabitants of Portugal are not far behind their neighbours in practical wisdom. The fact that Camoens is the only Portuguese writer to be quoted by name, might lead the uninitiated to think that writers in Portugal have something in common with snakes in Iceland. This is not the case, but many Portuguese writers of eminence have chosen the sonorous Castilian as their medium of expression in preference to using their own native tongue.

In conclusion, the Editor feels very conscious of the truth of

Dr. Johnson's dictum that a dictionary maker seldom fully attains the purpose with which he sets out. Yet it cannot be doubted that this book will be of practical utility to many as a handy work of reference, and that it will be acceptable for general perusal on account of the words of wisdom and of beauty, gleaned from so many sources, which are herein contained.

Numerous explanatory footnotes will be found throughout the book. If these sometimes err on the side of appearing superfluous, I hope that this will be considered an error in the right direction. With St. Augustine of Hippo, I hold that "It is better to endure blame at the hands of the critics, than to say anything that the people might not understand."

The motto of a compiler of a dictionary of quotations must necessarily be that of Molière : *Je prends mon bien où je le trouve*. Most of those to whom, for whatsoever merit this book may have, the credit is due, have gone where appreciation of their services will not affect them. To the others, whose assistance I have frequently acknowledged in the footnotes, I now desire to offer my most grateful thanks. In the case of translations, where made use of, every care has been taken to attribute them to their authors. Finally, to Mr. Robert D. Blackman—the editor of "Deacon's Dictionary of Foreign Phrases"—I am greatly indebted for much practical advice and assistance.

H. P. J.

A NEW DICTIONARY  
OF  
FOREIGN PHRASES, CLASSICAL QUOTATIONS,  
ETC., ETC.

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Latin.

|   |  |
|---|--|
| Ab actu ad posse valet illatio.                     | (From what has happened we may infer what will happen.) When an event has happened once, it is logical to conclude that it may happen again. |
| Ab alio expectes quod alteri feceris.               | (You may look for the same treatment from others as you extend to others.) Expect that as you do unto one, another will do unto you.         |
| Ab asino lanam.                                     | (Wool from an ass.) Blood from a stone.  |
| Ab equinis pedibus procul recede.                   | Keep at a distance from a horse's heels.   |
| Ab equis ad asinos.                                 | (From horses to asses.) Coming down in the world.  |
| Abeunt studia in mores.— <i>Ovid</i> .              | (Studies affect the habits and character.) Use is second nature.   |
|   | How use doth breed a habit in a man.   |
|   | — <i>Shakespeare</i> .   |
| Ab honesto virum bonum nihil deterret.              | Nothing deters a good man from doing what is honourable.   |
| — <i>Seneca</i> .                                   |  |
| Abi ad formicam, o piger; aspice vias ejus et sape. | Go to the ant, thou sluggard, consider her ways and be wise.   |
| Abi in malam crucem.                                | Go and be hanged; go to Jericho.   |
| Abiit, excessit, evasit, erupit.— <i>Cicero</i> .   | He has gone, departed, slunk off, and got clean away.  |
| Ab imo pectore.                                     | (From the bottom of one's breast.) From the heart's core.  |
| Ab inconvenienti.                                   | (From the inconvenience.) Beside the point.*   |

\* An argument *ab inconvenienti* is one designed to show that a certain proposition is likely to prove unsuited to the circumstances under discussion.

|  |  |
|--|--|
| Ab initio.   | From the beginning; from the very first.   |
| Ab integro <i>or</i> de integro.   | Afresh, anew.  |
| Ab irato.  | (From an angry man.) Unfair; unprovoked.*  |
| Abnormis sapiens.  | (Wise by natural good sense.) A born philosopher.  |
| Ab officio et beneficio.   | (From his office and benefice.) Suspended from his duties.†  |
| Ab origine.  | From the origin; from the commencement.  |
| A bove majori discit arare minor.  | (The young ox learns how to plough from the older.) As the old cock crows, the young cock learns.  |
| Ab ovo.  | (From the egg.) From the earliest commencement.  |
| Ab ovo usque ad mala.  | (From the egg to the apples.) From beginning to end.‡  |
| Abscissio infiniti.  | (Cutting off the infinite.) The exclusion of everything but the point under consideration.   |
| Absens heres non erit.   | (The absent will not be heir.) Out of sight, out of mind.  |
| Absentem lædit, cum ebrio qui litigat.<br>— <i>Publius Syrus</i> .   | (He that enters into dispute with a man in drink, wrongs the absent.) The man, not being in his sober senses, is practically absent.                           |
| Absentem qui rodit amicum,<br>Qui non defendit, alio culpante solutos<br>Qui captat risus hominum samamque<br>dicacis, | He that shall rail against his absent friends,<br>Or hears them scandalized, and not defends;  |
| Fingere qui non visa potest, commissa<br>tacere  | Sports with their fame, and speaks<br>whate'er he can,   |
| Qui nequit, hic niger est: hunc tu<br>Romane caveto.— <i>Horace</i> .  | And only to be thought a witty man;<br>Tells tales and brings his friends in dis-<br>esteem;<br>That man's a knave;—be sure beware<br>of him.— <i>Creech</i> . |
| Absente reo.   | In the absence of the accused.   |
| Absit invidia.   | (All envy apart.) Take it not amiss.   |
| Absit omen.  | (Evil omens apart.) May no portent of<br>evil be attached to the words I say.  |
| Absque sudore et labore nullum opus<br>perfectum est.  | Without sweat and toil no work is<br>perfect.  |
| Abstinete, sustinete.  | Forbear and bear.  |
| Absurdum est ut alios regat, qui seip-<br>sum regere nescit.   | (It is absurd that a man should rule<br>others, who cannot rule himself.)<br>Self-control is the most necessary<br>qualification of a leader of men.           |

\* An action is said to be performed *ab irato* when we wish to signify that it is unprovoked, and, on that account, not to be taken too seriously.

† The technical term for the suspension of a clergyman by his bishop, on account of some irregularity or misconduct.

‡ Eggs formed the first course of a Roman's dinner, and fruit the dessert.

Abundans cautela non nocet.

(Plenty of caution hurts nobody.) Safe bind, safe find.

Ab uno disce omnes.

(From one learn all.) From a single instance learn the nature of the whole.

Ab urbe condita.

From the founding of the city (Rome).\*

Abusus non tollit usum.

Abuse is no argument against the use of anything.

Acceptissima semper  
Munera sunt, auctor quae pretiosa facit.

—Ovid.

(Gifts are always most valued when the giver is dear to us.) Rich gifts seem poor when givers prove unkind.

—Shakespeare.

Accipere quam facere injuriam praestat.

—Cicero.

It is better to receive than to inflict an injury.

Acclinis falsis animus meliora recusat.

—Horace.

The mind inclined to falsehood rejects the nobler course.

Acerbus et ingens.

Fierce and mighty.

Acerrima proximorum odia.—Tacitus.

The hatred of those who are our nearest kin is the most grievous to endure.

Acherontis pabulum.—Plautus.

•

Acribus initiis, incurioso fine.—Tacitus.

(Food for Acheron.) Food for death.†  
(Alert in the beginning, negligent in the end.) Too much zeal often leads to carelessness. Slow and steady wins the race.

A cruce salus.

Salvation from the cross.

Acta deos nunquam mortalia fallunt.

—Ovid.

The deeds of men never escape the eyes of God.

Actum est de republicâ.

(It is all over with the commonwealth.)  
The country is in danger.

Actum ne agas.

(Do not do what is done.) Let well alone.

Actus Dei nemini facit injuriam.

(The act of God does wrong to no one.)  
No person can be held legally responsible for an event due to divine agency.  
To look for a needle in a bundle of hay.  
(A crown from the spear.) A kingdom won by the sword.

Acum in metâ fœni quaerere.

A cuspidē corona

Ac veluti magno in populo quum sæpe  
coorta est

Seditio, sævitque animis ignobile vulgus;  
Jamque faces et saxa volant; furor arma  
ministrat;

• Tum pietate gravem ac meritis si forte  
virum quem

Conspexere silent, arrectisque auribus  
adstant;

Iste regit dictis animos, et pectora  
mulcet.—Virgil.

And as in a mighty throng of men, when  
some tumult has arisen, and the rabble  
has been roused to fury; firebrands  
and stones fly this way and that, since  
rage finds weapons. Anon, if they  
chance to see among them a man  
whose probity and merits give him  
influence, silence takes them, and they  
hearken attentively to his counsel; he  
diverts their angry thoughts with his  
words, and soothes their savage rage.

\* The Romans reckoned all dates from 753 B.C., the year when, according to tradition, Rome was built by Romulus and Remus. *Ab urbe condita* is usually expressed by the letters A. U. C.

† Acheron, the river of Woe, was one of the seven streams which were supposed to flow round the lower world.

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|--|--|
| Ad amussim.  | (By the plumb-line.) Correct in every particular.  |
| Ad arbitrium.  | At pleasure; at will.  |
| Ad astra per ardua.  | (To the stars through difficulties.) To win eternal renown in spite of all opposition.                 |
| Ad calamitatem quilibet rumor valet.<br>— <i>Publius Syrus</i> . | (Any rumour is good enough to use against the unfortunate.) Give a dog a bad name and hang him.        |
| Ad Calendas Græcas.  | (At the Greek Calends.) When two Sundays come in one week.*  |
| Ad captandum vulgus.   | To catch the rabble; to tickle the ears of the mob.  |
| Ad clerum.   | To the clergy.   |
| Ad damnum adderetur injuria.— <i>Cicero</i> .                    | That would be adding insult to injury.   |
| Addeceat honeste vivere.   | It much becomes us to live honourably.   |
| Addendum.  | Something to be added.   |
| Adde parum parvo, magnus acervus erit.                           | (Keep adding little to little, and soon there will be a great heap.) Many little make a mickle.        |
| A Deo et Rege.   | From God and the King.   |
| Adeo in teneris consuescere multum est.— <i>Virgil</i> .         | (So strong is custom in youthful minds.) Just as the twig is bent, the tree's inclined.— <i>Pope</i> . |
| A Deo lux nostra.  | Our light cometh from God.   |
| Ad eundem (gradum).  | To the same degree (rank).†  |
| Ad extremum.   | To the extremity; at last.   |
| Ad finem.  | To the end; finally.   |
| Adhibenda est in jocando moderatio.<br>— <i>Cicero</i> .         | (There should be a limit observed in joking.) Jokes should not exceed the bounds of good taste.        |
| Ad hoc.  | For this purpose; unto this end.   |
| Adhuc sub iudice lis est.  | The case is not yet decided.   |
| Ad infinitum.  | To infinity; without limit or end.   |
| Ad interim.  | In the meanwhile.  |
| Ad interecionem.   | To extermination.  |
| Adjuvante Deo labor proficit.                                    | With God's help, work prospers.  |
| Ad libitum.  | At pleasure.   |
| Ad literam.  | (To the letter.) Minutely exact.   |
| Ad majorem Dei gloriam. (A.M.D.G.)                               | For the greater glory of God.  |
| Ad mensuram aquam bibit.   | (He drinks water by measure.) Penny wise and pound foolish.  |
| Ad nauseam.  | (To produce sickness.) To produce a feeling of disgust.  |

\* The Calends was the name given by the Romans to the first day of each month. As this was a usage peculiar to the Romans, to say that something will happen on the Greek Calends is an emphatic way of saying "never."

† Graduates of one university are allowed, under certain circumstances, to take a corresponding degree to that which they hold in another university. Thus, a Master of Arts of Oxford could obtain the same degree at Cambridge without further examination.

|   |  |
|---|--|
| Adolescentem verecundum esse decet.<br>— <i>Plautus</i> .                                     | Modesty is a becoming ornament to a young man.   |
| Ad perditam securim manubrium adjicere.   | (To throw the helve after the hatchet.)  |
| Ad perpetuam rei memoriam.  | To give up all hope.   |
| Ad poenitendum properat, cito qui judicat.— <i>Publius Syrus</i> .                            | For the perpetual remembrance of the thing.  |
| Ad populum phaleras, ego te intus et in cute novi.— <i>Persius</i> .                          | (He that comes too quickly to a decision is fast on the road to repent.) Marry in haste and repent at leisure.   |
| Ad præsens ova cras pullis sunt meliora.  | (Show your trappings to the common folk; I know you inside and out.) Your hypocrisy may impose on others, but I know your real character.  |
| Ad quod damnum.   | (Eggs to-day are better than chickens to-morrow.) A bird in the hand is worth two in the bush.   |
| Ad referendum.  | To what damage.*   |
| Ad rem.   | To be further considered.  |
| Adscripti glebæ.  | To the thing, point, purpose.  |
| Adsiduus usus uni rei deditus et ingenium et artem sæpe vincit.<br>— <i>Cicero</i> .          | (Attached by law to the soil.) Originally a class of Roman serfs.  |
| Ad summam.  | (Constant attention to one subject frequently produces better results than mere natural ability and skill.) Practice makes perfect. Genius is an infinite capacity for taking pains. |
| Adulandi gens prudentissima laudat sermonem indocti, faciem deformis amici.— <i>Juvenal</i> . | In short; in a word.   |
| Ad unguem.  | The crafty race of flatterers praises the conversation of an uneducated boor and the features of an ugly friend.   |
| Ad unum omnes.  | To the nail; to a T; to a nicety.†   |
| Ad usum Delphini.   | All to a man; everybody without exception.   |
| Ad utrumque paratus.  | (For the Dauphin's use.) An expurgated book.‡  |
| Ad valorem.   | Prepared for either event; ready for good or ill fortune.  |
| Adversa virtute repello.  | According to value.§   |
| Adversis etenim frangi non esse viro-<br>rum.— <i>Silius Italicus</i> .                       | By courage I repel adversity.  |
| Adversis major, par secundis.   | Brave men ought not to be overcome by adversity.   |
|   | Superior to adversity, equal to prosperity.  |

\* A writ issued to ascertain whether the granting of a privilege to some district, such as the right of holding a fair, is likely to prove detrimental to the interests of any portion of the inhabitants of that district.

† Horace speaks of a man *factus ad unguem*, meaning a "perfect gentleman." The origin of the expression is the practice of sculptors testing the smoothness of marble by passing their finger-nail over it, just as makers of billiard balls test them by rubbing the ivory against the sensitive nerves of the cheek.

‡ This was the title of a celebrated edition of classic authors, which was prepared for the use of the Dauphin by order of Louis XIV.

§ A tariff *ad valorem* is the imposition of certain duties on imported goods, the rate of duty being fixed on the commercial value of these imports.



Adversus solem ne loquitor.

Ad vivum.

Advocatus Diaboli.

Ægis fortissima virtus.

Ægrescit medendo.

Ægri somnia.

Æneadum genetrix, hominum divomque voluptas,

Alma Venus, cæli subter labentia signa  
Quæ mare navigerum, quæ terras frugiferentis

Concelebras, per te quoniam genus omne animantum

Concipitur visitque exortum lumina solis:

Te, dea, te fugiunt venti, te nubila cæli,

Adventumque tuum, tibi suavis dædala tellus

Summittit flores, tibi rident æquora ponti,

Placatumque nitet diffuso lumine cælum.  
—*Lucretius*.

Æquam memento rebus in arduis

Servare mentem, non secus in bonis

Ab insolenti temperatam

Lætitiâ.—*Horace*.

Æqua tellus

Pauperi recluditur,

Regumque pueris.—*Horace*.

Æquitas sequitur legem.

Æquum est,

Peccatis veniam poscentem reddere rursus.—*Horace*.

Æra nitent usu; vestis bona quærit  
haberi;

Canescunt turpi testa relicta situ.

—*Ovid*.

(Do not speak against the sun.) Do not argue against a fact which is clear as daylight.

(To the quick.) To the life.

The Devil's advocate.\*

Virtue is the strongest shield.

(The disease grows worse by attempts to heal it.) The remedy is worse than the disease.

The empty visions of a sick man.

Mother of the Æneadæ, darling of men and gods, increase giving Venus, who, beneath the gliding signs of heaven, fillest with thy presence the ship-carrying sea, the corn-bearing lands, since through thee every kind of living thing is conceived, rises up and beholds the light of the sun. Before thee, goddess, flee the winds, the clouds of heaven; before thee and thy advent; for thee earth manifold in works puts forth sweet-smelling flowers; for thee the levels of the sea do laugh, and heav'n propitiated shines with outspread light.†—*Munro*.

In times of adversity remember to preserve equanimity, and equally in prosperous moments restrain excessive joy.

The impartial earth is opened alike for the pauper and the children of the rich and noble.

(Equity follows the law.) The rules of equity modify the strict letter of the law by taking into account the circumstances of the case.

It is right that the man who asks pardon for his own faults, should be willing to pardon others.

Brass shines by use; a good garment ought to be worn; deserted houses soon fall into ruin and decay.

\* When it is proposed to add a new name to the list of saints, the Roman Catholic Church appoints a person to examine and oppose the claim. This individual is known as the *Advocatus Diaboli*. Hence the term is applied to anyone who supports an unrighteous course of action.

† These are the opening lines of the *De Rerum Naturâ*, the famous poem in which Lucretius expounds his theory of the creation of the world. The poet invokes Venus, the Goddess of Love, as being the chief motive power in the universe. She is called "Mother of the Æneadæ," because the Romans claimed descent from her, through Æneas, the Trojan hero.

Ære perennius.

Ærugo animi, robigo ingenii.—*Seneca*.

Æs alienum.

Æs debitorem leve; grave inimicum facit.—*Publius Syrus*.

Æsopi ingenio statuam posuere Attici,

Servumque collocarunt æterna in basi,  
Patere honoris scirent ut cunctis viam.  
—*Phadrus*.

Ætatis suæ.

Æthiopem lavare (*or* dealbare).

Afflatus.

Afflavit Deus et dissipantur.

A fonte puro pura defluit aqua.

A fortiori.

A fronte præcipitium, a tergo lupi.

Agenda.

Age quod agis.

Agnosco veteris vestigia flammæ.

—*Virgil*

Agnus Dei.

Ah, quam dulce est meminisse!

Albæ gallinæ filius.

Alcinoo poma dare.

Alea jacta est.

More enduring than bronze; everlasting.\*

(The rust of the mind is the blight of genius.) A mind not used is a mind abused.

(Money belonging to another.) Debt.

(A small debt produces a debtor; a heavy one an enemy.) Lend and lose; so play fools.

The Athenians erected a large statue to Æsop and placed him, though a slave, on a lasting pedestal: to show that the way to honour lies open indifferently to all.

Of his or her age.

(To wash a blackamoor white.) To lose one's labour.

(A breathing on.) Inspiration; the divine afflatus.

God sent forth his breath, and they are scattered.†

(From a clear spring clear water flows.) A man is generally known by the company he keeps.

(With stronger reason.) If one horse can pull a cart, *a fortiori* ten horses can do it more easily.

(A precipice in front, wolves behind.) Between the devil and the deep sea.

Things (business) to be done.

(Do what you are doing.) Mind the business you have in hand.

(I feel the symptoms of the former flame.) Having loved once before, I know the symptoms.

The Lamb of God.‡

What joys doth memory give!

(The son of a white hen.) A man born with a silver spoon in his mouth.§

(To give fruit to Alcinous.) To carry coals to Newcastle.||

The die is cast.¶

\* See *Exegi monumentum*.

† This was the inscription on the medal which was struck by the order of Queen Elizabeth, to commemorate the defeat of the Spanish Armada.

‡ The name given to part of the office for the burial of the dead in the Roman church, Agnus Dei being the opening words of one portion of the service.

§ It is related that an eagle dropped a white hen into the lap of Livia, the wife of the Emperor Augustus, and this was accepted as a favourable omen.

|| Alcinous, King of Corcyra (the modern Corfu) possessed such fertile orchards, so tradition says, that their excellence became proverbial.

¶ The words of Julius Cæsar when he led his army across the Rubicon, an action tantamount to a declaration of civil war.

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|--|--|
| Aleator, quanto in arte est melior, tanto est nequior.— <i>Publius Syrus</i> . | (The better the gambler, the greater the knave.) Success in gambling is not a good recommendation for honesty.   |
| Alere flammam.   | To feed the flame; to add fuel to the fire.  |
| Alias.   | (Otherwise.) At another time.  |
| Alibi.   | (Elsewhere.) In law the plea of a person who alleges that he was in some other place than that stated in the charge.   |
| Aliena vitia in oculis habemus, a tergo nostra sunt.— <i>Seneca</i> .          | (The vices of others we keep in our eyes, our own on our back.) We see the mote in our brother's eyes, but do not observe the beam in our own.*                |
| Alieni appetens, sui profusus.— <i>Sallust</i> .                               | Covetous of the possessions of others, and prodigal of his own.†   |
| Alii sementem faciunt, alii metentem.  | (Some do the sowing, and others the mowing.) One beats the bush, and another catches the bird.   |
| Aliorum medicus, ipse ulceribus scates.  | (The physician of others, you yourself are full of sores.) Physician, heal thyself.  |
| Aliquando bonus dormitat Homerus.  | (Even the good Homer sometimes nods.) The greatest writers are occasionally prosy.   |
| Aliquis malo sit usus ab illo.   | Some advantage may come of that evil.  |
| Alitur vitium vivitque tegendo.— <i>Virgil</i> .                               | Vice thrives and lives by concealment.   |
| Aliud nihil est agendum.   | There is no more to be done.   |
| Alium silere quod voles, primus sile.<br>— <i>Seneca</i> .                     | (If you wish another to keep your secret, first keep it yourself.) Speech is silver, silence is golden.  |
| Alma mater.  | (A foster mother.) Generally applied to a University.  |
| Alta sedent civilis vulnera dextræ.<br>— <i>Lucan</i> .                        | Deep are the wounds that civil strife inflicts.  |
| Alterâ manu fert lapidem, panem ostentat alterâ.— <i>Plautus</i> .             | (In one hand he carries a stone, while in the other he shows a piece of bread.) A treacherous fellow. One who carries fire in one hand and water in the other. |
| Alter ego.   | Another self.  |
| Alter ipse amicus.   | A friend is a second self.   |
| Alterius non sit, qui suus esse potest.  | Let no man be the hireling of another if he can be his own master.   |
| Altiora peto.  | I seek higher things, a higher life.   |

\* The writings of Seneca contain so much that resembles the teachings of Christianity that he has been regarded as a Christian writer. His sentiments, however, present the loftiest ideals of the Stoic school of philosophy. He had the misfortune to be the preceptor of Nero, which only proves the best teachers do not produce the best pupils.

† So the historian describes Catiline, the Thistlewood of Roman history. The phrase is now applied to political adventurers by their opponents.

Altius ibunt qui ad summa nituntur.

They will rise highest who strive for the highest place.

Alumnus.

(A nursling; foster-child.) The students of a college or university are said to be its *alumni*, foster-children.

Amabilis insania.

An amiable madness; a pleasing illusion.

Amantes sunt amentes.

(Lovers are madmen.) Love and pride stock Bedlam.

Amantium iræ amoris integratio est.  
—*Terence*.

The quarrelling of lovers is the renewal of love.

Amare et sapere vix deo conceditur.  
—*Publius Syrus*.

To love, and to be wise at the same time, is scarcely possible even for a god.

Ama tanquam osurus. Oderis tanquam amaturus.

(Love as though you might hate. Hate as though you might love.) Do not run to extremes either in love or hatred.\*

Amat victoria curam.

(Victory loves care.) Victory and prudence are close friends.

A maximis ad minimos.

From the greatest to the least.

Ambigendi locus.

Room for doubt; dubious.

A mensâ et toro.

(From table and bed.) A legal formula to indicate a divorce.

Amica pax, magis amica veritas.

I love peace, but I love truth even more.

Amicitia sine fraude.

Friendship without deceit.

Amicum perdere est damnorum maximum.

To lose a friend is the greatest of all losses.

Amicus certus in re incertâ cernitur.  
—*Ennius*.

(A sure friend is made manifest in a doubtful matter; when one is in difficulty.) A friend in need is a friend indeed.

Amicus curiæ.

(A friend of the court.) A person who gives an opinion or contributes information on the invitation of the judge, although not otherwise engaged in the cause.

Amicus humani generis.

A friend of the human race.

Amicus Plato, amicus Socrates, sed major veritas.

Plato is my friend, Socrates is my friend, but truth is greater.†

Amicus usque ad aras.

A friend even to the altars—to the last extremity.

Amicus vitæ solatium.

A friend is the comfort of life.

Amisum quod nescitur non amittitur.  
—*Publius Syrus*.

(The loss that is not known, is no loss at all.) What the eye does not see, the heart does not grieve for.

Amor et melle et felle est fecundissimus.—*Plautus*.

Love is very rich both in honey and in gall.

\* This precept, the truth of which is somewhat dubious, is apparently of Greek origin, for Sophocles puts the same idea into the mouth of a character in one of his tragedies.

† The author of this phrase is unknown, but the idea is expressed by Aristotle.

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| Amor gignit amorem.  | (Love begets love.) Love is the load-stone of love.   |
| Amor magnus doctor est.<br>— <i>St. Augustine.</i>   | Love is a great teacher.  |
| Amor patitur moras.  | (Love endures delays.) Love is a sweet tyranny.   |
| Amor patriæ.   | The love of our country.  |
| Amor timere neminem verus potest.<br>— <i>Seneca.</i>  | (True love can fear no one.) Perfect love casteth out fear.   |
| Amoto quæramus seria ludo.— <i>Horace.</i>   | A truce to jesting; to serious matters let us now give our attention.   |
| Anceps forma bonum mortalibus.<br>— <i>Seneca.</i>   | Beauty is a doubtful boon.  |
| Anguillam caudâ tenes.   | (You hold an eel by the tail.) You have caught a Tartar.  |
| Anguis in herbâ.   | (A snake in the grass.) A hidden danger.  |
| Aniles fabulæ.   | Old women's tales; prosy nonsense.  |
| Animadverto, enim, etiam deos ipsos, non tam accuratis adorantium precibus, quam innocentia et sanctitate lactari.— <i>Pliny the Younger.</i>    | I perceive that the gods themselves are propitiated, not so much by the prayers of their worshippers, as by singleness and holiness of life.  |
| Animi labes nec diuturnitate vanescere nec amnibus ullis elui potest.— <i>Cicero.</i>  | Stains that affect the soul are not obliterated by time, nor can rivers of water wash them away.  |
| Animo et fide.   | By courage and faith.   |
| Animo imperabit sapiens, stultus serviet.— <i>Publius Syrus.</i>   | A wise man will be the master of his passions, a fool their slave.  |
| Animo non astutiâ.   | By valour, not by craft.  |
| Animula, vagula, blandula<br>Hospes, comesque corporis!<br>Quæ nunc abibis in loca,<br>Pallidula, frigida, nudula,<br>Nec, ut soles, dabis joca. | Dear little fleeting soul of mine; my sometime guest and comrade! Now whither wilt? To what unknown climes wilt thou go, so pale, and cold, and tiny as thou art, forgetting thy former playful ways, a stranger now to mirth.* |
| Animum curis nunc huc nunc dividit illuc.— <i>Virgil.</i>  | This way and that the anxious mind is torn.   |
| Animum fortuna sequitur.   | (Fortune attends on courage.) Fortune gives her hand to a bold man.   |
| Animum picturâ pascit inani.— <i>Virgil.</i>   | And with the shadowy picture feeds his mind.  |
| Animum rege, qui, nisi paret, imperat.<br>— <i>Horace.</i>   | Rule your passions, or they will rule you.  |
| Animus lætus bene afficit vultum.  | A merry heart maketh a cheerful countenance.  |
| Animus ineminisse horret luctuque refugit.   | My heart shudders at the remembrance, and shrinks from the thought.   |

\* The celebrated verses which the Emperor Hadrian addressed to his soul, as he was approaching death. The Latin is very beautiful, but anything like an adequate translation is hopeless.

Animus non deficit æquus.

Animus quod perdidit optat,  
Atque in præteritâ se totus imagine  
versat.—*Petronius Arbiter.*

An nescis longas regibus esse manus?  
— *Ovid.*

Anno ætatis suæ.

Anno Christi.

Anno mundi (A.M.).

Annosa vulpes non capitur laqueo.

Anno urbis conditæ (A.U.C.).

Annus mirabilis.

Anser, apis, vitulus populos et regna  
gubernant.

Ante barbam doces senes.

Ante bellum.

Ante omnia.

Ante senectutem curavi ut bene vive-  
rem; in senectute, ut bene moriar.  
— *Seneca.*

Ante tubam trepidat.

Ante victoriam ne canas triumphum.

Antiquitas quo propius aberat ab ortu  
et divinâ progenie, hoc melius ea  
fortasse, quæ erant vera, cernebat.  
— *Cicero.*

A numine salus.

Aperto vivere voto.

Apologia pro vitâ suâ.

A well-balanced (firm, courageous)  
mind is not wanting.

The heart always yearns for what it has  
lost, and employs itself in dreaming  
of days that are gone.

Dost thou not know that kings have  
long arms? \*

In the year of his (or her) age.

In the year of Christ.

In the year of the world.

(An old fox is not caught in a trap.)  
Old birds are not to be caught with  
chaff.

In the year from the building of the  
city (Rome).†

A year of wonders (1666). Name of a  
poem by Dryden.

(Goose, bee, and calf rule the kingdoms  
of the world.) Pen, wax, and parch-  
ment govern the world. "The pen  
is mightier than the sword."‡

(You teach old persons before your  
beard has come.) Jack Sprat would  
teach his granny.

Before the war.

Before all things. In the first place.

Before I was old I was careful to live  
well; when I was old, to die well.

(He trembles before the trumpet  
sounds.) He cries before he is hurt.

(Do not celebrate a triumph before the  
victory.) Do not shout until you are  
out of the wood.

The ancients saw more clearly, perhaps,  
what was really true, inasmuch as  
they were nearer to the beginning  
and divine origin of creation.§

Salvation (health, bodily, or spiritual)  
comes from the Deity.

To live with undisguised prayers; to  
pray for nothing that you would not  
wish others to know.

A defence of the conduct of his life.||

\* This saying is not so true as it was when the ruler of Rome was the master of the whole civilised world, whose anger none could escape.

† See note on *Ab Urbe*.

‡ This saying is of mediæval origin.

§ This seems to be the origin of Bacon's aphorism "*Antiquitas sæculi juvenitatis mundi*" — "Antiquity was the youth of the world." He is thought, however, to have derived it from Giordano Bruno.

|| The title given by Cardinal Newman to his autobiography.

A posse ad esse.

A posteriori.

Apparent rari nantes in gurgite vasto.

—*Virgil*.

Appetitus rationi pareat.—*Cicero*.

A priori.

Aptissima omnino sunt arma senectutis, artes, exercitationesque virtutum, quæ in omni aetate cultæ cum multum, diuque vixeris, mirificos efferrunt fructus, non solum quia nunquam deserunt, ne in extremo quidem tempore aetatis, verum etiam quia conscientia bene actæ vitæ, multorumque benefactorum recordatio jucundissima est.—*Cicero*.

Aquæ furtivæ suaves sunt.

Aquam a pumice nunc postulas.

—*Plautus*.

Aqua profunda est quieta.

Aqua regia.

Aquila non capit muscas.

Araneæum telas texere.

Arbiter bibendi.

Arbiter elegantiarum.

Arcades ambo,  
Et cantare pares, et respondere parati.

—*Virgil*.

Arcana imperii.

Arcanum demens detegit ebrietas.

Arcus nimis intensus rumpitur.

From possibility to realization.

(From the latter.) An argument from effect to cause.

A few appear swimming here and there in the seething surf.\*

Let your desires be ruled by reason.

(From the former.) Arguing from cause to effect.

The best armour of old age is an early life well spent in the practice and exercise of virtuous deeds. For when you are advanced in years your previous good actions bring a great reward, seeing that your habits of virtue still abide with you even in extreme old age. Moreover, the consciousness of a well-spent life and the memory of many kind actions is in itself a very sweet consolation.

Stolen waters are sweet.

You wish to get water out of a stone.

Still waters run deep.

(Royal water.) A mixture of nitric and muriatic acids capable of melting gold or platinum.

(An eagle does not catch flies.) A goshawk beats not at a bunting.

(To weave spiders' webs.) To elaborate feeble arguments; to split hairs.

(The ruler of the drinking.) The master of the feast among the ancients gave directions when to fill the cups.†

An authority on matters of elegance or taste.

Arcadians both, well matched in singing, each ready to cap the other's verse.‡

(The mysteries of government.) State secrets.

(Insane intoxication discloses a secret.) *In vino veritas*. What soberness conceals drunkenness reveals.

(A bow too much kept on the stretch breaks.) A bow long bent at last waxeth weak.

A favourite quotation when a critic wishes to say a book contains some good things among much inferior stuff.

† This *arbiter* was not necessarily the giver of the feast. The choice was decided by casting dice. One of the duties of the position was to decide the proportion of water to be mixed with the wine, for to drink wine neat was considered the act of a profligate.

‡ The meaning that Byron, in "Don Juan," attaches to *Arcades ambo* is "blackguards both," and this is now their usual connotation.

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|--|---|
| Ardua molimur: sed nulla, nisi ardua, virtus.— <i>Ovid</i> . | We essay a difficult task; but there is no merit save in difficult tasks.   |
| Arenæ mandas semina.   | (You are sowing the sand.) You waste your toil. You are ploughing the sand.   |
| Arena sine calce   | (Sapd without lime.) A work that will not endure.   |
| Argillâ quidvis imitaberis udâ.                              | (You may mould soft clay into any shape you please.) Young minds are easily impressed. Best to bend while it is a twig.                             |
| Argumentum ad absurdum.                                      | An argument intended to prove the absurdity of an opponent's argument.  |
| Argumentum ad crumenam.                                      | An argument to the purse; an appeal to interest.  |
| Argumentum ad hominem.                                       | (Argument to the man.) Argument deriving its force from the situation of one's opponent.*   |
| Argumentum ad ignorantiam.                                   | Argument founded on one's opponent's ignorance of facts.  |
| Argumentum ad invidiam.                                      | An argument appealing to low passions.  |
| Argumentum ad iudicium.                                      | An argument to the judgment.  |
| Argumentum ad misericordiam.                                 | An argument appealing to one's pity.  |
| Argumentum ad populum.                                       | An appeal to the people.  |
| Argumentum ad verecundiam.                                   | (An argument to the modesty.) An appeal to the sense of decency.  |
| Argumentum baculinum.  | The argument of the staff or stick; conviction by force.  |
| Arma accipere.   | (To receive arms.) To be created a Knight.  |
| Arma dare.   | (To give arms.) To create a person a Knight.  |
| Arma tuentur pacem.  | (Arms maintain peace.) To be ready for war is the best protection against it.   |
| Arma virumque cano.— <i>Virgil</i> .                         | Arms and the man I sing.†   |
| Arrectis auribus.  | With ears erect; pricking one's ears; on the alert.   |
| Ars æmula naturæ.— <i>Apuleius</i> .                         | Art is the rival of nature.   |
| Ars est celare artem.  | (It is true art to conceal art.) A fine work of art is effective, but does not make apparent the processes by which the effect has been arrived at. |
| Ars longa, vita brevis.                                      | (Art is long, life is short.) Art is long and time is fleeting.— <i>Longfellow</i> .  |
| Ars prima regni posse te invidiam pati.                      | The first qualification of a ruler is the ability to endure unpopularity.   |
| Arte perire suâ.   | (To perish by one's own machinations.) To be caught in one's own trap.  |

\* The popular illustration of this is the advice to a barrister; "If you have a bad case to defend, abuse the plaintiff's attorney."

† The opening words of Virgil's *Æneid*.



**Artium magister** (A.M.).

**Asinum tondeas.**

**Asinus ad lyram.**

**Asinus asino, et sus sui pulcher.**

**Asinus in unguento.**

**Aspera ad virtutem est via.**

**Asperius nihil est humili cum surgit in altum.**—*C.udian.*

**Aspiciunt oculis superi mortalia justis.**  
—*Ovid.*

**Assentatio, vitiorum adjutrix, procul amoveatur.**—*Cicero.*

**Assidua stilla saxum excavat.**

**Assiduus in oculis hominum fuerat, quæ res minus verendos magnos homines ipsâ satietate facit.**—*Livy.*

**Audaces (or audentes) fortuna juvat.**

**Audi alteram partem.**

**Auditâ querelâ.**

**Augescunt aliæ gentes, aliæ minuuntur; Inque brevi spatio mutantur sæcla animantum,**

**Et, quasi cursores, vitæ lampada tradunt.**—*Lucretius.*

**Aula regis.**

**Aura popularis.**

**Aurea mediocritas.**

**Master of Arts (M.A.).**

(You are shearing an ass.) Great cry, and little wool.

(An ass at the lyre.) An awkward fellow; a sow to a fiddle.

(An ass seems a beauty to an ass, and a pig thinks a pig to be a lovely creature.) Men are inclined to think that their own geese are swans.

(An ass among perfumes.) A bull in a china shop.

It is a difficult road that leads to virtue.

(Nothing is more trying than a low-bred fellow who has reached eminence.) Set a beggar on horseback and he will ride to the devil.

The gods survey the acts of men with the eyes of justice.

Let flattery, the attendant on vice, be altogether spurned by friends.

A steady drop hollows a stone.

Being continually seen by his fellows, he wearied them, and this fact makes even great men less venerated than they ought to be.) Familiarity breeds contempt.

Fortune favours the bold.

(Hear the other side.) There are two sides to every question.

(The complaint being heard.) The plea of the defendant having been heard.\*

Some nations rise to power in the world, while others decline, and in a short space of time the peoples suffer change and decay, and, like runners in a race, hand the torch of life to those that succeed them.†

The king's court.‡

(The popular breeze.) The darling of the public is said to be borne along by the *aura popularis*.

(The golden mean.) The happy medium between excess in either direction.

\* The name of the writ giving a defendant leave to appeal.

† *Quasi cursores.* A reference to the Greek torch race, in which several companies of men took part, the prize being given to the line of runners who succeed in passing the torch from hand to hand most quickly.

‡ In early times the members of the King's court accompanied their master wherever he went, and had certain judicial functions assigned to them, from which originated the court of King's or Queen's Bench.

Auream quisquis mediocritatem  
Diligit, tutus caret obsoleti  
Sordibus tecti, caret invidendâ  
Sobrius aulâ.—*Horace.*

Aurea nunc vere sunt sæcula; pluri-  
mus auro  
Venit honos: auro conciliatur amor.  
—*Ovid.*

Aurea rumpunt tecta quietem,  
Vigilesque trahit purpura noctes.  
O si pateant pectora ditum  
Quantos intus sublimis agit  
Fortuna metus!—*Seneca.*  
Aureo hamo piscari.

Auribus tenere lupum.

Auri sacra fames.  
Auro quaeque janua panditur.  
Aurora musis amica est.

Aut amat, aut odit mulier.

Aut Cæsar, aut nihil.

Aut Cæsar, aut nullus.

Aut insanit homo, aut versus facit.  
—*Horace.*

Aut inveniam viam aut faciam.

Aut nunquam tentes aut perface.

Aut vincere aut mori.

Aut virtus nomen inane est,  
Aut decus et pretium recte petit experi-  
ens vir.—*Horace.*

Auxilia firma consensus facit.

Auxilium ab alto.

Auxilium non leve vultus habet.—*Ovid.*  
Ave, Cæsar, morituri te salutant.

Whoever loves the golden mean, avoids  
in safety the squalor of an old house,  
while, in the enjoyment of modera-  
tion, he escapes the unpopularity that  
dogs those who dwell in palaces.

The present time is the true golden  
age; for nowadays the highest  
honours are sold for it, and even  
love yields to gold.\*

Golden palaces break the rest, and regal  
splendour brings sleepless nights.  
Could the hearts of the rich be seen,  
what fears does prosperity excite  
within them!

(To fish with a golden hook.) Money  
makes the mare to go.

(To hold a wolf by the ears.) To have  
caught a Tartar.

The accursed thirst for gold.

A golden key opens any gate.

(The Dawn is the friend of the Muses.)  
The morning is the best time for the  
student.

A woman either loves or hates; is  
never neutral in feeling.

(Either Cæsar or nothing.) Neck or  
nothing.†

(Either Cæsar or nobody.) Not content  
with any place under the highest.

The fellow's mad, or else he is compos-  
ing verses.

(I will either find a way or make one.)  
Where there's a will there's a way.

(Either never try or accomplish.) Hav-  
ing put your hand to the plough, do  
not turn back.

Victory or death.

Virtue is either a mere name, or else it  
is a thing of glory and value which a  
man wisely pursues.

(Unanimity gives strength.) Union is  
strength.

Help from on high.

A good face is a good recommendation.  
Hail, Cæsar, those who are about to  
die salute thee.‡

\* The sovereignty of money is a truism known to every age. Philip of Macedon, father of Alexander the Great, used to say that he could capture any town, if it were possible to drive to the gates of it an ass laden with silver, with which to bribe some of the defenders.

† This inscription was found inscribed on the bust of one of the Roman Emperors, who all adopted the name Cæsar as a title.

‡ The gladiators' address to the Emperor when they entered the arena. It is frequently quoted to illustrate an act of desperate courage.

**A verbis ad verbera.**

**A verbis legis non est recedendum.**

**Avia Pieridum loca.**

**Avidis natura parum est.—Seneca.**

**A vinculo matrimonii.**

**Avito viret honore.**

**Barbæ tenus philosophi.**

**Basis virtutum constantia.**

**Beati possidentes.**

**Beatissimus is est, qui est aptus ex sese,  
quique in se uno sua ponit omnia.**

**Beatus ille, qui procul negotiis,**

**Ut prisca gens mortalium,**

**Paterna rura bubus exercet suis,**

**Solutus omni fenore;**

**Neque excitatur classico miles truci,**

**Neque horret iratum mare;**

**Forumque vitat, et superba civium**

**Potentiorum limina.—Horace.**

**Bella detestata matribus.—Horace.**

**Bella, horrida bella!—Virgil.**

**Bella suscipienda sunt ob eam causam,  
ut sine injuriâ in pace vivatur.**

—Cicero.

**Bello flagrante.**

**Bellum internecinum.**

**Bellum nec timendum nec provocan-  
dum.—Pliny the Younger.**

**Belua multorum capitum.**

**Bene est tentare.**

**Benefacta male locata, malefacta arbi-  
tror.—Ennius.**

**Beneficia tacite danda sunt.**

**Beneficium accipere, libertatem est ven-  
dere.—Publius Syrus.**

**From words to blows.**

(The words of a statute must be strictly adhered to.) Judges must interpret the laws literally.

**The Muses' lonely haunts.**

The bounty of nature is too little for the greedy man.

**From the bond of marriage.**

**He flourishes upon ancestral honours.**

**(Philosophers as far as the beard.)**

People who have the pretence of knowledge without the reality.

**Firmness is the foundation of the virtues.**

(Happy, fortunate are they who are in possession.) Possession is nine points of the law.

**He is the happiest man, who depends upon himself, and is entirely self-reliant.**

Blessed is the man who, far from the business of the town, ploughs with his own oxen his ancestral fields, with mind free from all cares about money. This was the life of the ancient race of men. Such an one is not like the soldier, roused by the bugle's loud note, nor does he fear the angry main; he shuns the law courts and the proud portals of the rich.

**Wars, the dread of mothers.**

**Wars, horrid wars!—Dryden.**

**Wars are to be undertaken in order that we may live in peace without suffering wrong.**

**During hostilities.**

**A war of extermination.**

**War ought neither to be dreaded, nor provoked.**

(The many-headed monster.) The multitude; King Demos.

(It is as well to try.) Nothing venture, nothing have.

**Benefits bestowed upon the undeserving are no kindness.**

(Benefits should be given silently.) Let not your right hand know what your left hand doeth.

(To accept a kindness is to sell one's freedom.) He that goes a-borrowing goes a-sorrowing

Beneficium non in eo quod fit aut datur constitit, sed in ipso facientis aut dantis animo: animus est enim qui beneficiis dat pretium.—*Seneca*.

Bene qui latuit, bene vixit.—*Ovid*.

Bene si amico feceris, ne pigeat fecisse.  
—*Plautus*.

Benignus numine.

Benignus etiam dandi causam cogitat.  
—*Publius Syrus*.

Bibamus, moriendum est.—*Seneca*.

Bibliotheca.

Bis dat qui cito dat.

Bis peccare in bello non licet.

Bis pueri senes.

Bis vivit qui bene.

Bœotum in crasso jurares aere natum.  
—*Horace*.

Bonâ-fide.

Bona opinio hominum tutior pecuniâ est.

Boni pastoris est tondere pecus non deglubere.—*Suetonius*.

Bonis nocet, quisquis pepercerit malis.  
—*Publius Syrus*.

Bonis quod bene fit haud perit.  
—*Plautus*.

Bonitas non est pessimis esse meliorem.  
—*Seneca*.

Bonus arator agriculture se oblectat, cultu sæpe defatigatur, culturâ ditescit.—*Cicero*.

Bonus atque fidus  
Judex honestum prætulit utili.  
—*Horace*.

A benefit consists not in that which is done or given, but in the spirit in which it is done or given; for it is the spirit in which a kindness is done, that makes it valued.

(He who has lived unknown to the world has lived well.) Who lives obscurely, lives securely.

If you have conferred a favour upon your friend, repent not of having done so.

By the favour of heaven; by the favour of Providence.

The benevolent man always seeks an excuse for charity.

(Let us drink, for die we must.) Let us eat, drink, and be merry, for to-morrow we die.

A library.

He gives twice who gives in a trice.

To blunder twice is not allowed in war. (Old men are twice children.) Bodily and mentally.

Last stage of all is second childishness.—*Shakespeare*.

He lives twice who lives well.

You could swear it had its birth in Bœotia's sluggish air.\*

In good faith.

A good name is better than riches.

(It is the duty of a good shepherd to shear his sheep, not to flay them.) Taxation should be imposed with due discretion.

He hurts the good who spares the bad.

(A benefit done to the good is never lost.) Cast thy bread upon the waters.

To be better than the worst, is not goodness.

(A good husbandman takes delight in agriculture; he is often wearied with his labours, but by culture he gets rich.) The labour we delight in physics pain.—*Shakespeare*.

A good and faithful judge prefers honesty to expediency.

\* The damp air of Bœotia was supposed to be the cause of the dull wits of its inhabitants. Still the country produced Pindar and Epaminondas.

|  |   |
|--|---|
| Bonus dux bonum reddit comitem.  | (A good leader makes a good follower.)  |
| Bos lassus fortius figit pedem.  | A good master makes a good servant.<br>(The tired ox treads surest.) Slow and sure wins the race.                   |
| Bovi clitellas imponere.   | (To put a pack saddle on an ox.) To impose a duty on one not fit to discharge it.                                   |
| Breve et irreparabile tempus vitæ est omnibus.— <i>Virgil</i> .                                      | To everybody life is short, nor can it be recovered.  |
| Breves haustus in philosophiâ ad Atheismum ducunt, largiores autem reducunt ad Deum.— <i>Bacon</i> . | Small draughts of knowledge lead men to Atheism, but deeper draughts bring them back to God.                        |
| Brevi manu.  | With the short hand. Off-hand ; summarily.  |
| Brevis esse laboro, obscurus fio.<br>— <i>Horace</i> .   | In trying to be concise, I become obscure.*   |
| Brutum fulmen.   | (A harmless thunderbolt.) A vain menace. Empty vessels sound the loudest.   |
| Cacoethes scribendi.   | An itch for writing.  |
| Cadit quæstio.   | (The question falls to the ground.) There is an end of the discussion.  |
| Cæsarem vehis et fortunam ejus.  | You carry Cæsar and his fortunes.†  |
| Cætera desunt.   | (The remainder is wanting.) The rest (of the speech, poem, &c.) is wanting.   |
| Cæteris paribus.   | Other things being equal.   |
| Calamitas virtutis occasio est.— <i>Seneca</i> .   | (Misfortune is the test of a man's merit.) Calamity is a man's true touchstone.<br>— <i>Beaumont and Fletcher</i> . |
| Callida junctura.  | (Skilful or clever joining of literary composition.) Cunning workmanship.   |
| Calumniare fortiter, et aliquid adhærebit.   | (Slander stoutly, and something will stick.) Throw plenty of mud, and some of it will stick.                        |
| Camelus desiderans cornua etiam aures perdidit.  | (The camel desiring horns, lost its ears as well.) Be thankful for small mercies.                                   |
| Candida pax.   | White-robed peace.  |
| Candide et constanter.   | Frankly and firmly.   |
| Cane pejus et angue.   | Worse than a dog or a snake.  |
| Canes timidi vehementius latrant.  | Timid dogs bark the loudest.  |
| Cantabit vacuus coram latrone viator.<br>— <i>Juvenal</i> .  | (The penniless wayfarer will sing before the robber.) The poor man has little to lose.                              |

\* So Mr. John Morley says of Tacitus, "Beyond almost anybody, he suffered from what a famous writer of aphorisms in our time has described as 'the cursed ambition to put a whole book into a page, a whole page into a phrase, and the phrase into a word.'"

† In 48 B.C. Julius Cæsar was caught in a squall, while sailing in a small vessel off the coast of Illyria. Tradition says that he encouraged the frightened pilot with the remarks given above.

- Capax imperii, nisi imperasset.  
—*Tacitus*. He would have been thought capable of governing if he had never come to the throne.\*
- Capias. (You may take.) A writ for arresting a debtor.
- Capiat qui capere possit. (Let him take who can.) The simple plan, That they should take who have the power, And they should keep who can.  
—*Wordsworth*.
- Captantes capti sumus. (We catchers are caught.) The biter is bitten.
- Caput mortuum. (A dead head.) The residuum left by a process of chemical analysis; a worthless person.
- Carendo discimus quam cara amiserimus.  
—*Seneca*. We learn the value of a thing when we have lost it.
- Carent quia vate sacro. (See *Vixere fortes*.) Because they lack the inspired poet's aid.
- Caret initio et fine. It wants both beginning and end.
- Caret periculo, qui etiam tutus cavet.  
—*Publius Syrus*. He is best secure from dangers who is on his guard, even when he seems safe.
- Cari sunt parentes, cari liberi, propinqui, familiares: sed omnes omnium caritates patria una complexa est; pro quâ quis bonus dubitet mortem oppetere, si ei sit profuturus?—*Cicero*. We love our parents, we love our children, our relatives, and our friends: but the love of our native land embraces all these affections: for his country, therefore, what good patriot would refuse to endure death, if, by so doing, he could confer any benefit upon it?
- Caritate, benevolentiaque sublatâ, omnis est e vitâ sublata jucunditas.  
—*Cicero*. When affection and kindly feeling are removed, all sweetness is taken away from life.
- Carpe diem quam minime credula pos-tero.—*Horace*. (Enjoy the present day, trusting as little as possible to what the morrow may bring.)
- Cassis tutissima virtus. Gather ye rosebuds while ye may, Old Time is still a-flying.—*Herrick*.
- Castigat ridendo mores. (Virtue is the safest helmet.) An honest man has nothing to fear. (It corrects faults by laughing at them.)
- Casus belli. When preaching has failed to reform a man, try a little ridicule.†  
(An occasion for war.) Something that causes or justifies war.

\* This is the verdict of Tacitus on the character of Galba, the Roman general who wrested the sovereign power from Nero, but was assassinated in A.D. 69, the fatal year that saw three Roman Emperors, all of whom met with a violent death. Galba had too many virtues and too few graces to make a successful ruler of a turbulent nation.

† The French poet Santeuil's description of the true function of comedy.

|   |   |
|---|---|
| Catulæ dominas imitantes.                                   | (Puppies imitating their mistresses.)<br>High life below stairs.  |
| Caudæ pilos equino paulatim oportet evellere                | (You must pluck out the hairs of a horse's tail one by one.) Little strokes fell great oaks.  |
| Causa causans.  | (The cause that causes all other things.)<br>The Great First Cause; the Supreme Being.  |
| Causa latet, vis est notissima.— <i>Ovid.</i>               | The cause is secret, but the effect is known.— <i>Addison.</i>  |
| Caveat.   | Let him take care, or look out.   |
| Caveat emptor.  | (Let the purchaser beware.) The buyer must take the risk.*  |
| Cavendum est ne major pœna quam culpa.— <i>Cicero.</i>      | Care must be taken that the punishment does not exceed the crime.   |
| Cave tibi cane muto et aquâ silente.                        | Be on your guard against a silent dog and still water.  |
| Cedant arma togæ.— <i>Cicero.</i>                           | (Let arms yield to the gown.) Let military power yield to the civil authority.†   |
| Celerius occidit festinata maturitas.                       | (Forced ripeness falls away more quickly.) Premature development of one's powers ends in an early grave.                                |
| Celsæ graviore casu decidunt turres.                        | (Lofty towers fall down with heavier crash.) The highest tree hath the greatest fall. Climb not too high, lest the fall be the greater. |
| Censor morum.   | Censor of morals.   |
| Cereus in vitium flecti, monitoribus asper.— <i>Horace.</i> | (The young man) is as wax to the bent of vice, but unbending to its reprovers.  |
| Cernit omnia Deus vindex.                                   | An avenging God marks all things.   |
| Certa amittimus, dum incerta petimus.<br>— <i>Plautus.</i>  | We lose what is certain, while we pursue uncertainties.   |
| Certamina divitiarum.— <i>Horace.</i>                       | Struggles of riches, or after wealth; to strive to be richer than others.   |
| Certiorari.   | (To be made more certain.) A writ to call up the records of an inferior court.  |
| Certis rebus certâ signa præcurrunt.<br>— <i>Cicero.</i>    | (Certain events are preceded by certain signs.) Coming events cast their shadows before.  |
| Certum est quia impossibile est.                            | It is true, because it is impossible.‡  |
| Certum voto pete finem.— <i>Horace.</i>                     | Seek to limit your desires.   |

\* The law requires that the purchaser must show reasonable care, in buying anything, to find out that the vendor has the right to dispose of it. Otherwise, he has no legal title to the property bought.

† The toga was the garment worn by Roman citizens when taking part in any civil business. Hence it is frequently used in the sense of the civil, as opposed to the military authority.

‡ The celebrated remark of Tertullian. The apparent improbability of the truth of the supernatural is to be regarded, considering the limitations of our understanding, rather as an argument for than against its credibility. See also *credo quia absurdum*.

Cervæ luporum præda rapacium  
Sectamur ultro, quos opimus  
Fallere et effugere est triumphus.  
—*Horace*.

Cessante causâ, cessat et effectus

Cessio bonorum.

Chius dominum emit.

Cicada cicadae cara, formicae formica.

Cineres credis curare sepultos?

Cineri gloria sera est.—*Martial*.

Circuitus verborum.

Circulus in probando

Citius venit periculum, cum contem-  
nitur.

Cito enim exarescit lacrima, præsertim  
in alienis malis.—*Cicero*.

Cito maturum, cito putridum.

Cito rumpes arcum, semper si tensum  
habueris.

Civis Romanus sum.

Civitas ea in libertate est posita, quæ  
suis stat viribus, non ex alieno arbitrio  
pendet.—*Livy*.

Civium ardor prava jubentium.  
—*Horace*.

Clarior e tenebris.

We, like weak hinds, the brindled wolf  
provoke,  
And when retreat is victory,  
Rush in, tho' sure to die.—*Oldisworth*.  
Remove the cause, and the effect also  
ceases.†

The giving up of one's goods (property,  
to one's creditors); insolvency.

(The Chian buys himself a master.) He  
prepares a rod for his own back.‡

(Tree-cricket is dear to tree-cricket, ant  
to ant.) Like draws to like. Birds  
of a feather.

(Think you that the ashes of the dead  
can be affected by this?) The dead  
are unmoved by either the approval  
or disapproval of the living.

(Glory paid to ashes comes too late.)  
If you wish to honour a man, honour  
him while he is alive.

A circumlocution; a roundabout way  
of expression.

(A circle in the proof.) Arguing in a  
circle. Assuming the conclusion as  
an argument to prove it.

Danger comes more quickly when it is  
despised.

Our tears are soon dried, especially when  
it is another's trouble we bewail.

Soon ripe, soon rotten.

(You will soon break the bow if you  
keep it always on the stretch.) He  
that runs fast will not run long.

I am a Roman citizen.§

That state alone is free, which rests on  
its own strength, and does not depend  
upon the will of another.

(The wild rage of fellow-citizens order-  
ing evil measures to be pursued.)  
The man tenacious of purpose fears  
neither the tyranny of the despot nor  
of the mob.

ore bright from obscurity.

\* This is part of the famous panegyric on Rome, which Horace puts into the mouth of Hannibal. As the Carthaginian leader was the terror of the Romans during the second Punic War, the lines are more magnificent as a patriotic eulogy than true to fact.

† With this maxim Lord Bacon's aphorism may be compared: "the best way of removing seditions is to remove the causes of them."

‡ When Mithridates, King of Pontus, subdued the Chians, he put the government of Chios into the hands of the former slaves of the citizens.

§ The proud boast of a Roman citizen when citizenship was the privilege of a small portion of the world. The boast, however, lost its force when the Roman Emperors made Roman citizenship to be easily gained. Finally, Caracalla made it the universal possession of all his subjects.



|   |   |
|---|---|
| Clarum et venerabile nomen.                                       | A famous and venerable name.  |
| Coelitus mihi vires.  | My strength is from heaven.   |
| Coelum non animum mutant qui trans mare currant.— <i>Horace</i> . | (Those that beyond sea go, will sadly find,<br>They change their climate only, not their mind.)— <i>Creech</i> .                |
|   | The mind is its own place, and in itself Can make a heav'n of hell, a hell of heav'n.— <i>Milton</i> .                          |
| Cœtus dulces valetè!— <i>Catullus</i> .                           | Happy meetings, fare ye well!   |
| Cogi qui potest, nescit mœri.— <i>Seneca</i> .                    | (The man who can be forced to do anything knows not how to die.) The strong man prefers to submit to death rather than tyranny. |
| Cogito, ergo sum.   | I think, therefore I exist.*  |
| Cognovit actionem.  | He (the defendant) has acknowledged the action (or plaintiff's claim.)  |
| Collectanea.  | A collection of things; the name of a non-extant book written by Julius Cæsar.  |
| Colluvies vitiorum.   | A sink of vices.  |
| Colossus.   | A gigantic statue, or figure.†  |
| Colubrem in sinu fovere.  | To cherish a serpent in one's bosom.  |
| Comes jucundus in viâ pro vehiculo est.                           | An agreeable companion upon the road is as good as a coach.   |
| Comitas inter gentes.   | Courtesy or politeness between nations.   |
| Comitia.  | The political assemblies of the Romans.   |
| Commodius esse opinor duplici spe uti.                            | (I think it best to have a double hope.)  |
| — <i>Terence</i> .  | Have two strings to your bow.   |
| Commune bonum.  | A common good.  |
| Commune periculum concordiam parit.                               | A common danger produces unity.   |
| Communia proprie dicere.  | To speak with propriety on a hackneyed topic.   |
| Communibus annis.   | On the annual average.  |
| Communi consensu.   | By common consent.  |
| Communitè negligitur, quod communiter possidetur.                 | (That is neglected by all, which is possessed by all.) Everybody's business is nobody's work.                                   |
| Compendia plerumque sunt dispèdia.                                | Short cuts are generally farthest about.  |
| Componere lites.  | To settle disputes.   |
| Compos mentis.  | In one's senses; of a sound mind.   |
| Concio ad clerum.   | A discourse to the clergy.  |
| Concordat.  | (A compact.) An agreement made between the Pope and a sovereign.  |
| Concordia discors.— <i>Lucan</i> .                                | (Harmonious discord.) An armed truce; the musical efforts of the untrained amateur.   |

\* This dictum is the basis of the philosophical system of Descartes.

† Any statue larger than life-size was so called, but the best-known was the famous Colossus of Rhodes, a huge figure 90 feet high, which was said to have been set up with one foot resting on each side of the harbour of Rhodes.

Conditio sine quâ non.

(A condition without which the agreement cannot be made.) An indispensable condition.

Conjugium vocat, hoc prætexit nomine culpam.—*Virgil*.

She calls it marriage now; such name She chooses to conceal her shame.

—*Conington*.

Conscia mens recti famæ mendacia ridet.

A mind conscious of integrity laughs to scorn the lies of rumour.

Conscientia mille testes.

(The conscience is as good as a thousand witnesses.) When consciences approve none can disapprove.

Consensus facit legum.

(Consent makes law.) If two persons make an agreement not illegal in its terms, it is as binding as a legal enactment.

Consequitur quodcumque petit.

He attains whatever he attempts.

Consilio et animis.

By wisdom and courage.

Consilio, non impetu.

By deliberation, not impetuosity.

Constantiâ et virtute.

By constancy and virtue.

Consuesse deos immortales, quo gravius homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiore interdum res, et diuturniorem impunitatem concedere.—*Cæsar*.

The immortal gods, when they wish to punish some men for their sins, sometimes grant them prolonged prosperity and immunity from punishment, in order that when change of fortune comes upon them, they may feel remorse more keenly.

Consuetudinem benignitatis largitioni numerum longe antepono. Hæc est gravium hominum atque magnorum. Illa quasi assentatorum populi, multitudinis levitatem voluptate quasi titillantium.—*Cicero*.

I esteem a habit of benignity greatly preferable to munificence. The former is peculiar to great and distinguished persons; the latter belongs to flatterers of the people, who tickle the levity of the multitude with a kind of pleasure.

Consuetudo pro lege servatur.

(Custom is to be held as law.) Where there is no law on some point, it is to be decided by usage.

Consuetudo quasi altera natura.

Habit is, so to speak, second nature.

—*Cicero*.

Consule Planco.—*Horace*.

(When Plancus was consul.) When I was young and foolish.\*

Contra bonos mores.

Contrary to good habits; a breach of the moral law.

Contraria contrariis curantur.

(Diseases are cured by the remedies most unlike them.) The basis of the allopathic treatment of medicine.

Copia fandi.

A great flow of talk.†

Coram nobis.

(Before us.) Before the court.

Coram non iudice.

(Before one who is not the judge.) Before an irregular tribunal.

\* The Romans distinguished the years by the names of the consuls who held office in them. Plancus was consul in 42 B.C., when Horace was 23 years of age.

† The phrase is common in Virgil, who uses it rather in the sense of "an opportunity of speaking."

|  |   |
|--|---|
| Coram populo.  | In the presence of the people; publicly.*   |
| Cornix cornici non effodit oculos.   | (A crow does not peck out the eyes of a crow.) Dog does not eat dog.  |
| Corpus delicti.  | The whole body or nature of the offence.  |
| Corpus sine pectore.   | (A body without soul.) A human clod.  |
| Corrigenda.  | Things to be corrected.   |
| Corrumpunt nos mores colloquia prava.  | Evil communications corrupt good manners.   |
| Corruptio optimi pessima.  | (The corruption of the best is the worst.)<br>The fallen saint is the worst kind of sinner.                           |
| Corruptissimâ republicâ plurimae leges.<br>— <i>Tacitus</i> .                      | When the state is most corrupt, the laws are most numerous.   |
| Cor unum, via una.   | One heart, one way.   |
| Coryphæus.   | (The leader of the Greek dramatic chorus.) A leader.  |
| Crambe bis cocta, or repetita.   | (Cabbage twice cooked, or served.) To harp on the same string; the same old story.                                    |
| Cras ingens iterabimus aequor.   | (To-morrow we shall resume our voyage o'er the mighty sea.) Sufficient for the day is the evil thereof.               |
| Cras mihi.   | My turn to-morrow.  |
| Credat Judæus Apella.— <i>Horace</i> .   | (Let the Jew Apella believe that.) Tell that to the marines.†   |
| Crede Deo.   | Trust to God.   |
| Crede quod habes, et habes.  | Believe you have it, and you have it.   |
| Credite posteri.— <i>Horace</i> .  | Believe it, future generations.   |
| Creditur, ex medio quia res arcessit,<br>habere sudoris minimum.— <i>Horace</i> .  | To write on vulgar themes, is thought an easy task.   |
| Credo quia absurdum est.   | I believe it because it is so unlikely.   |
| Credula res amor est.  | (Love is a credulous thing.) Love sees no faults.   |
| Credula vitam<br>Spes fovet, ac melius cras fore semper<br>ait.— <i>Tibullus</i> . | Hope, ever confident, cherishes life, and always tells to-morrow will be better.                                      |
| Crescit amor nummi quantum ipsa<br>pecunia crescit.                                | (The love of money increases as fast as the money itself increases.) The more a man has, the more he desires to have. |
| Crescit eundo.   | It increases as it goes.  |
| Crescit sub pondere virtus.  | (Virtue increases under a weight.) Oppression fosters manly determination.  |

\* Horace uses the phrase, when he warns the would-be dramatist not to allow a murder to take place in sight of the audience. It was contrary to ancient usage to allow the representation of killing on the stage.

† The Jews were as unpopular among the Romans as they are in certain European countries to-day. The satirists showed them no mercy, and failing to comprehend their religious beliefs, accused them of gross superstition.

Cretâ an carbone notandi ?

(Are they to be marked with chalk or with charcoal ?) Are they wise men or fools ?

Cribo aquam haurire.

(To draw water in a sieve.) To lose one's pains, labour.

Crimen falsi.

The charge of falsehood, or perjury.

Crimen læsæ majestatis.

The charge of high treason.

Crimine ab uno disce omnes.

From one deed of wickedness learn the character of the whole people.

Cristæ surgunt illi.

(His crest rises.) He is cock-a-hoop.

Crux criticorum.

The cross or puzzle of critics.

Crux mihi ancora.

The cross is my anchor.

Cucullus non facit monachum.

(The cowl does not make a monk.) Do not look at the coat, but at what is under the coat.

Cui bono ?

Who will be the better for it ? What good will it do ? \*

Cui malo ?

Whom will it harm ?

Cui mens divini, atque os  
Magna sonaturum, des nominis hujus  
honorem.—*Horace*.

On him confer the poet's sacred name,  
Whose lofty voice declares the heavenly flame.

Cui multum est piperis etiam oleribus  
immiscet.

He that has plenty of pepper can season his cabbage well.

Cui peccare licet, peccat minus.

If a man has it in his power to commit a sin, he is less inclined to do so.

Cujusvis hominis est errare, nullius nisi  
insipientis in errore perseverare.

Every man is liable to err, but it is only the part of a fool to persevere in his error.

—*Cicero*.

Culpam pœna premit comes.

Punishment presses hard upon the heels of guilt.

Cum diis volentibus.

With heaven's help.

Cum grano salis.

With a grain of salt ; with some reserve.

Cum multis aliis, quæ nunc præscribere  
longum est.

With many others, which it would be tedious to mention now.

Cum privilegio.

(With privilege or license.) A book published by leave of the authorities.

Cum vulpibus vulpinandum.

(When you are with foxes you must act like a fox.) Diamond cuts diamond.

Cunctando restituit rem.—*Ennius*.

By delay he saved the fortunes of the State.†

Cupido dominandi cunctis affectibus  
flagrantior.—*Tacitus*.

The desire of ruling is stronger than all other human feelings.

Curæ leves loquuntur, ingentes stupent.  
—*Seneca*.

(Slight griefs find utterance, but great ones are dumb.)

The grief that does not speak  
Whispers the o'er-fraught heart, and  
bids it break.—*Shakespeare*.

\* Literally, "for whom for good." The meaning "what good will it do," is not strictly correct, but that is the sense which is usually attached to the phrase.

† This praise was given to Quintus Fabius Maximus, who saved his country by avoiding a pitched battle with Hannibal. The phrase is now usually applied to those who get the better of their opponents by the exercise of sagacity and caution.

Cura pii Dis sunt.

Curia pauperibus clausa est.—*Ovid.*

Cur in theatrum, Cato, severe venisti?

Curiosa felicitas.

Cur me querelis exanimas tuis? —*Horace.*

Currente calamo.

Curriculum.

Currus bovem trahit.

Curta supellex.

Custos morum.

Custos rotulorum.

Cutem gerit laceratam canis mordax.

The good are Heaven's care.

Parliament keeps its doors closed to the poor man.

(Why have you come to the theatre, Cato, with such a solemn face? (Sour looks are out of place in scenes of mirth.

Careful happiness of phrase.\*

Why weary me to death with your incessant complainings?

With a running pen; off-hand; a free style of composition.

A race course; a course of study at school or college.

(The coach draws the ox.) To put the cart before the horse.

(Small stock of furniture.) A scanty stock of knowledge.

(The guardian of morals.) A judge or magistrate.

The custodian of the rolls, or records of judicial trials.

(A snapping cur wears a torn skin.)

Those who in quarrels interpose  
Must often wipe a bloody nose.—*Gay.*

Dabit Deus his quoque finem.—*Virgil.*

Da dextram misero.

Da locum melioribus.

Damnosa quid non imminuit dies? —*Horace.*

Damnum absque injuriâ.

Damnunt quod non intelligunt.—*Cicero.*

Dante Deo.

Dare pondus fumo.

Dare pondus idonea fumo.—*Persius.*

Da spatium tenuemque moram: male cuncta ministrat impetus.—*Statius.*

Data.

God will put an end to these troubles also.

Give a lift to a man in misfortune.

Give place to your betters.

What does not wasting time destroy?

Loss without legal injury; loss due to legitimate competition.

Men condemn what they do not understand.

By the gift of God.

(To give weight to smoke.) To give importance to trifles. To make mountains of molehills.

(Fit only to add weight to smoke.) The book is absolutely worthless.

Take time for consideration in all matters; too much haste ill serves the progress of any business.

Things granted; statements that have been acknowledged to be true.

\* This is the criticism of Petronius on the style of Horace, denoting that the latter understood the truth of *ars est celare artem*. The words are now generally translated "a curious felicity," but this is not precisely their original meaning.

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| Dat Deus inmiti cornua curta bovi.                                     | (To the fierce ox, God gives short horns.)<br>God sends a curst cow short horns.*<br>— <i>Shakespeare</i> .   |
| Dat obolum Belisario.  | Give a farthing to Belisarius.†   |
| Dat Galenus opes; dat Justinianus honores.                             | (Galen gives riches; Justinian gives honours.) Physicians acquire wealth.<br>Lawyers attain high rank.  |
| Dat veniam corvis, vexat censura columbas.— <i>Juvenal</i> .           | (The doves are censured, while the crows are spared.) The guilty are left in peace, but the innocent are persecuted.  |
| Davus nam, non Œdipus.   | (I am Davus, not Œdipus.) I am a poor, uninstructed, plain man, not a genius. You have applied to the wrong person—I can't help you.‡   |
| De alieno corio liberalis.   | (To cut large thongs from another man's leather.) To be very liberal out of another man's pocket.   |
| De asini umbrâ disceptare.   | (To dispute about an ass's shadow.) Little things attract light minds.  |
| Debitum naturæ.  | The debt of nature; death.  |
| Decies repetita placebit.  | (Though ten times repeated, it will please.) A good story cannot be too often told.   |
| Decipimur specie recti.— <i>Horace</i> .                               | (We are deceived by the appearance of what is right.) Fair appearances are necessary to the purposes of deception.  |
| Decipit frons prima multos.  | (The first appearance deceives many.) We must eat a peck of salt with a man before we know him.   |
| Decori decus addit avito.  | He adds glory to the glory of his ancestors.  |
| Decus et tutamen.  | Honour and protection.  |
| Dedecus ille domus sciet ultimus.<br>— <i>Juvenal</i> .                | The master of the house will be last to know the disgrace that has befallen him.  |
| De die in diem.  | From day to day.  |
| Dediscit animus sero, quod didicit diu.<br>— <i>Seneca</i> .           | (The mind is slow to forget what it has been a long time learning.) Habit is second nature.   |
| De duobus malis, minus est semper eligendum.— <i>Thomas à Kempis</i> . | Of two evils always choose the least.   |
| De facto.  | In fact, in reality.  |
| De fide et officio judicis non recipitur quæstio.                      | (No question is allowed concerning the good intention and duty of the judge.) It is illegal to suggest that a judge is administering the law unfairly, unless undoubted proof exists. |

\* Sterne expresses the reverse of this idea in "He tempers the wind to the shorn lamb."

† The great general, Belisarius, in his old age was neglected and allowed to beg in the streets by the Emperor Justinian. Gibbon denies the story, but it is useful to point a moral.

‡ Davus was the usual name given to the faithful slave in Roman comedies, a character much resembling Shakespeare's clowns.

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| De fumo in flammam.   | (Out of the smoke into the flame.) Out of the frying-pan into the fire.  |
| Degeneres animos timor arguit. — <i>Virgil</i> .              | Fear convicts degenerate souls.  |
| De gustibus non est disputandum.                              | (There is no disputing about tastes.) Everyone to his liking.  |
| Dei gratiâ.   | By the grace of God.   |
| Dei memor, gratus amicis.                                     | Mindful of my God and grateful to my friends.  |
| De jure.  | By right in law.   |
| De lanâ caprinâ rixari.                                       | (To wrangle about goat's wool.) To split straws.   |
| Dele.   | Erase.   |
| Delectando pariterque monendo.                                | By pleasing while instructing. <i>Omne tulit, &amp;c.</i>  |
| Delenda est Carthago.   | Carthage must be destroyed.*   |
| Deliberandum est diu, quod statuum semel.                     | What can be decided only once, should be long pondered over.   |
| Deliberat Roma, perit Saguntum.                               | (Rome deliberates, Saguntum perishes.)<br>* While the doctors are deliberating the patient dies.†  |
| Delirium tremens.   | (Trembling delirium.) The delirium with trembling, a brain disease of great drunkards.   |
| Delphinum natâre doces.                                       | (You are giving swimming lessons to a dolphin.) You are teaching your granny to suck eggs.   |
| De lunatico inquirendo.                                       | A writ to a commission to inquire whether a person is or is not a lunatic.   |
| De male quaesitis gaudet non tertius hæres.                   | (A third heir seldom enjoys property dishonestly got.) Ill gains go apace.   |
| Deme supercilio nubem.  | Remove the cloud from your brow; smooth out those wrinkles.  |
| De minimis non curat lex.                                     | The law does not regard trifles.   |
| Demitto aurículas ut iniquæ mentis asellus. — <i>Horace</i> . | I make my ears droop, like an ass of a stubborn disposition.   |
| De mortuis nil nisi bonum.                                    | (Of the dead nothing but good.) Let nothing be said of the dead but good.‡   |
| Denique cœlum.  | Heaven at last.§   |
| De non apparentibus et de non existentibus eadem est ratio.   | (The reasoning is the same as to things that are not seen, and things that do not exist.) What is not apparent must be considered as non-existent. |

\* This was the constant advice of Cato the Elder to the Roman Senate. The destruction of Carthage and Corinth, her two great commercial rivals, are considered to be Rome's worst political crimes. The words are now used to signify a war fought out to the bitter end. Carthage was destroyed in the year 147 B.C.

† The Romans allowed their allies, the Saguntines, to perish while they were discussing how to rescue them.

‡ A saying often attributed to Solon, the Athenian law-giver and statesman, but Chilo, another of the Greek Sages, is the real author of it.

§ The battle-cry of the Crusaders.

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|--|---|
| De novo.   | Anew ; afresh.  |
| Deo dignus vindice nodus.  | A knot worthy of a god to unloose it ; a supreme difficulty.*   |
| Deo duce, ferro comitante.   | God being my leader, and my sword my companion.   |
| Deo et regi fidelis.   | Loyal to God and my sovereign.  |
| Deo favente.   | With God's favour.  |
| Deo gratias.   | Thanks to God.  |
| De omnibus rebus et quibusdam aliis.   | Concerning everything and other matters.†   |
| De omni re scibili et quibusdam aliis.   | Concerning every known thing and a few things in addition.  |
| Deo, non fortunâ.  | From God, not fortune.  |
| Deo, patriæ, amicis.   | For my God, my country, and my friends.   |
| Deo volente (D. V.)  | God being willing.  |
| De paupertate tacentes plus poscente ferent.— <i>Horace</i> .  | (They who are silent concerning their poverty will receive more than those who beg.)‡   |
| De pilo pendet.  | (It hangs by a hair.) The affair is in a critical condition.§   |
| Deprendi miserum est.— <i>Horace</i> .   | It is wretched to be found out.   |
| De profundis.  | Out of the depths.  |
| De quibus certus es, loquere opportune.  | Speak at the right moment, and on those subjects that you are master of.  |
| De quibus ignoras tace.  | Hold your tongue about things that you know nothing about.  |
| Desideratum ( <i>pl.</i> desiderata).  | A thing desired, much wanted.   |
| Desine fata deûm flecti sperare precando.— <i>Virgil</i> .   | Cease to think that prayers can alter the fixed decrees of Heaven.  |
| Desinit in piscem mulier formosa superne.— <i>Horace</i> .   | (A woman beautiful above, ends in the tail of a fish.) A bad literary style presents similar incongruities.   |
| Desipere in loco.  | To unbend on occasion.  |
| Districtus ensiscui super impiâ Cervice pendet, non Siculæ dapes Dulcem elaborabunt saporem, Non avium citharæque cantus Somnum reducent.— <i>Horace</i> . | Sicilian dainties will have no delightful flavour for the man over whose impious neck ever hangs the naked sword ; the songs of birds and of the lyre will not restore his sleep. |
| Desuetudo omnibus pigritiam, pigritia veterum parit.— <i>Apuleius</i> .  | Disuse produces sloth, and sloth incapacity.  |
| Desunt cætera.   | The remainder is wanting ; the quotation is incomplete.   |
| Desunt inopiæ multa, avaritiæ omnia.   | The poor man needs much, the miser desires everything.  |

\* See *Deys ex machina*.

† A description of books that err on the side of being too diffuse.

‡ A popular but doubtful statement.

§ The sword that Dionysius, tyrant of Syracuse, suspended over the head of Damocles, was held in position by a hair. Hence the proverbial phrase.

|| A reference to the experience of Damocles. See *De pilo pendet*.



Deteriores omnes sumus licentiâ.

Detrahere aliquid alteri, et hominem  
hominis incommodo suum augere  
commodum, magis est contra naturam,  
quam mors, quam paupertas, quam  
dolor, quam cætera quæ possunt aut  
corpori accidere, aut rebus externis.

— *Cicero*.

Detur digniori.

Detur pulcriori.

Deum cole, regem serva.

Deus aut bestia.

Deus est qui regit omnia.

Deus est summum bonum.

Deus ex machinâ.

Deus gubernat navem.

Deus nobis hæc otia fecit.

Deus providebit.

De vitâ hominis nulla cunctatio longa  
est. — *Juvenal*.

Dextras dare.

Dicenda bona sunt bona verba dic.

Dicenda tacendaque calles.

Dictum de dicto.

Dictum sapienti sat est.

Diem perdi.

Dies adimit aegritudinem hominibus.

Dies datus.

Dies faustus.

Dies infaustus.

Dies iræ.

Dies non.

We are all the worse for uncontrolled  
liberty of action.

To detract anything from another, and  
for one man to multiply his own con-  
veniences by the inconveniences of  
another, is more against nature than  
death, than poverty, than pain, and  
the other things which can befall the  
body, or external circumstances.

Let it be given to the most deserving.

Let it be given to the fairest.

Worship God and serve the king.

(A god or a beast.) The nature of man  
is either godlike or bestial.\*

There is a God who rules all things.

God is the chief good.

(A god out of a machine.) A person  
or thing that saves the situation in a  
crisis.†

God is the pilot of the ship.

God made us these comforts.

God will provide.

When the life of a man is at stake, no  
delay is too long.

To shake hands as a pledge of con-  
fidence.

(Good words should be spoken on a  
good day.) The better the day, the  
better the deed.

Thou clearly knowest when to speak,  
and when to keep silent.

Report upon hearsay.

A word is enough to the wise man.‡

I have lost a day.§

Time assuages the griefs of men.

(A day given.) The day appointed for  
hearing a law-suit.

A lucky day.

An unlucky day.

The day of wrath.||

(A day on which judges do not sit.)  
A day on which legal proceedings  
cannot be taken.

\* One of the dicta of Aristotle.

† This was a favourite stage-trick of the Greek tragedian, Euripides. Whenever the plot  
of the play seems hopelessly involved, some divine person is introduced, borne down from  
above, to clear up all difficulties.

‡ More familiar in the incorrect form *Verbum sap.*

§ The Emperor Titus is said to have exclaimed, *Diem perdi*, when he had allowed a day  
to pass in which he had done no gracious act.

|| The opening words of a familiar Latin hymn.

- Difficile est proprie communia dicere. (It is difficult to speak of common topics in an appropriate manner.) The cleverest speakers are those who can make hackneyed subjects interesting.
- Difficile est satiram non scribere. (It is difficult not to write satire.) It is difficult to refrain from lashing the follies and sins of society.
- Difficilia quæ pulcra. The best things are the most difficult to attain.
- Difficilis, facilis, jucundus, acerbus et idem,  
Nec tecum possum vivere, nec sine te. —*Martial*. In all thy humours, whether grave or mellow,  
Thou'rt such a touchy, testy, pleasant fellow;  
Hast so much wit, and mirth, and spleen about thee,  
There is no living with thee, nor without thee.—*Addison*.
- Digito monstrari, et dicier. Hic est. —*Persius*. (To be pointed at by the finger, and have it said: "There he is.") The joy of notoriety.
- Digna canis pabulo. (The dog is worth her keep.) It is an ill dog that deserves not a crust.
- Dignum laude virum Musa vetat mori. —*Horace*. (The Muse forbids the death of those who are truly great.) The poet makes their name immortal.
- Dignus vindice nodus. A difficulty that requires the intervention of another to solve it. *Deus ex machina*.
- Dii benefecerunt, inopis me quodque pusilli  
Finxerunt animi, raro et perpauca loquentis.—*Horace*. Thank Heaven, that made me of an humble mind;  
To action little, less to words inclined.
- Dii laboribus omnia vendunt. (The gods sell everything for labour.) Without pains, no gains. No mill, no meal.
- Dii majores.  
Dii penates. The greater gods.  
(Household gods.) The guardians of the hearth and home.
- Dilationes in lege sunt odiosae. Delays in law are odious.
- Diluculo surgere saluberrimum est. It is very healthy to rise at daybreak.
- Di meliora. Heaven send better times.
- Dimidium facti, qui bene cœpit habet. Well begun is half done.
- Dimidium plus toto. (The half is more than the whole.) The half obtained with safety is better than the whole which we have to incur risk to obtain.
- Dimidium scientiæ, prudens quæstio. Wise investigation is the half-way house to knowledge.
- Di nos quas pilas homines habent. —*Plautus*. The gods hold us mortals as balls in their hands.
- Diruit, ædificat, mutat quadrata rotundis. (He pulls down, he builds up, he changes square things into round.) He is always capriciously altering things.

|   |   |
|---|---|
| Dis aliter visum.   | (To the gods it seemed otherwise.)<br>Man proposes, God disposes.   |
| Disce docendus adhuc, quæ censet amicus, ut si  | Yet hear what an unskilful friend can say:  |
| Cæcus iter monstrare velit; tamen aspice si quid  | As if a blind man should direct your way;   |
| Et nos quod cures proprium fecisse, loquamur.— <i>Horace</i> .  | So I myself, though wanting to be taught,<br>May yet impart a hint that's worth your thought.   |
| Discere docendo.  | To learn through teaching.  |
| Discessionem facere.  | To divide the House.  |
| Discipulus est prioris posterior dies.  | (Each succeeding day is the scholar of the preceding.) The experience of one day is a guide for the conduct of the next.  |
| Discum audire quam philosophum.   | (To listen to a quoit rather than to a philosopher.) To prefer trifles to serious talk.   |
| Disjecta membra.  | • Scattered limbs, or members.  |
| Distrahit animum librorum multitudo.  | (A multitude of books distracts the mind.) Indiscriminate reading is unprofitable to the mind.  |
| Diu apparandum est bellum, ut vincas celeriter.— <i>Publius Syrus</i> .   | You ought to make long preparations for war, in order that you may more quickly conquer.  |
| Diversos diversa juvant.  | Different things please different men.  |
| Dives qui fieri vult, et cito vult fieri.   | He that wishes to become rich, also wishes to become so quickly.  |
| Divide et impera.   | (Divide and govern.) The despot maintains his own position by playing one rival faction against another.  |
| Divina natura dedit agros, ars humana ædificavit urbes.— <i>Varro</i> .   | (God gave us the country, the skill of man has built the town.) God made the country, and man made the town.<br>— <i>Cowper</i> .   |
| Divina particula auræ.  | The Divine spirit (in man).   |
| Docendo disco.  | I learn by teaching others.   |
| Doce ut discas.   | Teach, that you may learn.  |
| Doctrina sed vim promovet insitam, Rectique cultus pectora roborant : Utcumque defecere mores, Dedecorant bene nata culpæ — <i>Horace</i> . | Yet the best blood by learning is refined,<br>And virtue arms the solid mind ;<br>Whilst vice will stain the noblest race;<br>And the paternal stamp efface.<br>— <i>Oldisworth</i> . |
| Dolium volvitur.  | (A cask is easily moved.) A weak man is easily turned.  |
| Dolus versatur in generalibus.  | (Fraud lurks in generalities.) Be definite.   |
| Domine, dirige nos.   | O Lord, direct us.  |

• *Horace speaks of the disjecti membra poeta*,—"the limbs of the dismembered poet"—saying, that you can appreciate the greatness of good poets, even in short quotations from their works.

|   |  |
|---|--|
| Domino ( <i>or</i> Deo) optimo maximo<br>(D.O.M.).  | To the Lord God, the supreme and mighty ruler of the world.*   |
| Dominus illuminatio mea.  | The Lord is my light.  |
| Dominus providebit.   | The Lord will provide.   |
| Dominus videt plurimum in rebus suis.   | The master has the keenest eye in his own affairs.   |
| Domus et placens uxor.  | A house and pleasing wife.   |
| Donec eris felix, multos numerabis amicos :   | While you are prosperous you will have plenty of friends ; but when your sky is cloudy, you will be left to yourself.  |
| Tempora si fuerint nubila, solus eris.<br>—Ovid.  |  |
| Dono dedit <i>or</i> Dat, donat, dicat.   | (He gave <i>or</i> gives, presents, dedicates.)<br>An inscription often written in presentation books before the name of the giver.  |
| Dormit secure, cui non est functio curae.   | (He who has no anxious duties, sleeps well.) Far from court, far from care.  |
| Dos est magna parentium virtus.   | The virtue of parents is a great dowry.  |
| Dramatis personæ.   | • (The persons of the drama.) The characters.  |
| Duabus ancoris fultus.  | (To ride at two anchors. To be in harbour.) To have two strings to one's bow.  |
| Duabus niti ancoris.  |  |
| Duabus sellis sedere.   | (To sit in two saddles.) To hold with the hare and run with the hounds. To play a double game.   |
| Ducit amor patriæ.  | The love of country leads me.  |
| Dulce bellum inexpertis.  | War is magnificent to those who never tried it.  |
| Dulce domum.  | (Sweet homeward.)†   |
| Dulce est desipere in loco.—Horace.   | (It is sweet to unbend on proper occasions.) To play the fool, to lay aside one's wisdom and gravity. A little nonsense now and then is relished by the wisest men.                                  |
| Dulce et decûrum est pro patriâ mori.   | It is sweet and glorious to die for one's country.   |
| Dulce et decorum est pro patriâ mori :<br>Mors et fugacem persequitur virum,<br>Nec parcat imbellis juventae<br>Poplitibus timidoque tergo.—Horace. | How bless'd is he who for his country dies,<br>Since death pursues the coward as he flies ;<br>The youth in vain would fly from fate's attack<br>With trembling knees and terror at his back.—Swift. |
| Dulce quod utile.   | What is useful is sweet.   |
| Dulce ridentem Lalagen amabo,<br>Dulce loquentem.—Horace.   | I shall continue to love my sweetly smiling and sweetly speaking Lalage.   |

\* This is the motto of the Benedictine Order, which is familiar owing to the fact that the abbreviated form of it is written on the label of the famous Bénédictine liqueur. This liqueur is manufactured at Fécamp, in Norman ly.

† The opening words of the Winchester College song, given at end of term.

Dulces moriens reminiscitur Argos.

—*Virgil.*

Dulcis et alta quies, placidæque simil-  
lima morti.—*Virgil.*

Dum deliberamus quando incipiendum,  
incipere jam serum fit.—*Quintilian.*

Dum fata sinunt, vivite læti.—*Seneca.*

Dum fortuna fuit.

Dum loquor, hora fugit.—*Ovid.*

Dummodo risum  
Excutiat sibi, non hic cuiquam parcat  
amico.—*Horace.*

Dum relego, scripsisse pudet.

Dum spiro, spero.

Dum tacent, clamant.

Dum vires annique sinunt, tolerate  
labores :

Jam veniet tacito curva senecta pede.  
—*Ovid.*

Dum vita est, spes est.

Dum vitant stulti vitia, in contraria  
currunt.

Dum vivimus, vivamus.

Duo cum faciunt idem, non est idem.

Duo parietes de eadem fidelia dealbare.

Duos qui sequitur lepores, neutrum  
capit.

Duplici spe uti.

Dura mater.

Dura molli saxa cavantur aquâ.

Durante bene placito.

(And, as he dies, his thoughts revert to  
his beloved Argos.) The dying man  
thinks of the home of his childhood.

Sleep calm and deep, most like to  
tranquil death.

(While we are considering when to  
begin, it is already becoming too late  
to begin.) While the doctors deliber-  
ate the patient dies.

(Be merry while fate permits.) Eat,  
drink, and be merry, for to-morrow  
we die.

As long as fortune lasted.

Time is flying while I speak.

(Provided he can raise a laugh, he will  
not spare the feelings of a friend.)  
Better waste your wit than lose your  
friend.

While I am reading my compositions  
over again, I am ashamed of having  
written them.

Whilst I breathe, I hope.

(Though they keep silence, they cry  
aloud.) Their silence speaks louder  
than words.

Work hard while you have youth and  
strength; for soon weak old age will  
creep on you with silent tread.

While there is life, there is hope.

(While striving to shun one vice, fools  
run into its opposite.) Fools are ever  
in extremes.

Whilst we live, let us live.

(When two persons do the same thing,  
it is not, the same thing.) No two  
persons do the same thing in an  
exactly similar manner.

(To whitewash two walls from one pot.)  
To kill two birds with one stone.

(He that follows two hares, catches  
neither.) Too many irons in the  
fire.

(To have a double hope.) To have two  
strings to one's bow.

The outer membrane covering the brain.

(Hard stones are hollowed by soft  
water.) Continual droppings will  
wear away a stone.

(During our good pleasure.) The con-  
ditions under which certain official  
positions are given by the Crown.

- Duro flagello mens docetur rectius. (By scourging the mind is trained aright.) Suffering is a stern teacher, but a good one.
- Durum telum est necessitas. Necessity is a hard weapon.
- Dux femina facti. (A woman was the originator of the deed.) There's a woman at the bottom of it.—*Cherchez la femme.*
- Dux vitæ ratio. The guide of life is common sense.
- Ea libertas est, quæ pectus purum et firmum gestitat.—*Ennius.* (True liberty consists in the possession of a pure and steadfast heart.)
- Eamus quo ducit fortuna. Let us go where fortune leads.
- Eandem cantilenam recinere. To keep on singing the same old song.
- Ea sub oculis posita negligimus: proximorum incuriosi, longinqua secutur.—*Pliny the Younger.* (We neglect the things that are before our eyes, and, taking no interest in what is within reach, we go in quest of everything remote.) We ignore the beauties of our own land and are too eager to visit foreign countries, because distance lends enchantment to the view.
- Ecce homo. Behold the man.\*
- Ecce iterum Crispinus! (Lo, Crispin again!) I revert to the topic I have dealt with so often already.
- Ecce signum. Behold the sign; here is the proof.
- Editio princeps. A first edition of a book.
- Effodiuntur opes irritamenta malorum. — *Ovid.* Riches, which are incentives to evil courses, are dug out of the ground.
- E flammâ petere cibum.—*Terence.* (To snatch food from the flames.) To be utterly desperate.†
- Ego de caseo loquor, tu de cretâ respondes. (I talk of cheese, and you of chalk.) We are at cross-purposes.
- Ego et rex meus. My king and I.
- Ego illam periisse puto cui periit pudor. — *Plautus.* I consider the woman who has lost her modesty, lost indeed.
- Egommet mihi ignosco.—*Horace.* (I myself pardon myself.) I am on the best of terms with myself.
- Ego nec studium sine divite venâ  
Nec rude, quid possit, video ingenium :  
alterius sic  
Altera poscit opem res, et conjurat amice.—*Horace.* I neither see what art can do without natural talent, nor natural talent without artistic training; each requires the aid of the other, and united they assist one another to reach the desired goal of success.

\* The words of Pilate to the Jews at the trial of Christ. Hence pictures representing the Saviour wearing the crown of thorns, bear this title.

† The Romans used to throw food on the funeral pyres, where the bodies of the dead were burning. Only starving folk would be likely to wish for this food.

Ego spem pretio non emo.—*Terence.*

(I am not giving cash for hopes.) No pig in a poke for me.

Ego sum rex Romanus et super grammaticam.

I am the king of the Romans, and am superior to rules of grammar.\*

Egregii mortalis altique silenti.

A man of uncommon silence and reserve.

Eheu! fugaces labuntur anni!

Alas! the years glide fleeting by.

Eheu fugaces, Postume, Postume,  
Labuntur anni; nec pietas moram  
Rugis et instanti senectæ

Alas! friend Postumus, the fleeting years glide away; nor will reverence towards the gods stay the advance of wrinkled old age, or of invincible death.

Afferet, indomitæque morti.—*Horace.*

Ejusdem farinæ.

(Of the same flour.) Of the same kidney.

Ejusdem generis.

Of the same kind, or sort

Elephantem ex muscâ facis.

(You are making an elephant out of a fly.) You are making a mountain out of a mole-hill.

E libris or ex libris.

From the books of; part of the library of.

Elixir vitæ.

(The quintessence of life.) A cordial or potion that prolongs life.

Emeritus.

A veteran who has received his discharge. A title of honour given to some professors in certain universities, &c.

Emollit mores, nec sinit esse feros.

(Learning) softens manners, and does not permit men to be rude.

Empta dolore docet experientia.

(Experience bought by pain teaches us a lesson.) A burnt child dreads the fire.

E multis paleis paulum fructus collegi.

(From much straw I have gathered but little fruit.) Much cry and little wool.

Eus rationis.

A creature of reason.

Eodem collyrio omnibus mederi.

(To cure all diseases with the same salve.) To play the quack.

Eo magis præfulgebat, quod non videbatur.—*Tacitus.*

(He was all the more impressive, because he was not seen.) He was conspicuous by his absence.

Eo nomine.

On this account; for this cause.

Epicuri de grege porcus.

(A hog from the drove of Epicurus.) 'A glutton.

Episcopatus non est artificium transigendæ vitæ.—*St. Augustine.*

(The office of bishop is not a mere device for passing life.) It is the duty of a bishop to set an example of diligence to his subordinates.

Epithalamium.

Song or poem delivered at a marriage.

E pluribus unum.

One out of many.

\* The reply of the Emperor Sigismund, at the Council of Constance, to the cardinal who ventured to correct the Emperor's Latin.

Erectos ad sidera tollere vultus.

(To raise their countenances boldly to the stars.) To hold up their heads like free men.

Ergo.

Therefore.

Ergo sollicitæ tu causa, pecunia, vitæ es,  
Per te immaturum mortis adimus iter.

Money, thou art the cause of the anxieties of life, and through thee we go down to the grave before our time.

—*Propertius*.

Eripuit cœlo fulmen sceptrumque tyrannis.

He snatched the lightning from heaven and the sceptre from the tyrants.\*

Errare est humanum.

To err is human.

Errare malo cum Platone.

(I prefer to be in the wrong in Plato's company.) Follow the wise few rather than the vulgar many.

Esse oportet ut vivas, non vivere ut edas.—*Cicero*.

We ought to eat in order to live, not live in order to eat.

Esse quam videri.

To be, rather than seem to be.

Est brevitate opus, ut currat sententia.\*

Let brevity dispatch the rapid thought.

—*Horace*.

Est deus in nobis.—*Ovid*.

(God is within us.) Ye are the temples of the Holy Ghost.

Est mihi namque domi pater, est injusta noverca.

For at home I have a father and an unjust stepmother.

Est modus in rebus; sunt certi denique fines,

(There is a medium in all things; there are, in fact, certain bounds, on either side of which rectitude cannot exist.)

Quos ultra citraque nequit consistere rectum.—*Horace*.

Extremes of any kind are liable to lead to bigotry and tyranny.

Est natura hominum novitatis avida.

It is the nature of a man to long for novelty.

—*Pliny the Elder*.

Estne Dei sedes nisi terra et pontus et aer

Is there any dwelling of God save the earth, the sea, the air, the heavens, and virtue? Why, then, do we seek a God beyond? The Deity is to be found in everything your eyes can see, and in every place whither your feet can go.

Et cœlum et virtus? Superos quid quærimus ultra?

Jupiter est quodcunque vides, quocunque moveris.—*Lucan*.

Esto perpetua.

Be thou perpetual.†

Esto, ut nunc multi, dives tibi, pauper amicis.—*Juvenal*.

Adopt the popular plan; keep your riches for yourself, and be niggardly to your friends.

Est pii Deum et patriam diligere.

It is the part of a good man to love God and his country.

Est proprium stultitiæ aliorum cernere vitia, oblivisci suorum.

It is a peculiarity of fools to perceive the faults of others, but to forget their own.

\* These words appeared on the medal struck in honour of Benjamin Franklin, when he was the Ambassador of the United States of America to France. The former part of the inscription refers to Franklin's scientific discoveries, the latter to his successful efforts in promoting the independence of his country.

† The dying words of Father Paul Sarpi, expressing a hope for the future prosperity of Venice, his native state.



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|---|---|
| Est quædam flere voluptas ;<br>Expletur lacrimis egeriturque dolor.<br>— <i>Ovid.</i> | There is a kind of pleasure in weeping,<br>for grief is assuaged and removed by<br>tears.   |
| Est quoque cunctarum novitas carissima<br>rerum.<br>Esurienti ne occurras.            | Novelty is the most delightful of all<br>things.<br>(Do not encounter a hungry man.)<br><i>Durum telum necessitas.</i>  |
| Et cætera.<br>Et decus et pretium recti.  | And the rest ; and so on.<br>Both the ornament and the reward of<br>uprightness.  |
| Et ego in Arcadiâ.  | (I, too, have been in Arcadia.) I am<br>an idealist.  |
| E tenui casâ sæpe vir magnus exit.  | (From an humble cottage a hero often<br>springs.)   |
| Et hoc genus omne.  | (And everything of the kind.) All this<br>sort of thing ; persons of this class.  |
| Etiâ oblivisci quod scis interdum<br>expedit.   | It is sometimes expedient to forget, to<br>fail to recollect, what you know.  |
| Etiâ sapientibus cupido gloriæ novis-<br>sima exiit.— <i>Tacitus.</i>                 | (The love of fame is the last weakness<br>which even the will puts off.) That<br>last infirmity of noble minds.<br>— <i>Milton.</i>   |
| Etiâ si Cato dicat.   | (Even if Cato were to say so.) Even if<br>a man as truthful as Cato were to tell<br>me, I should not believe it.  |
| Et nunc et semper.  | Now and ever.   |
| Et qui nolunt occidere quenquam, posse<br>volunt.— <i>Juvenal.</i>                    | Even those who do not wish to kill<br>another would gladly have the power<br>to do so.  |
| Et sceleratis sol oritur.— <i>Seneca.</i>   | (The sun shines even on the wicked.)<br>He maketh the sun to rise on the<br>evil and on the good, and sendeth<br>rain on the just and on the unjust.<br>— <i>St. Matthew.</i> |
| Et sequentia.   | And what follows.   |
| Et servata fides perfectus amorque<br>ditabunt.                                       | Tried faith and perfect love will enrich.   |
| Et sic de similibus.  | And so of similar things.   |
| Et tu, Brute.   | You, too, Brutus.*  |
| Et vitam impendere vero.  | To stake one's life on the truth.   |
| Eundem calceum omni pedi induere.   | (To put the same shoe on every foot.)<br>Every shoe fits not every foot.  |
| Everso succurrere sæclo.  | (To succour the down-thrown age, or<br>times.) To be a saviour of society.  |
| Ex abusu non arguitur in usum.  | No argument against the use of a thing<br>can be drawn from the abuse of it.  |
| Ex acervo.  | Out of a heap.  |
| Ex adverso.   | From the opposite side ; in opposition.   |

\* The traditional dying words of Cæsar, when Brutus stabbed him. There seems to be no real evidence that these words were ever spoken, and, like Wellington's "Up guards and at 'em," they belong to the category of things that ought to have been said.

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|--|---|
| Ex animo.  | Heartily, sincerely.  |
| Ex arenâ funiculum nectis.   | (You are for making a rope of sand.)<br>You are engaged in an impossible task.  |
| Ex auribus cognoscitur asinus.                                     | An ass is known by his ears.  |
| Ex capite.   | Out of one's head; from memory.   |
| Ex cathedrâ.   | (From the chair.) With authority, real or supposed.*  |
| Excelsior.   | Higher; aiming at higher achievements.  |
| Exceptio probat regulam.   | The exception proves the rule.  |
| Excepta excipiendis  | The due exceptions being made.  |
| Excitari non hebescere.  | To be spirited, not inactive.   |
| Ex concessio.  | From what has been granted, or admitted (by an opponent).   |
| Excursus.  | A sally; a digression; a special disquisition.  |
| Ex dono Dei.   | By or from the gift of God.   |
| Exeat.   | (Let him depart.) The leave given for temporary absence from a school or college.   |
| Exeat aulâ   | Let him who would be virtuous shun the courts of kings; for virtue and regal power seldom go hand in hand.  |
| Qui vult esse pius; virtus et summa potestas                       |   |
| Non coeunt.— <i>Lucan.</i>   |   |
| Exegi monumentum ære perennius                                     | I have raised a monument more enduring than one of brass, and loftier than the pyramids of kings; a monument which shall not be destroyed by the consuming rain, nor by the mad rage of the north wind, nor by the countless years and flight of ages.† |
| Regalique situ pyramidum altius;                                   |   |
| Quod non imber edax, non Aquilo impotens                           |   |
| Possit diruere, et innumerabilis Annorum series, et fuga temporum. |   |
| — <i>Horace.</i>   |   |
| Exemplaria Græca   | (Study diligently the writings of the Greeks both day and night.) Give your days and nights to the Greek authors.   |
| Nocturnâ versate manu, versate diurnâ.                             |   |
| — <i>Horace.</i>   |   |
| Exempli gratia (e.g. or ex. gr.).                                  | By way of example.  |
| Exemplo plus quam ratione vivimus.                                 | We live more by example than by reason.   |
| Exemplumque Dei quisque est in imagine parvâ                       | (Every man is in a small degree the image of God.) God made man after his own image.  |
| Exercitatio optimus est magister.                                  | (Practice is the best master.) Practice makes perfect.  |
| Exeunt omnes.  | All retire.   |
| Ex fide fortis.  | Strong through faith.   |
| Ex granis fit acervus.   | (Many grains make a heap.) Every little helps.  |

\* A cathedral is so called because it contains the *cathedra*, the throne, or official chair of the bishop of the diocese.

† Horace concludes the third book of his Odes with this proud prophecy of the permanent quality of his work, intending it to be his last word as a poet. He was afterwards induced to add a fourth book to the Odes.

Ex hoc malo proveniat aliquod bonum.

Ex hypothesi.

Exigitur enim jam ab oratore etiam poeticus decor.—*Tacitus*.

Exigui numero, sed bello vivida virtus.

—*Virgil*.

Ex illo fluere ac retro sublapsa referri.

—*Virgil*.

Exitus acta probat.

Ex longinquo.

Ex mero motu.

Ex nihilo nihil fit.

Ex officio.

Exordium.

Exoriare aliquis nostris ex ossibus ultor.

—*Virgil*.

Ex parte.

Ex pede Herculem.

Expende Hannibalem; quot libras in  
duce summo invenies.—*Juvenal*.

Experientia docet.

Experientia stultorum magistra.

Experimentum crucis.

Experto crede.

Expertus metuit.

Explorant adversa viros.

Ex post facto.

From this evil some good may issue.

According to the hypothesis; according to the supposition assumed to be true.

An orator is expected to have a poetic style of diction.

Small in number, but full of courage in war.

From that time the fortunes failed and took a backward course.

(The issue proves deeds.) All's well that ends well. The evening crowns the day.

From a great distance.

Of his own accord; spontaneously.

Nothing comes of nothing.\*

By virtue of his office.

An introduction; the opening words.

May some avenger arise from my bones.†

On one side only.

(Hercules from his foot.) Judge of the whole from a part, as you can guess the size of Hercules from seeing only his foot.

Weigh the dust of Hannibal. How many pounds will you find in that great leader? ‡

Experience teaches.

Experience is the mistress of fools.

(The experiment or trial of the cross.)

A bold and dangerous experiment.

(Trust one that has tried.) Believe one that has had experience.

(Having had experience, he feared it.) The burnt child dreads the fire.

Adversity tries men.

From something done afterwards; retrospective.

\* The dictum of Lucretius, who, in his *De Rerum Naturâ*, declares the world to have been created by the fortuitous union of atoms falling from space.

† The poet puts these words into the mouth of Dido, the Carthaginian queen, who utters them when she is deserted by her lover, Æneas. Virgil thus makes the victories of Hannibal over the descendants of Æneas to be an act of poetic justice. These words have been quoted on many historic occasions. They were uttered by Diego Leon, the Spanish General, who was shot by order of Espartero in 1841, to the soldiers who carried out the execution. Mr. Gladstone in the House of Commons also quoted these words with great effect in his notable speech on the Reform Bill of 1866.

‡ Compare:—

“Imperial Cæsar, dead and turned to clay,  
Might stop a hole to keep the wind away;  
O, that that earth, which kept the world in awe,  
Should patch a wall to expel the winter's flaw.”  
—*Shakespeare*.

Ex professo.

Ex proposito.

Ex quovis ligno non fit Mercurius.

Extant recte factis præmia.

Ex tempore.

Extra muros.

Extrema gaudii luctus occupat.

Extremis malis extrema remedia.

Ex ungue leonem.

Ex uno discite omnes.

Ex utraque parte.

Ex voto.

Fabas indulcet fames.

Faber compedes, quas fecit ipse, gestet.

Faber est quisque fortunæ suæ.

Facetiae.

Facietiarum apud præpotentes in longum memoria est.

Facies tua computat annos.—*Juvenal.*

Facile est imperium in bonis.—*Plautus.*

Facile est inventis addere.

Facile princeps.

Facilis descensus Averno,  
Sed revocare gradus superasque evadere ad auras

Hoc opus, hic labor est.—*Virgil.*

Facilius crescit quam inchoatur dignitas.—*Laberius.*

Facinus, quos inquinat, æquat.

Professedly.

By design; of set purpose.

(An image of Mercury cannot be made out of every piece of wood.) You cannot make a silk purse out of a sow's ear; or a horn of a pig's tail.

The rewards of good deeds endure.

Without premeditation; without preparation; off-hand.

Beyond the walls.

(Grief follows close upon joy.) No joy without annoy.

(Extreme evils require extreme remedies.) Desperate diseases require prompt remedies.

By his claw one knows the lion. *Ex pede Herculem.*

From one you may learn all.

On both sides.

According to vow, in consequence of a vow.

(Hunger sweetens beans.) To the hungry man everything is sweet.

Let the smith himself wear the fetters he forged.

(Every man is the architect of his own fortune.) Fortune helps those that help themselves.

Jests; witty and pleasant sayings.

(The powerful have long memories for jests.) Laugh with a king, but never at him.

(Your face shows your years.) There is no need to ask your age.

It is an easy task to rule good men.

(It is easy to add to things invented.) To improve an invention.

The acknowledged chief; an easy first.

The descent to the nether world is easy, but to retrace one's steps thence and to regain the air above, this is the toil, this the laborious task.

(It is easier to add to a dignity when won, than it is to gain it in the first instance.) Nothing succeeds like success.

Guilt places on a level those whom it contaminates.

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| Facis de necessitate virtutem.<br>— <i>St. Jerome.</i>   | You are making a virtue of necessity.  |
| Facit indignatio versum.                                 | (Indignation produces the verse.) Anger makes even dull wits bright. Glowing coals sparkle oft.  |
| Factotum.  | A do-all, a general agent, servant, or deputy.   |
| Fac ut sciam.  | Tell me.   |
| Fæx populi.  | The dregs, scum, of the people.  |
| Fallentis semita vitæ.— <i>Horace.</i>                   | (Path of declining days.) The course of an obscure, humble life.   |
| Fallitur egregie quisquis sub principe credit            | In truth they err who think, if monarch's sway   |
| Servitium; nunquam libertas gratior exstat               | Doth rule the land, 'tis slavish to obey; For good kings' subjects have their liberty,   |
| Quam sub rege pio.— <i>Claudian.</i>                     | And, more than all men, they are truly free.   |
| Falsi crimen.  | • A charge of forgery.   |
| Falsus in uno, falsus in omni.                           | False in one point, false in every point.  |
| Famæ damna majora quam quæ aestimari possint.            | (Injuries to reputation are too great to be estimated.) Good name in man and woman, dear my lord, Is the immediate jewel of their souls. |
|  | — <i>Shakespeare.</i>  |
| Famæ laboranti non facile succurritur.                   | (It is not easy to repair a character when falling.) Give a dog a bad name and hang him.   |
| Fama malum quo non aliud velocius ullum.— <i>Virgil.</i> | Nothing travels more swiftly than scandal.   |
| Famam extendere factis.                                  | To extend one's fame by deeds.   |
| Fama semper vivit.                                       | Fame lives for ever.   |
| Fare, fac.   | Speak and act.   |
| Fare quæ sentias   | Speak what you think.  |
| Farrago libelli.   | The hotch-potch, or miscellaneous contents of the little book.   |
| Fasces.  | A bundle of rods and an axe, carried before the highest Roman magistrates, and indicating their power to scourge and behead criminals.   |
| Fasciculus.  | A small bundle, packet, parcel.  |
| Fas est ab hoste doceri.                                 | It is allowable to learn even from an enemy.   |
| Fata obstant.  | (The Fates oppose.) The thing is impossible.   |
| Fata volentem ducunt, nolentem trahunt.                  | The Fates lead the willing, and drag the unwilling.  |
| Fatetur facinus, qui judicium fugit.                     | He that shuns judgment acknowledges his crime.   |
| Fato prudentia major.                                    | Wisdom is stronger than fate.  |

Favete linguis.

(Favour with your tongues.) Avoid uttering any ill-omened word to interrupt the religious rite. Maintain a holy silence.

Fax mentis incendium gloriæ.

The passion of glory is the torch of the mind.

Felices sequeris, Mors, miseros fugis.

—*Seneca*.

Death, thou pursuest the fortunate, but leavest the wretched in their misery.

Felices ter et amplius  
Quos irrupta tenet copula, nec, malis  
Divulsus quærimoniis,  
Supremâ citius solvet amor die.

—*Horace*.

Thrice happy they, whom an indissoluble union binds together, and whom love, unimpaired by angry complainings, does not separate before the last day.

Felicitas habet multos amicos.

(Happiness has many friends.) In time of prosperity friends will be plenty.

Felicitèr sapit, qui alieno periculo sapit.

—*Plautus*.

(That man gets experience in a pleasant fashion, who gains it from another's dangers.) Better learn frae your neighbours' scathe than frae your ain.

Feliciùm multi cognati.

Rich people have many relations.

Felix est qui sorte suâ contentus vivit.

Happy is the man who lives content with his own lot.

Felix qui nihil debet.

(Happy he who owes nothing.) Out of debt, out of danger.

Felix qui potuit rerum cognoscere causas,  
Atque metus omnes et inexorabile fatum,  
Subjecit pedibus, strepitumque Acherontis avari.—*Virgil*.

Happy is the man who has been able to learn the causes of created things, and has put under his feet all fears and unyielding Fate, and has heeded not the noise of Death's devouring stream.

Felix se nescit amari.—*Lucan*.

(A prosperous man does not know that he possesses friends.) Adversity tests friendships.

Felo de se.

(A felon upon himself.) A suicide.

Feræ naturæ.

Of a wild nature.

Fere libenter homines id, quod volunt, credunt.—*Cæsar*.

People are generally willing to believe that a thing is true, when they wish it to be so.

Fere totus mundus exercet histrionem.  
—*Petronius Arbiter*.

Almost the whole world practises the art of acting.

All the world's a stage.

Feriant summos fulmina montes.

And all the men and women merely players.—*Shakespeare*.

Ferrum ferro acuitur.

(Thunderbolts strike the tops of mountains.) Huge winds blow on high hills.

Fervet olla, vivit amicitia.

Iron sharpens iron

(While the pot boils, friendship endures.) The man who gives good dinners has plenty of friends.

Fervet opus.

The work thrives.

Fessus viator.

A weary traveller.

|  |  |
|--|--|
| <b>Festina lente.</b>  | (Hasten slowly.) Forward, but not too fast.*   |
| <b>Festinatio tarda est.</b>   | (Haste is slow.) The greater hurry the worse speed. He who is hasty fishes in an empty pond.   |
| <b>Fiat.</b>   | (Let it be done.) A peremptory order.  |
| <b>Fiat Dei voluntas.</b>  | God's will be done.  |
| <b>Fiat experimentum in corpore vili.</b>  | (Let the experiment be tried on a worthless body.) Try your skill in gilt first, and then in gold.   |
| <b>Fiat justitia ruat cœlum.</b>   | Let justice be done though the heavens should fall.  |
| <b>Fiat lux.</b>   | Let there be light.  |
| <b>Ficta omnia celeriter, tanquam flosculi decidunt, nec simulatum potest quidquam esse diuturnum.—Cicero.</b> | Everything that is false, like short-lived flowers, quickly perishes, nor can anything that is untrue endure for a long time.  |
| <b>Ficta voluptatis causa sint proxima veris.—Horace.</b>  | (Fictions to please should wear the face of truth.)<br>To hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure.— <i>Shakespeare.</i> |
| <b>Ficus ficus, ligonem ligonem vocat.</b>   | He calls figs figs, and a spade a spade.   |
| <b>Fide abrogatâ, omnis humana societas tollitur.—Livy.</b>  | If you abolish confidence between man and man, every human bond of union is broken.  |
| <b>Fide et amore.</b>  | By faith and love.   |
| <b>Fide et fiducia.</b>  | By faith and confidence.   |
| <b>Fidei coticula crux.</b>  | The cross is the touchstone of faith.  |
| <b>Fidei defensor (F.D.).</b>  | Defender of the Faith.   |
| <b>Fidelius rident tuguria.</b>  | (The laughter in cottages is the most genuine.) Free from greatness, free from care.   |
| <b>Fidem qui perdit perdere ultra nil potest.—Publius Syrus.</b>   | He who loses his good faith, has nothing further to lose.  |
| <b>Fide, non armis.</b>  | By faith, not by arms.   |
| <b>Fides ante intellectum.</b>   | (Faith before intellect or understanding.) The pupil must accept without questioning his master's instructions.  |
| <b>Fides et justitia.</b>  | Fidelity and justice.  |
| <b>Fides non timet.</b>  | Faith has no fear.   |
| <b>Fides Punica.</b>   | Punic (or Carthaginian) faith; treachery.†   |
| <b>Fides servanda est.</b>   | We must keep our plighted word.  |
| <b>Fides unde abiit, eo nunquam redit.</b>   | Trust, when once lost, never returns.  |
| — <i>Publius Syrus.</i>  |  |

\* A favourite maxim of Augustus Cæsar.

† The Romans were very fond of accusing the Carthaginians of perfidy, an accusation in which there appears to have been as little truth as there is in *Perfidie Albion*, which our Gallic neighbours are pleased to apply to us.

|  |   |
|--|---|
| Fidus Achates.   | (Faithful Achates.) A faithful friend.*   |
| Fidus et audax.  | Faithful and intrepid.  |
| Fieri curavit (F.C.).  | (Caused it to be made.) A common inscription added to the name of the person who has designed some monument or other edifice.                                       |
| Fieri facias (Fi. Fa.).  | (Cause it to be done.) A writ empowering a sheriff to levy execution on the goods of a debtor.  |
| Figulus figulo invidet, faber fabro.                             | (The potter envies the potter, the blacksmith the blacksmith.)  |
| Filius nullius.  | Two of a trade never agree.   |
| Finem respice.   | A son of nobody; a bastard.   |
| Finis coronat opus.  | Look to the end.  |
| Finis Poloniæ.   | The end crowns the work.  |
| Fit via vi.  | The end of Poland.†   |
| Flagrante bello.   | Force finds a way.  |
| Flagrante delicto.   | During hostilities.   |
| Flamma fumo est proxima.— <i>Plautus</i> .                       | ♣ In the commission of the crime; red-handed.   |
| Flamma per incensas citius sedetur aristas.— <i>Propertius</i> . | (Flame is smoke's kinsman.) There is no smoke without fire.   |
| Flebile ludibrium.   | Sooner could flames be quenched when they spread among the standing corn.   |
| Flectere si nequeo superos, Acheronta movebo.— <i>Virgil</i> .   | A deplorable mockery; deriding an estimable thing.  |
| Flecti, non frangi.  | If I cannot influence the gods of heaven, I will stir up Acheron itself. If Heaven refuses help, I will seek the powers of Hell, in order to accomplish my purpose. |
| Floreat Etona!   | To be bent, not to be broken.   |
| Floriferis ut apes in saltibus omnia libant.— <i>Lucretius</i> . | May Eton flourish!  |
| Fluvius cum mari certas.   | As bees taste of every flower that blooms within the glades.  |
| Fœnum habet in cornu, longe fuge.                                | (You, a river, are contending with the ocean.) You are imitating the ways of those richer than yourself.  |
| Fons et origo.   | (He has hay on his horn; keep at a safe distance.) Like a dangerous animal; as an angry bull.‡  |
| Fons malorum   | The source and origin.  |
| Forma bonum fragile est.   | The fountain, source of evils.  |
| Forma flos, fama flatus.   | (Beauty is a blessing easily lost.) Beauty is only skin-deep.   |
|  | Beauty is a flower, Fame a breath.  |

\* The constant companion of Æneas, the Trojan hero in *The Æneid*.

† Kosciusko is said to have exclaimed *Finis Poloniæ*, when he was captured by the Russians in 1794, but he denied ever uttering these words.

‡ The Romans, to warn passers-by, fastened a wisp of hay on the horn of a dangerous bull,



Formam quidem ipsam, Marce fili, et  
tanquam faciem honesti vides : quæ  
si oculis cerneretur, mirabiles amores  
(ut ait Plato) excitaret sapientiæ.

—*Cicero*.

Formidabilior cervorum exercitus duce  
leone quam leonum cervo.

Forsan et hæc olim meminisse juvabit ;  
Durate, et vosmet rebus servate se-  
cundis.—*Virgil*.

Forsan miseros meliora sequentur.

Fortem posce animum.

Fortem posce animum, mortis terrore  
carentem,  
Qui spatium vitæ extremum inter mu-  
nera ponat,  
Naturæ.—*Juvenal*.

Fortes fortuna juvat.

Forti et fideli nil difficile.

Fortior est qui se, quam qui fortissima  
mœnia vincit.

Fortis cadere, cedere non potest.

Fortis et constantis est non perturbari  
in rebus asperis, nec tumultuantem  
de gradu dejici, ut dicitur.—*Cicero*.

Fortis et fidelis.

Fortiter in re.

Fortitudine et prudentiâ.

Fortitudo et justitia invictæ sunt.

Fortunæ cetera mando.

Fortunæ filius.

Fortuna favet fatuis.

Fortuna multis dat nimis, satis nulli.

—*Martial*.

Fortunam velut tunicam, magis con-  
cinnam proba, quam longam.

—*Apuleius*.

Fortuna, nimium quem fovet, stultum  
facit.

You see, my son Marcus, virtue as if it  
were embodied, which if it could be  
made the object of sight, would (as  
Plato says) excite in us a wonderful  
love of wisdom.

An army of stags led by a lion is more  
formidable than an army of lions led  
by a stag.

Perhaps it may one day be a pleasure to  
remember these sufferings ; bear up  
against them, and reserve yourself for  
more prosperous days.

Perhaps better days may be in store for  
the unfortunate.

(Pray for a strong will.) O well for him  
whose will is strong.—*Tennyson*.

Pray for a strong will, and a heart so  
fearless of death, that it will count  
the closing hours of life among the  
gifts of Nature.

Fortune helps the brave.

Nothing is difficult to the faithful and  
brave.

(More valiant is he that conquers him-  
self than he that takes the most  
strongly fortified city.) He that  
ruleth his spirit is better than he that  
taketh a city.

The brave may fall, but cannot yield.

A man of firm and courageous charac-  
ter ought not to be over-anxious in  
critical times, nor ought he to allow  
himself to be jostled and knocked  
off the step, as the saying goes.

Brave and trustworthy.

With firmness in action.

By fortitude and prudence.

Fortitude and Justice are invincible.

(I commit the rest to Fortune.) I can-  
not think of any better precautions  
or arrangements.

A child of fortune ; a favourite son of  
fortune.

Fortune favours fools.

Fortune gives too much to many,  
enough to none.

Judge your fortune as you judge a  
coat ; look not at the size of it, but  
see that it fits.

When Fortune caresses a man too much,  
she makes him a fool.

- Fortuna opes auferre, non animum,  
potest. (Fortune can take away wealth but not  
courage.) A man of strong mind rises  
superior to all the changes of for-  
tune.
- Fortuna sequatur. Let fortune follow. Good luck to the  
project !
- Fortunatos nimium, sua si bona norint ! Only too happy were they but sensible  
of the blessings they enjoy !
- Fortuna vitrea est ; tum, cum splendet,  
frangitur.—*Publius Syrus*. Fortune is made of brittle glass ; when  
it shines the most, it is shattered.
- Fragrat post funera virtus. Virtue smells sweet after death.
- Frangas non flectes. You may break, you cannot bend me.
- Frangere, miser, calamos, vigilataque  
prælia dele.—*Juvenal*. (Break your pens, poor wretch, and  
destroy the records of your sleepless  
toil.) Advice to the would-be poet  
starving in his garret.
- Fraus est celare fraudem. It is a fraud to conceal a fraud.
- Frons prima decipit multos. (The first view deceives many.) Second  
thoughts are best.
- Fronti nulla fides. • (There is no trusting to appearances.)  
All that glitters is not gold.
- Fruges consumere nati. Men born to consume the fruits of the  
earth.
- Frustra laborat qui omnibus placere  
studet. He labours in vain who tries to please  
everybody.
- Frustra vitium vitaveris illud  
Si te alio pravum detorseris.—*Horace*. It is vain for you to shun one vice, if in  
your depravity you rush into another.
- Fugaces labuntur anni. The years glide fleeting on.
- Fugam fecit. He has absconded.
- Fuge magna; licet sub paupere tecto  
Reges et regum vitâ præcurrere amicos.  
—*Horace*. Shun greatness; in the poor man's cot-  
tage one may live more happily than  
princes and friends of princes ever do.
- Fugiendo in media sæpe ruitur in fata. By fleeing, men often rush right on  
their fate.
- Fugit hora. The hours fly.
- Fuimus. (We have been.) We are no more ;  
our day is over.
- Fuit Ilium. Troy has been—is no more.
- Fulgente trahit constrictos Gloria curru  
Non minus ignotos generosis.—*Horace*. Chain'd to her shining car, Fame draws  
along
- With equal whirl the great and vulgar  
throng.
- Fulmen brutum. (Harmless thunderbolt.) A vain threat.
- Fumus et opes strepitusque Romæ. The smoke, wealth, and din of Rome.
- Functus officio. Having performed his office.
- Fundamentum enim est iustitiæ fides.  
—*Cicero*. (Fidelity is the foundation of justice.)  
The faithful observing of pledges.
- Fungar inani munere. I will discharge a fruitless task.
- Fungor vice cotis, acutum  
Reddere quæ ferrum valet, exors ipsa  
secandi.—*Horace*. I play the whetstone ; useless, and unfit  
To cut myself, I sharpen others' wit.  
—*Creech*.

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| Funiculis ligatum vel puer verberaret.   | Even a child may beat a man that's bound.   |
| Furor fit læsa sæpius patientia.   | (Patience if too often abused becomes madness.) Fear the anger of a patient man.  |
| Furor loquendi.  | An enthusiastic eagerness for speaking.   |
| Furor scribendi.   | A mania for writing.  |
| Galeatum sero duelli pœnitet.<br>— <i>Juvenal</i> .  | (When you have got your helmet on, it is too late to refuse to fight.) Look before you leap.  |
| Gallus in suo sterquilinio plurimum potest.  | Every cock crows loudest on his own dunghill.   |
| Gaudetque viam fecisse ruinâ.— <i>Lucan</i> .  | And he rejoices to have made his way by ruin.*  |
| Gaudet tentamine virtus.   | Virtue rejoices in trial.   |
| Generosus nascitur non fit.  | The gentleman is born and not made.   |
| Genius loci.   | The genius of the place; the protecting spirit.   |
| Genus est mortis male vivere.— <i>Ovid</i> .   | An evil life is a species of death.   |
| Genus immortale manet, multosque per annos   | Th' immortal line in sure succession reigns,  |
| Stat fortuna domus, et avi numerantur avorum.— <i>Virgil</i> .   | The fortune of the family remains, And grandsires' grandsons the long list contains.— <i>Dryden</i> .   |
| Genus improbum.  | A knavish race.   |
| Genus irritabile vatum.  | The irritable race, or tribe, of poets.   |
| Gladiator in arenâ consilium capit.  | (The gladiator having entered the lists is taking advice.) <i>Galeatum sero</i> . Look before you leap.   |
| Gloria est consentiens laus bonorum, incorrupta vox bene judicantium de excellenti virtute.— <i>Cicero</i> . | True glory is the unanimous approbation of good men, for their praise is not bought with money, and they alone are able to estimate real merit at its proper value. |
| Gloria in excelsis Deo.  | Glory to God in the highest.  |
| Gloria Patri.  | Glory to the Father.  |
| Gloria virtutis umbra.   | Glory is the shadow of virtue.  |
| Gradu diverso, via una.  | The same way by different steps.  |
| Græcia capta ferum victorem cepit, et artes  | Greece subdued, captivated her uncivilised conqueror, and imported her arts into unpolished Latium.†  |
| Intulit agresti Latio.— <i>Horace</i> .  | (Tell a hungry Greek to go to heaven, he'll attempt it.) A starving man will promise anything.‡   |
| Græculus esuriens, in coelum jussis, ibit.— <i>Juvenal</i> .   |   |

\* The description originally applied to Cæsar, but aptly fits the career of any of the successful political adventurers.

† Rome owed its literature and art almost entirely to the Greeks, who were the models and instructors of the Romans in artistic matters. Even the writing of satire, which the Romans claimed as peculiarly their own, probably owed much to the writers of Greek comedies.

‡ Rome, in the days of the Cæsars, was thronged with Greek freedmen and adventurers, who would stoop to anything in order to gain a living.

Grammatici certant, et adhuc sub  
judice lis est. — *Horace*.

Grata superveniet, quæ non sperabitur,  
hora.

Grata testudo.

Gratia ab officio, quod mora tardat,  
abest.

Gratia gratiam parit.

Gratias agere.

Gratior et pulcro veniens in corpore  
virtus.

Gratis anhelans, multa agendo, nihil  
agens.—*Phædrus*.

Gratis dictum.

Gratulator quod eum, quem necesse erat  
diligere, qualiscunque esset, talem  
habemus ut libenter quoque diliga-  
mus.—*Trebonius*.

Gravamen.

Graviora quædam sunt remedia periculis.  
—*Publius Syrus*.

Gravis ira regum semper.

Grex totus in agris unius scabie cadit.

Gula plures quam gladius perimit.

Gustus elementa per omnia quærunt  
Nunquam animo pretiis obstantibus.

—*Juvenal*.

Gutta cavat lapidem non vi sed sæpe  
cadendo.

Gutta fortunæ præ dolio sapientiæ.

Habeas corpus.

Habeas corpus ad prosequendum.

Habemus confitentem reum.—*Cicero*.

Habent sua fata libelli.

The grammarians disagree, and the  
matter in dispute is still under con-  
sideration.

The hour that is not hoped for will be  
delightful when it arrives.

The welcome lyre.

(There are no thanks for a kindness  
which has been delayed.) He loses  
his thanks, who promiseth and de-  
layeth.

(Kindness produces kindness.) One  
good turn deserves another.

To give thanks.

Even virtue is more fair, when it appears  
in a comely person.

Out of breath to no purpose, and  
very busy about nothing.

Mere assertion.

I rejoice that the man, whom it was my  
bounden duty to love, whatever his  
character might be, is so worthy that  
my inclination bids me love him.

The thing complained of; what weighs  
most heavily against the accused.

Some remedies are worse than the dis-  
eases.

The anger of kings is always severe.

(A whole flock perishes in the fields  
from the scab of one sheep.) A rotten  
sheep affects the whole flock.

Gluttony kills more than the sword.

(From all the elements they seek choice  
dainties, and no expense debars them  
from purchasing the viands they de-  
sire.) The description of the gour-  
mands of every age.

The drop hollows the stone not by its  
force but by constant dropping.

(A drop of fortune is better than a cask  
of wisdom.) An ounce of fortune is  
worth a pound of forecast.

(You may have the body.) A writ for  
delivering a person from imprison-  
ment.

You may have the body in order to pro-  
secute.

We have before us a person accused,  
who pleads guilty.

Books have their own destiny.

Habeo te loco parentis.

Habet.

Habet et musca splenem.

Habet in adversis auxilia, qui in secundis commodat.—*Publius Syrus*.

Habet natura ut aliarum omnium rerum sic vivendi modum; senectus autem peractio ætatis est tanquam fabulæ. Cujus defatigationem fugere debemus, præsertim adjunctâ satietate.  
—*Cicero*.

Hac mercede placet.

Hæc olim meminisse juvabit.—*Virgil*?

Hæc studia adolescentiam agunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.—*Cicero*.

Hæ nugæ in seria ducent mala.

—*Horace*.

Hærent infixi pectore vultus.—*Virgil*.

Hæret lateri lethalis arundo.

Hæreticis non est servanda fides.

Hæ tibi erunt artes; pacisque imponere morem,

Parcere subjectis et debellare superbos.  
—*Virgil*.

Hanc veniam petimusque damusque vicissim.—*Horace*.

Hannibal ad portas.

Haud facile emergunt, quorum virtutibus obstat,

Res angusta domi.—*Juvenal*.

I love or regard you as a parent.

He has it; he is hit.\*

(A fly even has its anger.) Even a worm will turn at last.

He who lends in the day of his prosperity, finds help in his day of adversity.

Life, as well as all other things, hath its bounds assigned by nature; and its conclusion, like the last act of a play, is old age, the fatigue of which we ought to shun, especially when our appetites are fully satisfied.

I am satisfied with these conditions.

To remember these things hereafter will be a pleasure.

These studies (literary pursuits) employ youth, give pleasure to old age, make prosperity more prosperous, are a refuge and a solace in sorrow, amuse us when at home, do not hinder us in our duties abroad, make our nights less lonely, and in our travels and sojournings are our constant companions.

These trifles will lead to serious evils.

Her looks were deep imprinted in his heart.

The deadly spear-shaft sticks to his side.

(No faith should be kept with heretics.) That is, with such as claim to think on religious matters for themselves, and refuse the teaching of Roman Catholicism.

This will be thy task; to give the nations peace, to spare the humbled and crush the rebellious.†

(We grant this concession ourselves, and receive in return.) Give and take is a right policy to follow.

(Hannibal is at the gates.) We are in imminent danger.‡

(Those people do not easily emerge from obscurity whose abilities are cramped by narrow means at home.) Slow rises worth by poverty oppressed.

\* The cry of the spectators when a gladiator received a fatal blow.

† In these words Virgil describes the imperial destiny of Rome.

‡ The name of Hannibal had been such a terror to the Romans, that *Hannibal ad portas* became a proverb indicating that the country was in peril. Cicero uses the words in one of his diatribes against Antony, whom he regarded as a public enemy.

Haud ignara mali, miseris succurrere disco.

Haud ignota loquor.

Haud passibus æquis.

Helluo librorum.

Heredis fletus sub personâ risus est.

Heu quam difficile est crimen non proderè vultu!—*Ovid.*

Hiatus valde deflendus.

Hibernis ipsis Hiberniores.

Hic amor, hæc patria est.—*Virgil.*

Hic et ubique.

Hic finis fandi.

Hic funis nihil attraxit.

Hic jacet.

Hic murus aeneus esto,  
Nil conscire sibi, nullâ pallescere culpâ.  
—*Horace.*

Hic niger est: hunc tu, Romane, caveto.—*Horace.*

Ilic nigræ succus loliginis, hæc est  
Ærugo mera.—*Horace.*

Hic patet ingeniis campus.—*Claudian.*

Hinc illæ lacrimæ.

Hinc subitæ mortes atque intestata senectus.—*Juvenal.*

Hirundinem sub eodem tecto ne habeas.

Hoc erat in votis.

Hoc est  
Vivere bis, vitâ posse priore frui.  
—*Martial.*

Hoc indictum volo.

Hoc maxime officii est, ut quisque  
maxime opis indigeat, ita ei potissimum opitulari.—*Cicero.*

Hoc opus, hic labor est.

Hoc sustinete, majus ne veniat malum.  
—*Phædrus.*

Not ignorant of misfortune, I learn to succour the unfortunate.

I speak of well-known events.

Not with equal steps.

(A glutton of books.) A book-worm.  
The weeping of an heir is laughter under a mask.

How in the looks does conscious guilt appear!—*Addison.*

A gap, or deficiency, much to be regretted.

More Irish than the Irish themselves.

My heart is there, for there's my native land.

Here, there, and everywhere.

Here was an end to the discourse.

(This line has taken no fish.) The attempt is a failure.

Here lies.

(Be this a brazen wall about thee, to be conscious of no guilt, to turn pale at no charge.) Conscious innocence.\*

That man is a knave: Roman, beware of him.

This is the essence of malice, this is pure jealousy.

Here is a field open to talent.

Hence those tears.

(Hence arise sudden deaths, and an intestate old age.) The results of a profligate life.

(Do not have a swallow under the same roof.) Beware of fair-weather friends.

This was my wish.

The present joys of life we doubly taste, By looking back with pleasure to the past.

(I wish this unsaid.) I withdraw the statement.

(It is a most important duty to assist another most, when he most needs assistance.) A friend in need is a friend indeed.

This is the labour, this is the work; this is the great difficulty.

(Endure this evil, lest a greater come upon you). Better to bear the ills we have, than fly to others that we know not of.—*Shakespeare.*

\* Sir Robert Walpole once misquoted these words in the House, and Pulteney wagered a guinea that Walpole's Latin was wrong. The clerk at the table decided in Pulteney's favour, and the guinea was promptly tossed across the floor of the House.

Hoc volo, sic jubeo, sit pro ratione voluntas.—*Juvenal.*

Hodie, non cras.

Hodie tibi, cras mihi.

Hominem non odi sed ejus vitia.

Homines ad deos nullâ re propius accedunt, quam salutem hominibus dando.—*Cicero.*

Homines amplius oculis quam auribus credunt.

Homines nihil agendo discunt malum agere.

Homo doctus in se semper divitias habet.

Homo est sociale animal.—*Seneca.*

Homo extra est corpus suum quum irascitur.

Homo homini lupus.—*Plautus.*

Homo multarum literarum.

Homo proponit sed Deus disponit.

Homo, qui erranti comiter monstrat viam,

Quasi de suo lumine lumen accendat, facit

Nihilo minus ipsi lucet, cum illi accenderit.—*Ennius.*

Homo qui in homine calamitoso est misericors meminit sui.

Homo sum; humani nihil a me alienum puto.—*Terence.*

Homo trium literarum.

Homunculi quanti sunt.—*Plautus.*

Honesta mors turpi vitâ potior.

Honesta paupertas prior quam opes make.

Honesta quam splendida.

Honora medicum propter necessitatem.

(I wish this, I order it, let my wish stand for reason.) The fact that I wish it is sufficient argument.

To-day not to-morrow; without procrastination.

Your turn to-day, mine to-morrow.

I hate not the man, but his faults.

Men resemble the gods in nothing so much as in doing good to their fellow-creatures.

Men trust their eyes more than their ears.

(By doing nothing, men learn to do ill.) Satan finds some mischief still for idle hands to do.

A learned man always has riches within himself.

(Man is a social animal.) Men were not intended to live alone.

A man when angry is beside himself.

(Man to man is a wolf.) Man's inhumanity to man makes countless thousands mourn.—*Burns.*

A man of great learning.

Man proposes, God disposes.

He who shows the right path to one that has gone astray, lights, so to speak, the other's lantern from his own. Yet, though he has given light, his own doth still burn bright.

(A man who is merciful to the afflicted, remembers what is due to himself.) A touch of nature makes the whole world kin.

I am a man, and deem nothing that relates to man foreign to my feelings.

(A man of three letters.) A thief. Latin *fur*.

What an insignificant creature is man.

An honourable death is preferable to a base life.

(Poverty with honesty is better than ill-acquired wealth.) Honesty may be dear bought, but can never be a dear pennyworth.

Respectable things rather than splendid ones.

(Make much of a physician through necessity.) Honour a physician before thou hast need of him.

Honores mutant mores.  
Honor fidelitatis præmium.  
Honos alit artes.

Horæ

Momento cita mors venit, aut victoria  
læta.—*Horace*.

Horresco referens.

Horribile dictu.

Hortus siccus.

Hos ego versiculos feci, tulit alter hon-  
ores.—*Virgil*.

Hostis honori invidia.

Hostis humani generis.

Humano capiti cervicem equinam jun-  
gere.

Humano capiti cervicem pictor equinam  
Pingere si velit et varias inducere plu-  
mas.

Undique collatis membris, ut turpiter  
atrum

Desinat in piscem mulier formosa su-  
perne;

Spectatum admissi risum teneatis amici?

Credite, Pisones, isti tabulæ fore librum

Persimilem, cujus velut ægri somnia,  
vanæ

Fingunt species.—*Horace*.

Humanum est errare.

Humiles laborant, ubi potentes dissi-  
dent.—*Phædrus*.

Hypotheses non fingo.

Ibidem (*Ibid.*)

Ibi omnis effusus labor.

Id arbitror

Adprime in vita esse utile, ne quid  
nimis.—*Terence*.

Idem quod (*i.g.*)

Idem sonans.

Id est (*i.e.*).

Id genus omne.

Idoneus homo.

Honours alter manners.

Honour is the reward of loyalty.

Honour nourishes the arts.

In a moment's flight

Death, or a joyful conquest, ends the  
fight.—*Francis*.

I shudder at the recollection.

Horrible to tell.

A collection of dried plants.

I wrote these versicles, another carried  
off the credit of them.\*

Envy is the bane of honour.

An enemy of the human race.

To put a horse's head on a human body  
(said of a painter); out of character.

If in a picture, Piso, you should see  
A handsome woman with a fish's tail,  
Or a man's head upon a horse's neck,

Or limbs of beasts, of the most different  
kinds,

Cover'd with feathers of all sorts of  
birds;

Would you not laugh, and think the  
painter mad?

Trust me that book is as ridiculous,  
Whose incoherent style, like sick men's  
dreams,

Varies all shapes, and mixes all extremes.

—*Roscommon*.

To err is human.

When the great quarrel, the lowly suffer.

(I do not frame hypotheses.) I make  
no suppositions; I concern myself  
solely with facts.

In the same place.

There all the labour was expended (or  
wasted).

(I take to be a principal rule of life, not  
to be too much addicted to any one  
thing.) Too much of anything is  
good for nothing.

The same as.

Sounding alike; having the same sound  
or meaning.

That is, that is to say.

All persons of that sort.

A fit man; a man of known ability

\* See *Sic vos, non vobis*.



**Ignaviâ nemo immortalis factus; neque quisquam parens liberis ut æterni forent, optavit; magis ut boni honestique vitam exigerent.**—*Sallust.*

**Ignavis semper feriæ sunt.**

**Ignem ne gladio fodito.**

**Ignis aurum probat, miseria fortes viros**  
—*Seneca.*

**Ignis fatuus.**

**Ignoramus.**

**Ignorantia legis neminem excusat.**

**Ignoratio elenchi.**

**Ignoscas aliis multa, nil tibi.**

**Ignoscito sæpe aliis, nunquam tibi.**

**Ignoti nulla cupido.**

**Ilum fuit.**

**Illam, quicquid agit, quoquo vestigia  
flectit,  
Componit furtim, subsequiturque decor.**  
—*Tibullus.*

**Ille crucem pretium sceleris tulit, hic diadema!**

**Ille mi par esse Deo videtur,  
Ille (si fas est) superare Divos,  
Qui sedens adversus, identidem te  
Spectat et audit.**

**Dulce ridentem; misero quod omnes  
Eripit sensus mihi, nam simul te,  
Lesbia, adspexi, nihil est super mi.**

—*Catullus.*

**Ille potens sui  
Lætusque deget, cui licet in diem  
Dixisse, 'Vixi.'**—*Horace.*

**Ille, velut pelagi rupes immota, resistit.**  
—*Virgil.*

**Illi scelerum suorum conscientia cruciati poenas dabunt.**

No man ever won undying fame by idleness: no parent has ever wished his children never to die, but rather that they should employ their lives in a good and honourable manner.

(With idlers it is always holiday.) Doing nothing is hard work.

(Stir not the fire with the sword.) Put not fat into the fire.

As fire tests gold, so misery tests brave men.

Will-o'-the-wisp.

(We do not know.) A person who is always pleading ignorance. An ignorant fellow.

Ignorance of the law excuses no one.

(Ignorance of the refutation.) Missing the point of the argument; arguing outside the case.

Forgive many things to others, nothing to thyself.

Forgive others often, thyself never.

(No desire is felt for a thing unknown.) Where ignorance is bliss, 'tis folly to be wise.

Troy has existed, but exists no longer.

Whate'er she does, where'er her steps she bends,

Grace on each action silently attends.

One man receives crucifixion as the reward of his guilt; another, a crown

Peer for the gods he seems to me

And mightier, if that may be,

Who, sitting face to face with thee,

Can there serenely gaze;

Can hear thee sweetly speak the while,

Can see thee, Lesbia, sweetly smile,

Joys that from me my senses wile,

And leave me in a maze.

—*Martin.*

Self-centred, who each night can say,

My life is lived —*Conington.*

He, like a rock that billows vainly buffet, stood firm.

(Those who are tortured by the consciousness of guilt will soon be punished.)

Suspicion always haunts the guilty mind;

The thief doth fear each bush an officer.—*Shakespeare.*

Illotis pedibus ingredi.

Illud maxime rarum genus est eorum, qui aut excellenti ingenii magnitudine, aut præclarâ eruditione atque doctrinâ, aut utrâque re ornati, spatium deliberandi habuerunt, quem potissimum vitæ cursum sequi vellent.

— *Cicero*.

Illuminati.

Imitatores, servum pecus.

Immensa est finemque potentia coeli Non habet, et quicquid Superi voluere, peractum est.—*Ovid*.

Immersabilis est vera virtus.

Imo pectore.

Impedimenta.

Imperat aut servit collecta pecunia cuique.

Imperator.

Imperium et libertas.

Imperium in imperio.

Imperium Trajani, rarâ temporum felicitate, ubi sentire quæ velis, et quæ sentias dicere licet.—*Tacitus*.

Impotens sui.

Imprimatur.

Imprimis.

Impune.

In actu.

In ære piscari; in mare venari.

In æternum.

In amore hæc omnia insunt vitia: injuriæ,

Suspiciones, inimicitiae, induciae,

Bellum, pax rursus.—*Terence*.

In angustiis amici apparent.

In arduis virtus.

In articulo mortis.

In banco.

In bello parvis momentis magni casus intercedunt.—*Cæsar*.

(To enter with unwashed feet.) To enter a shrine in that state. To treat holy things with scorn.

The number is especially small of those, who, either by surpassing genius, or by remarkable erudition and knowledge, or by being endowed with either, have enjoyed the opportunity of deciding what path of life they prefer to follow.

Enlightened ones; scholars.

Servile herd of imitators.

The power of heaven is immense and without limit, and whatever the heavenly powers wish, comes to pass.

True virtue cannot be overwhelmed.

From the lowest breast; from the bottom of one's heart.

Things which impede us; luggage; baggage.

Money is always either our master or our slave.

Military commander; Emperor.

Empire and liberty.\*

A government within a government.

The reign of Trajan, those rare and happy days, when you may think what you please, and say what you think.

(Without power over one's self.) Without self-control; passionate.

(Let it be printed.) Authority to publish; approval; assent.

In the first place.

With impunity.

In the very act.

(To fish in the air; to hunt in the sea.) Fish are not to be caught with a bird-call.

For ever.

In love are all these ills: suspicions, quarrels,

Wrongs, reconcilements, war and peace again.—*Coleman*.

Adversity trieth friends.

Virtue in difficulties.

At the point of death.

(In bench.) A judge sitting *in banco*, in court, not in chambers.

In war, important events are the results of trivial causes.

\* One of Lord Beaconsfield's famous expressions.

|   |   |
|---|---|
| In caducum parietem inclinaræ.  | (To lean against a falling wall.) Lean not on a reed.   |
| In camerâ.  | In chamber; in private.   |
| In capite.  | In the head; in chief.  |
| Incerta pro certis deputas.   | (You reckon the uncertain as certain.) Don't count your chickens before they are hatched.         |
| Incessu patuit dea.   | Her stately walk showed her to be a goddess.  |
| Incidis in Scyllam cupiens vitare Charybdim.                          | (You fall into Scylla in endeavouring to escape Charybdis.) Out of the frying-pan into the fire.* |
| Incipe; dimidium facti est, cœpisse.                                  | Begin; to have begun makes the work half done.  |
| Supersit  | Half still remains; again   |
| Dimidium: rursum hoc incipe, et efficies.— <i>Ausonius</i> .          | begin this, and you will complete the task.   |
| Incipit effari, mediâque in voce resistit. — <i>Virgil</i> .          | He begins to speak, but breaks off in the midst of his words.                                     |
| In cœlo quies.  | There is rest in heaven.  |
| In commendam.   | In trust for a time.  |
| Increduli odimus.   | We are sceptical about it and detest the subject.   |
| Incudi reddere.— <i>Horace</i> .                                      | (To return to the anvil.) To reconsider and repolish a literary composition.                      |
| Inde iræ.   | Hence this anger.   |
| Index expurgatorius.  | A list of prohibited books.†  |
| Index rerum.  | A student's note-book, or catalogue of reference.   |
| In diem (or In horam) vivere.   | To live for the day, or the hour; from hand to mouth.   |
| Indocilis pauperiem pati.   | A man who has not learnt to endure poverty.   |
| In eâdem conditione.  | In the same condition or category; under the same circumstances.                                  |
| In eâdem re utilitas et turpitudine esse non potest.— <i>Cicero</i> . | It is impossible for the same conduct to be both expedient and dishonourable.                     |
| In equilibrio.  | Equally balanced.   |
| In esse.  | (In being.) In a state of existence.  |
| Inest et formicæ bilis.   | (Even an ant has a temper.) Even a worm will turn.  |
| Inest sua gratia parvis.  | (Little things have their value.) Trifles are not to be despised.                                 |
| In extenso.   | (In full.) Without abridgment.  |
| In extremis.  | In extreme difficulties; at the last gasp.  |

\* The line of some mediæval writers founded on the account in *The Odyssey*, where Scylla, the rock dwelling of a hideous monster, and Charybdis, a dangerous whirlpool, threatened danger to the ship of Ulysses and his companions. These prodigies were supposed to exist near the Straits of Messina.

† The record of the books forbidden to be read by loyal Roman Catholics is so-called. M. Zola's *Rome*, for example, was recently added to this list by the Pope's advisers.

|  |   |
|--|---|
| Infandum, regina, jubes renovare dolorem.— <i>Virgil</i> .                             | (You command me, O queen, to renew an unspeakable grief.) Said by Æneas, with reference to the destruction of Troy, when requested by Dido to relate the history of the downfall of that city.* |
| In flagrante delicto.  | Taken in the act of committing the offence; red-handed.   |
| In flammam flammas, in mare fundis aquas.  | (You are adding flame to the flames, and water to the sea.) You are carrying coals to Newcastle.  |
| In flammam ne manum injicito.  | (Thrust not your hand into the fire.) Don't run into danger with your eyes open.  |
| In fore.   | In prospective.   |
| In formâ pauperis.   | (As a pauper.) A term applied to the privilege, whereby a man, without means, can obtain the aid of the law.  |
| In foro conscientiæ.   | Before the tribunal of conscience.  |
| Infra dignitatem ( <i>Infra dig.</i> ).  | *Beneath one's dignity.   |
| Infra tuam pelliculam te contine.  | (Content yourself with your own skin.) Do not imitate the ass that puts on the lion's skin.   |
| In futuro.   | In the future.  |
| Ingens æquor.  | The mighty ocean.   |
| Ingens telum necessitas.   | Necessity is a powerful weapon.   |
| Ingentum foribus domus alta superbis   | His lordship's palace view, whose   |
| Mane salutantum totis vomit ædibus   | portals proud   |
| undam.— <i>Virgil</i> .  | Each morning vomit forth a cringing crowd.— <i>Warton</i> .†  |
| Ingenuas didicisse fideliter artes emollit mores, nec sinit esse ferus.— <i>Ovid</i> . | Faithful study of the liberal arts softens men's manners and polishes their minds.  |
| Ingratum si dixeris, omnia dicis.  | (If you say he is ungrateful you say everything.) Gratitude is the least of virtues, but ingratitude the worst of vices.  |
| Ingratus unus miseris omnibus nocet.   | One ungrateful man does an injury to all the wretched.  |
| In gremio legis.   | In the lap (or bosom) of the law.   |
| In hoc signo spes mea.   | In this sign is my hope.  |
| In hoc signo vinces.   | In this sign thou shalt conquer.‡   |
| Inhumanum verbum est ultio.— <i>Seneca</i> .   | Revenge is an inhuman word.   |
| In infinito.   | Perpetually.  |
| In initio.   | In the beginning.   |

\* Quoted by a Westminster boy to Queen Elizabeth, when she asked him how he liked a birching.

† The poor Roman called on his rich patron every morning, and received a dole for his trouble.

‡ The Emperor Constantine is said to have had a vision of a fiery cross, with these words below, *τοῦτο νῦν*, appearing in the sky. Tradition says that this circumstance led to his conversion to Christianity.

|  |  |
|--|--|
| Iniquissimam pacem justissimo bello antefero.                  | I prefer the hardest terms of peace to the most just war.                      |
| Injuriae addis contumeliam.                                    | You add insult to injury.  |
| Injuriam qui facturus est jam facit.                           | He who is about to commit an injury has committed it already.                  |
| Injuriarum remedium est oblivio.                               | The best remedy for injuries is to forget them.                                |
| — <i>Seneca</i> .  |  |
| In limine  | At the threshold.  |
| In loco parentis.  | In the place of a parent.  |
| In magnis et voluisse sat est.                                 | (In great enterprises to have attempted is enough.)                            |
| — <i>Propertius</i> .  | The virtue lies  |
|  | In the struggle, not the prize.  |
|  | — <i>Monckton Milnes</i> .   |
| In mari aquam quærit.  | (He is looking for water in the sea.)  |
|  | None so blind as those who will not see.                                       |
| In medias res.   | Into the midst of things.  |
| In mediis rebus.   | In the midst of things; in the very heart of the business.                     |
| In medio tutissimus ibis.— <i>Ovid</i> .                       | Safety lies in a middle course.  |
| In mortuâ manu.  | (In a dead hand.)*   |
| In necessariis unitas, in dubiis libertas, in omnibus caritas. | Unity in things necessary, liberty in things doubtful, charity in everything † |
| In nocte consilium.  | (In the night is counsel.) Night is the mother of thought.                     |
| In nubibus.  | In the clouds; befogged.   |
| In nullum avarus bonus est, in se pessimus.                    | The avaricious man is good to no one, but he is worst to himself.              |
| In occipito quoque oculos habet.                               | (He has an eye in the back of his head.)                                       |
|  | He has an eye behind him; he is a wary fellow.                                 |
| In oculis civium.  | In the eyes of citizens; in the public eye; in public.                         |
| In omni labore emolumentum est.                                | There is profit in all labour.   |
| Inopi beneficium bis dat qui dat celeriter.                    | He who gives quickly to a poor man confers a double benefit on him.            |
| Inops, potentem dum vult imitari, perit.— <i>Phædrus</i> .     | The poor man, who tries to imitate the powerful, is lost.                      |
| In otio et negotio probus.                                     | (Upright in business and out of business.) Upright in every relation of life.  |
| In ovo.  | In the egg; in the inception.  |
| In pace leones sæpe in proelio cervi sunt.                     | Lions in peace are often deer in war.  |
| In partibus infidelium.  | In infidel ( <i>i.e.</i> , not Roman Catholic) countries.                      |
| In perpetuam rei memoriam.                                     | In perpetual memory of the affair.   |
| In perpetuum.  | In perpetuity; for ever.   |

\* Property left to ecclesiastical bodies in mediæval times was so called, being inalienable.

† A saying generally attributed to St. Augustine, but not to be found in his extant writings.



Interdum lacrimæ pondera vocis  
habent.—*Ovid.*

Interdum speciosa locis, morataque  
recte  
Fabula nullius veneris, sine pondere et  
arte,  
Valdius oblectat populum, meliusque  
moratur,  
Quam versus inopes rerum, nugæque  
canoræ.—*Horace.*

Interdum stultus bene loquitur.  
Interdum vulgus rectum videt, est ubi  
peccat.—*Horace*  
Inter ignes Luna minores.—*Horace.*

Interim.  
Inter malleum et incudem.

Inter nos.  
Inter pocula.  
Interregnum.  
In terrorem.  
Inter silvas academi querere verum.  
—*Horace.*

In toto  
In transitu.  
Intra verba peccare.  
Intus et in cute.

I nunc, et versus tecum meditare  
canoros.  
In utrumque paratus.  
In vacuo.  
Invendibili merci oportet ultro emp-  
torem abducere,  
Proba merx facile emptorem reperit,  
tametsi in abstruso sit.—*Plautus.*  
Inveniam viam aut faciam.

Inveni portum, Spes et Fortuna valete ;  
Sat me lusistis ludite nunc alios.

(Sometimes tears have the weight of  
words.) Tears are sometimes more  
eloquent than words.

When the sentiments and manners  
please,  
And all the characters are wrought  
with ease,  
Your tale, though void of beauty, force,  
and art,  
More strongly shall delight, and warm  
the heart ;  
Than where a lifeless pomp of verse  
appears,  
And with sonorous trifles charms our  
ears.—*Francis.*

Even a fool sometimes speaks sense.  
Sometimes the common people see  
aright ; sometimes they err.  
(As shines) the moon among the lesser  
stars.

In the meanwhile.  
(Between the hammer and the anvil.)  
Between the devil and the deep  
sea.

Between ourselves.  
Between cups ; over a glass.  
The time between two reigns.  
As a warning.  
To search for truth in academic groves.\*

In the whole ; entirely.  
In course of transit.  
To offend in words only.  
(Within and in the skin.) Inside and  
out, thoroughly.  
Go now, and practise by thyself  
melodious verses.  
Prepared for either event.  
In empty space, or in a vacuum.  
To unsaleable wares it is necessary to  
try to tempt the buyer ; good wares  
easily meet with a purchaser, al-  
though they may be hid in a corner.  
(If I cannot find a way I will make one.)  
I will carry my point at all hazards.  
I've reached the harbour, Hope and  
Fortune, farewell ; you have made  
me your plaything long enough ; now  
mock others †

\* The *Academy*, the famous gymnasium and garden near Athens where Plato taught  
Hence originated the name of the *Academic School* of philosophers.

† Lines written at the end of *Le Sage's Gil Blas*.

In verba magistri.

In veritate triumpho.

Invictus maneo.

Invident honori meo; ergo invident  
labori, innocentiae, periculis etiam  
meis; quoniam per hæc illum cepi.

—*Sallust.*

In vino veritas.

Invisa nunquam imperia retinentur diu.

—*Seneca.*

Invita Minerva.

Ipsa quidem virtus pretium sibi.

—*Claudian.*

Ipsa scientia potestas est.—*Bacon.*

Ipse dixit.

Ipse semet canit.

Ipsissima verba.

Ipso facto.

Ipso jure.

Iracundiam qui vincit, hostem superat  
maximum.

Iracundus et ingens.

Ira furor brevis est.

Iram qui vincit, hostem superat maxi-  
mum.

Iras et verba locant.—*Martial.*

Irrevocabile verbum.

Irritabis crabrones

Is est honos homini pudico, meminisse  
officium suum.—*Plautus.*

Is mihi videtur amplissimus qui sua  
virtute in altiore locum pervenit.

—*Cicero.*

Istuc est sapere, qui, ubicunque opus  
sit, animum posses flectere.—*Terence.*

Ita lex scripta est.

(To swear by) the words of a master.

I rejoice in truth.

I remain unconquered.

They envy the distinction I have won;  
let them, therefore, envy my toils,  
my honesty, and the dangers I have  
undergone; for these were the  
methods by which I gained it.

(There is truth in wine; truth is told  
under the influence of wine.)  
Drunken folk often speak the truth.

Unpopular governments are never  
abiding.

(Minerva being unwilling.) Against  
one's humour, or inclination; with-  
out inspiration.

Virtue is its own reward.

• Knowledge is power.

(He, the master himself, said it.) An  
authoritative assertion; dogmatism.

(He sings about himself.) He blows  
his own trumpet.

The very words.

(By the fact or deed itself.) Obvious  
from the facts of the case.

(By the law itself.) By unquestioned  
right.

The man who restrains his anger, over-  
comes his greatest foe.

Angry and huge.

Anger is brief madness.

He that overcomes his anger, conquers  
his greatest enemy.

(Their anger and words they let out on  
hire.) Eloquence is the stock-in-  
trade of the legal advocate.

(A word that cannot be called back.)  
The spoken word cannot be re-  
called.

(You will irritate the hornets.) You  
will bring a hornets' nest about your  
ears.

To be mindful of his duty, is the highest  
honour of an upright man.

He seems to me the greatest man, who  
attains a position of eminence by his  
own merits.

That is true wisdom, to know how to  
alter one's mind when occasion  
demands it.

Such is the law.



Ita me Dii ament, ubi sim nescio.  
—*Terence*.

Lord love me, if I know where I am.

Ita sit sane.

Granted ; let it be so.

Ite missa est.

(Go, the service is finished.) The Mass  
has been celebrated.

Jacta est alea.

The die is cast.

Jam omnibus in ore est, qui semotus sit  
ab oculis eundem quoque ab animo  
semotum esse.—*Erasmus*.

(Everyone now declares that the man  
who is far removed from their sight,  
is also far removed from their  
thoughts.) Out of sight, out of mind.

Jamque opus exegi, quod nec Jovis ira,  
nec ignes,  
Nec poterit ferrum, nec edax abolere  
vetustas.—*Ovid*.

(Now I have finished a work, which  
neither Jove's anger, nor fire, nor  
sword, nor devouring time can  
destroy.\*)

Janitor.

A porter ; door-keeper ; gate-keeper.

Januæ mentis.

Gates of the mind ; entrances for (or  
sources of) knowledge.

Januis clausis.

With closed doors.

Jejunus raro stomachus vulgaria temnit.  
—*Horace*.

(A hungry stomach seldom scorns plain  
food.) Hunger is the best sauce.

Jesus, hominum Salvator (I.H.S.).

Jesus, the Saviour of mankind.

Jucundi acti labores.

The remembrance of difficulties over-  
come is delightful.

Judex damnatur, cum nocens absolvitur.  
—*Publius Syrus*.

The judge is condemned when the  
guilty is acquitted.

Judex non solum quid possit, sed etiam  
quid deceat ponderare debet.—*Cicero*.

It is the duty of a judge to consider  
not only what he has the power to  
do, but, also, what is his duty.

Jugulare mortuos.

(To stab the dead.) To show fiendish  
cruelty.

Juncta juvant.

(Things when joined aid each other.)  
Union is strength.

Juniores ad labores.

Young men for labours ; the burden is  
for young shoulders.

Jupiter ex alto perjuria ridet amantum.  
—*Ovid*.

(Jove, in heaven, laughs at lovers' per-  
juries.)

At lovers' perjuries they say Jove laughs.  
—*Shakespeare*.

Jura publica favent privatæ domui.

(The laws respect the private house.) A  
man's house is his castle.

Jurare et fallere numen.

To swear and to break one's oath.

Jurare in verba magistri.

To swear to the words of a master ; to  
say ditto to one.

Juravi linguâ, mentem injuratam gero.  
—*Cicero*.

(I have sworn with my tongue, but I  
have a mind unsworn.) I feel no  
constraint to perform my oath.†

\* Compare Horace's *Exegi monumentum* for a similar last word by the poet on his own career.

† A close translation of a line of Euripides, illustrating the casuistry of the Athenian sophists: 'Η γλῶσσ' ὁμωμοχ', ἡ δὲ φρήν ἀνώμοτος.

|  |  |
|--|--|
| Jurē divīno.   | By divine law  |
| Jurē humano.   | By human law.  |
| Jus belli, ut qui vicissent, iis quos<br>vicissent, quemadmodum vellent,<br>imperarent.— <i>Cæsar</i> .  | War gives this right, that the conquerors<br>may impose any conditions they<br>please upon those who are van-<br>quished.  |
| Jus civile.  | Civil law.   |
| Jus et norma loquendi.   | The law and rule of speaking; ordinary<br>usage.   |
| Jus gentium.   | Law of nations.  |
| Jus summum sæpe summa est malitia.<br>— <i>Terence</i> .   | The rigour of the law is often the<br>hardest injustice.   |
| Justitiæ fundamentum est fides.— <i>Cicero</i> .   | Honour and fidelity are the basis of<br>justice.   |
| Justitiæ partes sunt non violare homines:<br>verecundiæ non offendere.— <i>Cicero</i> .  | Justice consists in doing no injury to<br>men; decency in giving them no<br>offence.   |
| Justitiæ soror fides.  | Faith is the sister of justice.  |
| Justitia regnorum fundamentum.   | Justice is the foundation of kingdoms.   |
| Justitia vacat.  | There is no justice in it.   |
| Justum et tenacem propositi virum<br>Non civium ardor prava jubentium,<br>Non voltus instantis tyranni,<br>Mente quatit solidâ.— <i>Horace</i> . | The man who is just and firm of pur-<br>pose is not moved by the zeal of his<br>fellow-citizens when they urge him to<br>evil courses, nor does the lowering<br>brow and threats of a despot shake him<br>from his rock-like resolve.* |
| Juxta fluvium puteum fodit.  | (He is digging a well close by a river.)<br>He is carrying coals to Newcastle.   |
| Labitur et labetur in omne volubilis<br>ævum.— <i>Horace</i> .   | It rolls, and rolls, and will for ever roll.   |
| Labitur occulte fallitque volatilis ætas<br>Et nihil est annis velocius.— <i>Ovid</i> .  | (Time is winged and glides from us,<br>though we see and heed it not.<br>Nothing is swifter than the flight of<br>years.)  |
| Laborare est orare.  | Old age creeps on us, ere we think it<br>nigh.— <i>Dryden</i> .  |
| Labor est etiam ipsa voluptas.<br>— <i>Manilius</i> .  | (To work is to pray.) He preaches best<br>that lives well.   |
| Labor linæ ac mora.  | (Toil also is real pleasure.)<br>The labour we delight in physics pain.<br>— <i>Shakespeare</i> .  |
| Labor omnia vincit.  | (The prolonged labour of the file.) The<br>tedious labour of correcting literary<br>work.  |
| Laborum dulce lenimen.   | Labour overcomes all obstacles.<br>Sweet solace of toils.  |
| Lacrimæque decoræ<br>Gratior et pulchro veniens in corpore<br>virtus.— <i>Virgil</i> .   | Becoming sorrows and a virtuous mind<br>More lovely in a beauteous form en-<br>shrined.  |

\* These lines, so often quoted, may be compared with Tennyson's 'O, well for him whose will is strong,' *et seq.*

|   |   |
|---|---|
| Lacrima Christi   | Tear of Christ.*  |
| Lacuna.   | A gap; deficiency.  |
| Lapis qui volvitur algam non generat.   | (A rolling stone finds no sea-weed.) A rolling stone gathers no moss.   |
| Lapsus calami.  | A slip of the pen.  |
| Lapsus linguæ.  | A slip of the tongue.   |
| Lares et penates.   | Household gods; the guardians of the hearth and home.   |
| Largitio fundum non habet.  | Charity has a bottomless purse.   |
| Lateat scintillula forsan.  | A small spark may perchance lurk unseen.†   |
| Laterem lavas.  | (You are washing a brick.) Washing an unbaked brick; making bad worse.  |
| Latet anguis in herba.  | (There is a snake hidden in the grass.) A hidden danger.  |
| Latius regnes avidum domando Spiritum, quam si Libyam remotis Gadibus jungas, et uterque Poenus Serviat uni.— <i>Horace</i> . | You will have a more extensive sway by ruling a greedy disposition, than if you were to unite Africa to Cadiz, and both Carthages ( <i>i.e.</i> , Spain and Africa) were your slaves. |
| Latrante uno, latrat statim et alter canis.   | (When one dog barks, another at once barks too.) One barking dog sets all the street a-barking.   |
| Laudari a viro laudato.   | To be praised by a man who is himself praised.  |
| Laudato ingentia rura, Exiguum colito.— <i>Virgil</i> .   | (Commend large estates, but cultivate a small one.) You will both avoid giving offence to others, and will insure your own happiness and be free from all anxiety.                    |
| Laudator temporis acti.   | A praiser, eulogiser, of times gone by.   |
| Laus Deo.   | Praise be to God.   |
| Leges juraque servamus.   | We keep the statutes and laws; we maintain our laws and rights.   |
| Legimus, ne legantur.   | We (reviewers, censors) read books to prevent their being read by others.   |
| Legis constructio non facit injuriam.   | (The construction of the law does no wrong.) The law shall not be interpreted so as to cause wrong.   |
| Leone fortior fides.  | Faith is stronger than a lion.  |
| Leonem larvâ terres.  | (You are for frightening a lion with a mask.) You waste your pains.   |
| Leonina societas.   | (A lion's partnership.) A partnership in which one partner takes the lion's share, <i>i.e.</i> , the whole, of the profits.   |
| Leve fit, quod bene fertur, onus.— <i>Ovid</i> .  | A load that is cheerfully borne becomes light.  |

\* This is the name given to a well-known brand of Italian wine, and usually appears in this form: *Lacrima Christi*.

† The motto of the Royal Humane Society.

- Levis est dolor qui capere consilium potest.  
 Levitatis est inanem aucupari rumorem. — *Cicero*.  
 Levius fit patientiâ quidquid corrigere est nefas. — *Horace*.  
 Lex loci.  
 Lex mercatoria.  
 Lex non scripta.  
 Lex scripta.  
 Lex talionis.  
 Liber et ingenuus sum natus utroque parente,  
 Semper ero liber credo, Deo juvante.  
 — *Grimwald, Duke of Benevento*.  
 Libertas est potestas faciendi id quod jure liceat.  
 Libertas et natale solum.  
 Libertas, quæ sera, tamen respexit inertem. — *Virgil*.  
 Liberum arbitrium.  
 Licet superbus ambules pecuniâ,  
 Fortuna non mutat genus. — *Horace*.  
 Ligonem ligonem vocat.  
 Limæ labor.  
 Linguae verbera.  
 Linguam compescere, virtus non minima est.  
 Linquenda tellus, et domus, et placens Uxor; neque harum, quas colis, arborum Te, præter invisas cupressos, Ulla brevem dominum sequetur. — *Horace*.  
 Lis litem generat.  
 Lis sub judice.  
 Lite pendente.  
 Literæ humaniores.  
 Litera scripta manet, verbum imbelles perit.
- It is light grief that can take counsel.  
 It is the sign of a weak character to catch at every baseless rumour.  
 (Whatever cannot be amended is made easier by patience.) What can't be cured must be endured.  
 The law of the place.  
 Commercial law.  
 The unwritten law; the common law of the country.  
 Statute or written law.  
 The law of retaliation; an eye for an eye, a tooth for a tooth.  
 I am free born, as both my parents were, and, by God's help, a freeman I will remain to the end of my life.  
 Liberty is the power of doing that which is permitted by law.  
 Liberty and my native land.  
 Liberty which, though late, at last regarded my helplessness.  
 Free will, or choice.  
 Although you walk in all the pride of wealth, your newly found fortune does not change your character.  
 He calls a spade a spade.  
 (The labour of the file.) Polishing literary compositions.  
 (The lashings of the tongue.) A sharp tongue is worse than a sharp sword.  
 (To restrain the tongue is not the least of virtues.) Speech is silver, silence is golden.  
 Thou must leave thy lands, house, and the wife of thy bosom; nor shall any of those trees follow thee, their short-lived master, except the hated cypresses.\*  
 (Strife begets strife.) One quarrel breeds another.  
 A case not yet decided.  
 During the trial.  
 (Learning of a rather polite nature, of a more humane description.) Greek and Latin classics.  
 The written letter remains, the weak word perishes.

\* The lot of the rich man, whom death deprives of all his possessions save the cypress trees, which, being symbolical of death, grew over the graves of the dead, even as the yew tree is to be found in almost every English churchyard.

|  |   |
|--|---|
| <b>Literati.</b>   | Literary men.   |
| <b>Literatim.</b>  | Literally; letter for letter.   |
| <b>Litus ama, altum alii teneant.</b>                              | (Love thou the shore, let others possess the deep.) Ambition plagues her proselytes.                |
| <b>Loco citato (<i>loc. cit.</i>).</b>                             | At the place or passage quoted.   |
| <b>Locum tenens.</b>   | (One holding the place of another.) A deputy.   |
| <b>Locus in quo.</b>   | (The place in which.) The place where a passage, or incident, occurs.                               |
| <b>Locus pœnitentiæ.</b>   | Place (opportunity) for repentance.   |
| <b>Locus sigilli (L.S.).</b>                                       | The place of the seal.  |
| <b>Locus standi.</b>   | A place for standing; right to appear before a court.   |
| <b>Longissimus dies cito conditur.</b>                             | The longest day quickly comes to an end.  |
| — <i>Pliny the Younger.</i>  |   |
| <b>Longo sed proximus intervallo.</b>                              | (The next, but after a long interval.) A bad second.  |
| <b>Longum iter est per præcepta, breve et efficax per exempla.</b> | (Tedious is the way by precepts, short, and effectual by examples.) Example is better than precept. |
| <b>Lucernam olere.</b>   | (To smell of the lamp.) To show signs of laborious composition.                                     |
| <b>Lucidus ordo.</b>   | A clear arrangement.  |
| <b>Lucri bonus est odor ex re quâlibet.</b>                        | Cash, obtained from any source, smells sweet.   |
| — <i>Juvenal.</i>  |   |
| <b>Lucrum malum æquale spendio.</b>                                | (An evil gain is equal to a loss.) Ill-gotten goods seldom prosper.                                 |
| <b>Lucus a non lucendo.</b>  | (A grove is so called because it excludes the light.) A misnomer; a ridiculous derivation.*         |
| <b>Ludere cum sacris.</b>  | To trifle with sacred things.   |
| <b>Lumenque juventæ purpureum.</b>                                 | (The purple light of youth.) The bloom of young desire, and purple light of love.— <i>Gray.</i>     |
| <b>Lumina civitatis.</b>   | Lights of the state; the leading citizens.  |
| <b>Lupum auribus tenere.</b>                                       | To hold a wolf by the ears.   |
| <b>Lupus in fabulâ.</b>  | (The wolf in the fable.) Long looked for, come at last.   |
| <b>Lupus pilum mutat, non mentem.</b>                              | The wolf changes his coat, not his disposition.   |
| <b>Lustrum.</b>  | A space of five years.  |
| <b>Lusus animo debent aliquando dari</b>                           | The mind ought sometimes to be diverted, that it may return the better to thinking.                 |
| <b>Ad cogitandum melior ut redeat sibi.</b>                        |   |
| — <i>Phædrus.</i>  |   |
| <b>Lusus naturæ.</b>   | A freak of nature.  |
| <b>Lutum nisi tundatur, non fit urceus.</b>                        | (Unless the clay be well pounded, no pitcher can be made.)  |
|  | Industry is fortune's right hand.   |

\* The words are commonly used of any absurd derivation or *non sequitur*.

Luxuriant animi rebus plerumque secundis,  
Nec facile est æquâ commoda mente pati.—*Ovid.*

Luxuria sævior armis.

The mind grows wanton in prosperity,  
for it is hard to endure good fortune  
with calmness.

Luxury more terrible in its ravages than

Macte virtute.

Magis mutus quam piscis.

Magna civitas, magna solitudo.

Magna est veritas et prævalebit.

Magnas componere lites.

Magna servitus est magna fortuna.

—*Seneca.*

Magnas inter opes inops.

Magis nominis umbra.

Magnis tamen excidit ausis.

Magno conatu magnas nugas agere.

Magnos homines virtute metimur, non fortunâ.—*Nepos.*

Magnum bonum.

Magnum est vectigal parcimonia.

—*Cicero.*

Magnum opus.

Major e longinquo reverentia.

Major famæ sitis est quam virtutis.

Malâ fide.

Malâ gallina, malum ovum.

Mala ultro adsunt.

Male imperando summum imperium amittitur.—*Publius Syrus.*

Male parta male dilabuntur.

Malesuada fames.—*Virgil.*

Mali exempli.

Malo mori quam foedari.

(Be strong in virtue.) Continue in the good course you have taken.

(More dumb than a fish.) Silent as the grave.

A great city is a great desert.\*

Truth is great and it will prevail.

To settle great quarrels.

A great fortune is a great slavery.

Poor in the midst of great wealth.

The shadow of a great name; the unworthy descendant of a great family.

It was, however, at great undertakings that he failed.

(Great efforts on great trifles.) Much cry and little wool.

Great men we estimate by their virtue (or valour), not by their success.

A great good.

Economy is a great revenue.

A great work.

(Distance increases respect.) No man is a hero to his valet.

The thirst for fame is greater than for virtue.

In bad faith.

(Bad hen, bad egg.) Like father, like son.

(Misfortunes come unsought.) Sorrow comes unsent for.

The greatest empire may be lost by bad government.

(Ill-got, ill-spent.) Ill-gotten goods seldom prosper.

Hunger that persuades to evil.

Of a bad example.

(I had rather die than be disgraced.) Death before dishonour.

\* Originally said of Megalopolis, i.e., the Great City, which Epaminondas, the Theban statesman, founded to be a constant menace to the Spartan power in the south of Greece. The sense is: 'The s' ... ness ... Greek ...'

|   |  |
|---|--|
| Malo nodo malus quærendus cuneus.                                 | For a hard knot a hard tool must be sought.  |
| Malum bene conditum ne moveris.                                   | (Do not disturb an evil that has been fairly buried.) Let sleeping dogs lie.   |
| Malum grave remedium anceps exigit.                               | Bad diseases need strong remedies.   |
| Malum in se.  | (An evil in itself.) A crime against nature.   |
| Malum prohibitum.   | A prohibited evil or wrong; a legal, though not, necessarily, a moral crime.   |
| Malum vas non frangitur.  | (A worthless vessel does not get broken.) A bad penny is never lost.   |
| Mandamus.   | (We command.) A writ from a superior court directing some action on the part of an inferior court.   |
| Manebant vestigia morientis libertatis.                           | There remained the traces of dying liberty.  |
| Manes.  | The shades; ghost of a dead person.  |
| Manet altâ mente repostum.  | It (the grievance) remains deeply seated in the mind.  |
| Mania a potu.   | Madness caused by drunkenness.   |
| Manibus pedibusque.   | With hands and feet; with all one's might.   |
| Manu forti.   | With a strong hand.  |
| Manus hæc inimica tyrannis.                                       | This hand is hostile to tyrants.   |
| Manus justa nardus.   | The just hand is as precious ointment.   |
| Manus manum fricat et manus manum lavat.                          | (Hand rubs hand, and hand washes hand.) All men live by another's aid.   |
| Mare clausum.   | A sea closed to commerce.  |
| Mare, ignis, et mulier sunt tria mala.                            | The sea, fire, and woman are three evils.  |
| Mare liberum.   | An open sea; open to all.  |
| Mater artium necessitas.  | (Necessity is the mother of arts.) Necessity is the mother of invention.   |
| Materia medica.   | Substances used in the healing art.  |
| Materiam superabat opus.  | The workmanship was better than the materials.   |
| Matre pulchrâ filia pulchrior.                                    | A daughter more lovely than her lovely mother.   |
| Mature fias senex si diu senex esse velis.— <i>Cicero</i> .       | (Become old betimes if you wish to be old for many years.) Old young, and old long. Adopt the prudent habits of age when you are young if you wish to live long. |
| Maxima debetur puero reverentia.<br>— <i>Juvenal</i> .            | The greatest reverence is due to a child.  |
| Maxima illecebra est peccandi impunitatis spes.— <i>Cicero</i> .  | The greatest incitement to wrongdoing is the hope of impunity.   |
| Maxima pars eorum quæ scimus, est minima pars eorum quæ nescimus. | The most that anyone knows bears but a small proportion to the amount that is to be known.   |

Maximas virtutes jacere omnes necesse est voluptate dominante.—*Cicero*.

Maximum remedium iræ mora est.  
—*Seneca*.

Maximus in minimis.

Mea maxima culpa.

Meâ virtute me involvo.—*Horace*.

Mecum sentit.

Mediocria firma.

Mediocribus esse poetis  
Non homines, non Di, non concessere  
columnæ.—*Horace*.

Medio de fonte leporum  
Surgit amari aliquid quod in ipsis flori-  
bus angat.—*Lucretius*.

Medio tutissimus ibis.

Me duce, tutus eris.

Me iudice.

Meliora sunt ea, quæ naturâ, quam illa,  
quæ arte perfecta sunt.—*Cicero*.

Meliores priores.

Melius est modo purgare peccata, et  
vitia resecare, quam in futurum pur-  
ganda reservare.—*Thomas à Kempis*.

Mellitum venenum, blanda oratio.

Memento mori.

Meininerunt omnia amantes.

Memorabilia.

Memoria est thesaurus omnium rerum  
et custos.—*Cicero*.

Memoria technica.

Memoriter.

Mendico ne parentes quidem amici  
sunt.

Mens æqua rebus in arduis.

Mens agitat molem.

Where pleasure prevails, all the great-  
est virtues will lose their power.

The best remedy for anger is a little  
time for thought.

Very great in trifling things.

(Through my very great fault.) The  
guilt is mine.

(I wrap myself up in my virtue.) A  
good conscience consoles a man in  
his hours of failure.

He is of my opinion.

Moderation is safe. *Aurea medio-  
critis*.

(Mediocrity is not permitted in poets,  
either by the gods, or by men, or by  
the pillars supporting the booksellers'  
shops.) No one reads such composi-  
tions, and there is no sale for them.

(From the midst of the fountain of de-  
light something bitter arises to vex  
us even amid the flowers themselves.)

Full from the fount of joy's delicious  
springs

Some bitter o'er the flowers its bub-  
bling venom flings.—*Byron*.

A middle course will be safest.

Under my guidance you will be safe.

In my opinion.

The works of nature are superior to  
those which are produced by art.

The better, the first; the best men, the  
first place.

It is better to cleanse ourselves of our  
sins now, and to give up our vices,  
than to reserve them for cleansing at  
some future time.

(A flattering speech is honied poison.)  
A honey tongue, a heart of gall.

Remember death.

Lovers recollect all things; have long  
memories.

(Things worthy of being remembered.)  
Reminiscences.

Memory is the treasury and guardian of  
all things.

An artificial memory; aids to memory.

By memory.

(To a beggar not even his own parents  
are friendly.) Poverty breeds strife.

An even mind in difficulties.

Mind moves the mass; mind moves  
matter.



**Mensa secunda.**

**Mens conscia recti.**

**Mens divinior.**

**Mense malum** Maio nubere vulgus ait.  
—*Ovid.*

**Mens invicta manet.**

**Mens præscia futuri.**

**Mens regnum bona possidet.**—*Seneca.*

**Mens sana in corpore sano.**

**Mens sibi conscia recti.**

**Mentis gratissimus error.**

**Meo periculo.**

**Mero motu.**

**Merses profundo, pulchrior evenit.**  
—*Horace.*

**Merum sal.**

**Metiri se quemque suo modulo ac pede verum est.**—*Horace.*

**Meum et tuum.**

**Mihi autem videtur acerba et immatura mors eorum, qui immortale aliquid parant. Nam qui voluptatibus dediti quasi in diem vivunt, vivendi causas cottidie fiunt; qui vero posteros cogitant, et memoriam sui operibus extendunt, his nulla mors non repentina est, ut quæ semper inchoatum aliquid abruptat.**

—*Pliny the Younger.*

**Mihi cura futuri.**

**Militavi non sine gloriâ.**

**Minor est quam servus dominus qui servos timet.**

**Minus aptus acutus**

**Naribus horum hominum.**—*Horace.*

**Minutiæ.**

**Mirabile dictu.**

**Mirabile visu.**

**Misce stultitiam consiliis brevem.**  
—*Horace.*

**Miserabile vulgus.**

**Miserere nostri.**

**Misericordia Domini inter pontem et fontem.**—*St. Augustine.*

The second course; dessert.

A mind conscious of rectitude.

A soul of diviner cast; an inspired soul.  
To marry in May is unlucky, say the common folk.

The mind remains unconquered.

A foreseeing mind.

An honest heart is a kingdom in itself.

A sound mind in a sound body.

A mind conscious of uprightness.

A most pleasing hallucination; a sweet reverie.

At my own risk.

Of his own motion, or free will.

Though you plunge it in the deep, it comes forth more splendid still.

(Pure salt.) Genuine Attic wit.

(It is just that every man should measure himself according to his own measure or standard.) A man ought to know his own limitations.

Mine and thine.

It seems to me that death is always untimely and premature when it comes to those men who are engaged on some immortal work. For those who live from day to day entirely given over to pleasure, terminate the purpose of their life with the close of each day: but those who think of posterity, and strive to win an undying fame by good works, to such death is always premature, for it cuts them off in the midst of some task that they have undertaken.

My care is for the future.

I served with some distinction.

A master that fears his servants is inferior to a servant.

Too weak to bear the sneers of such men as these.

The smallest details.

Wonderful to be told.

Wonderful to behold.

Mingle a little folly with your wisdom.

A wretched crew.

Have compassion on us.

(God's mercy may be found between bridge and stream.) True repentance finds mercy even at the eleventh hour.

Miseris succurrere disco.

Mittimus.

Mobilitate viget, viresque acquirit eundo.  
—*Virgil*.

Moderata durant.

Modica voluptas laxat animos et temperat.—*Seneca*.

Modo et formâ.

Modo me Thebis, modo ponit Athenis.—*Horace*.

Modus operandi.

Modus vivendi.

Mole ruit suâ.

Molestum est ferre invidiam, sed multo molestius nihil habere invidendum.

Mollia tempora fandi.

Mons cum monte non miscebitur.

Monstrum, horrendum, informe, ingens cui lumen ademptum.—*Virgil*.

Monstrum, nullâ virtute redemptum a vitiis.—*Juvenal*.

Monumentum ære perennius.

Mora sæpe malorum  
Causa fuit.—*Manilius*.

More majorum.

Mores hominum multorum vidit et urbes.

More Socratico.

More solito.

More suo.

"Moriemur inultæ.  
Sed moriamur," ait.—*Virgil*.

Mors janua vitæ.

Mors omnibus communis.

Mors potius maculâ.

Mors ultima linea rerum est.—*Horace*.

I learn to succour the distressed.

(We send.) Warrant of commitment to prison.

It lives by moving, and gains strength as it goes.\*

(Moderate things endure.) Nothing in excess.

Pleasure, taken in moderation, calms and relieves the anxious mind.

In manner and form.

He now places me at Thebes, now at Athens.†

Manner of working.

(A method of living.) A compromise between two or more disputants to promote harmony.

It is crushed by its own weight.

(It is hard to endure envy, but much harder to have nothing worth envying.) Better be envied than pitied.

The favourable occasions for speaking.

(Mountain will not mingle with mountain.) Two of a trade seldom agree.

A monster, horrible, unshapely, gigantic, and eyeless.

A monster whose vices were not re-deemed by a single virtue.

(A monument more enduring than bronze.)

(Delay was ever the cause of troubles.) Tarrying hath oft wrought scathe.

After the manner of our ancestors.

(He saw the manners and the cities of many peoples.) Far-travelled. Much-experienced.

After the manner of Socrates; in a dialectical manner.

As usual; in the accustomed manner.

After his own manner.

"None will avenge my death, still let me die," she cried.‡

Death is the gate of life.

Death is common to all.

Death rather than disgrace.

Death is the utmost boundary of wealth and power.

\* See *Fama malum*.

† Refers to a dramatist who can make calls upon the imaginations of his audience so artistically that the demand is not perceived.

‡ The words of Dido, when she resolves to commit suicide on hearing that Æneas has sailed for Italy.

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| Mortui non mordent.  | (Buried men bite not.) Dead men tell no tales.   |
| Mortuo leoni et lepores insultant.   | (Even hares insult a dead lion.) Do not kick a man when he is down.                                      |
| Mortuum flagellas.   | (You are beating a dead man.) You cannot reform a man when he is dead.                                   |
| Mos pro lege.  | Custom (is accepted) for law.  |
| Motu proprio.  | Of his own accord.   |
| Mucrone suo se jugulat.  | (He kills himself with his own sword.) He makes a rod for his own back.                                  |
| Mugitus labyrinthi.  | (The roaring of the labyrinth.) The vapouring of an inferior poet.*                                      |
| Mulier cupido quod dicit amanti,<br>In vento et rapidâ scribere oportet aquâ.— <i>Catullus</i> . | The vows that woman makes to her fond lover, ought to be written on the wind and swiftly-flowing stream. |
| Multi cadunt inter calicem supremaque labra.   | There's many a slip 'twixt cup and lip.  |
| Multi docet fames.   | Hunger teaches many lessons.   |
| Multi gemens.  | With many a groan.   |
| Multi petentibus multi desunt.   | (Those who ask much, lack much.) Much would have more.   |
| Multi tui fecique.   | Much have I suffered and done.   |
| Multis ille bonis flebilis occidit.<br>— <i>Horace</i> .   | He died bewailed by many good men.   |
| Multis terribilis, caveto multos.<br>— <i>Ausonius</i> .   | If many fear you, beware of many.  |
| Multitudo medicorum certa mors est ægrotantium.  | (Too many doctors mean certain death to those who are sick.) Too many cooks spoil the broth.             |
| Multorum manibus grande levatur opus.  | Many hands make labour light.  |
| Multos in summa pericula misit<br>Venturi timor ipse mali.— <i>Lucan</i> .                       | The very apprehension of an impending evil has placed many in the greatest peril.                        |
| Multum facit qui multum diligit.<br>— <i>Thomas à Kempis</i> .                                   | Who loveth much, doeth much.   |
| Multum in parvo.   | Much in little; a great deal in a small compass.   |
| Mundus vult decipi, et decipiat.   | The world wishes to be deceived, and let it be deceived.   |
| Murus æneus conscientia sana.  | A sound conscience is a wall of brass.   |
| Mutare vel timere sperno.  | I scorn to change or to fear.  |
| Mutatis mutandis.  | The necessary changes being made.  |
| Mutato nomine.   | Under a changed name.  |
| Mutato nomine de te fabula narratur.   | Change the name, and the story applies to yourself.  |
| Mutum est pictura poema.— <i>Horace</i> .  | A picture is a poem without words.   |

\* The Labyrinth of Crete and the tale of the Minotaur were the hackneyed topics of the third-rate poets of Rome.

Nam ego illum periisse duco, cui quidem periit pudor.—*Plautus*.

Nam historia debet egredi veritatem.  
—*Pliny the Younger*.

Namque inscitia est  
Adversum stimulum calces.—*Terence*.  
Nam sera nunquam est ad bonos mores  
via.—*Seneca*.

Nam tua res agitur paries dum proximus ardet.

Narratur et prisci Catonis  
Sæpe mero caluisse virtus.—*Horace*.  
Nascentes morimur, finisque ab origine  
pendet.—*Manilius*.

Natale solum.

Natio comœda est.—*Juvenal*.

Natura beatiss  
Omnibus esse dedit, si quis cognoverit  
uti.—*Claudian*.

Naturæ debitum reddiderunt.  
—*Cornelius Nepos*.

Natura enim in suis operationibus non  
facit saltum.—*J. Tissot*.

Naturalia non sunt turpia.

Naturam expelles furcâ, tamen usque  
recurrat.—*Horace*.

Natus ad gloriam.

Ne Æsopum quidem trivit.

Nebulæ.

Nec amor, nec tussis celatur.

Nec Deus intersit, nisi dignus vindice  
nodus.—*Horace*.

Ne cede malis.

Necesse est facere sumptum, qui quærit  
lucrum.—*Plautus*.

I think that man is lost indeed how,  
has lost the sense of shame.

History ought not to exceed the bounds  
of truth.

For it is stupidity to kick against the  
pricks.

(It is never too late to choose the path  
of virtue.) It is never too late to  
mend.

For your interests are concerned  
when your neighbour's house is on  
fire.

It is said that even stern old Cato  
warmed himself with wine.

(From the moment of our birth we  
begin to die, and the end of our life  
is closely allied to the beginning of it.)  
Each moment of existence is a step  
towards the grave.

Natal soil.

(It is a nation of actors.) A descrip-  
tion of the decadent Greeks.

Nature gives all men opportunities to  
be happy, if they know how to use  
them.

They paid the debt of nature.

Nature does not proceed by leaps in its  
working.

Natural things are never shameful.

(You may drive out nature with a  
fork, yet it will still come back.)  
What is bred in the bone will come  
out in the flesh.

Born to glory.

(He has not so much as thumbed  
Æsop.) He does not know B from  
a bull's foot.\*

Mists; cloudlets.

Love and a cough cannot be hidden.

(Let not a god interfere, unless the  
difficulty demands his aid.) Do not  
introduce a divine character into the  
play unless the necessity really de-  
mands it. Do not use strong reme-  
dies for trifles.†

Yield not to misfortunes.

(You must spend money if you wish to  
gain it.) Nothing venture, nothing  
have.

\* Æsop's Fables were used as an elementary text-book for the young Roman.

† Compare *Deus ex machina*.

Necesse est ut multos timeat, quem multi timent.—*Seneca*.

Necessitas non habet legem.

Nec forma æternum, aut cuiquam est fortuna perennis.

Longius, aut propius, mors sua quemque manet.—*Propertius*.

Nec imbellem feroces  
Progenerant aquilæ columbam.

—*Horace*.

Nec lusisse pudet, sed non incidere ludum.—*Horace*.

Nec mora, nec requies.

Nec pluribus impar.

Nec prece nec pretio.

Nec quærere nec spernere honorem.

Nec satis est pulchra esse poemata,  
dulcia sunt.—*Horace*.

Nec scire fas est omnia.

Nec semper feriet quodcunque minabitur arcus.

Nec tecum possum vivere, nec sine te.

Nec temere nec timide.

Nec timeo, nec sperno.

Ne cuius dextram injeceris.

Nec vixit male, qui natus moriensque  
fefellit.—*Horace*.

Ne depugnes in alieno negotio.

Ne exeat.

Nefas nocere vel malo fratri puta.  
—*Seneca*.

Nefasti dies.

Ne fronti crede.

Ne glorieris de die crastino, quia nescis  
quid pariturus sis dies.

Ne Jupiter quidem omnibus placet.

Nemine contradicente (*nem. con.*).

Nemine dissentiente (*nem. diss.*).

Nemo bene imperat nisi qui paruerit  
imperio.

He whom many fear, must fear many.

Necessity has no law.

Beauty fades and fortune abides not;  
sooner or later death claims its own.

Fierce eagles do not beget the timid  
dove.

Not in committing, but in prolonging  
acts of folly is the shame.

No rest or repose.

(Not unequal to many.) A match for  
the whole world.\*

Neither by entreaty nor by bribe.

Neither to seek nor to despise honour.

'Tis not enough a poem's finely writ;

It must affect and captivate the soul.

It is not permitted to know all things.

(The arrow will not always hit that  
which it is aimed at.) The best laid  
schemes o' mice and men gang aft  
agley.

I cannot live with you, nor without you.

Neither rashly nor timorously.

I neither fear nor despise.

(Don't give your right hand to every  
one.) Trust not a new friend nor an  
old enemy.

He has not lived ill who has lived and  
died unnoticed.

(Don't fight in another's affair.) Let  
every one settle their own quarrels.

Let him not depart.

Consider it wrong to injure even a bad  
brother.

(Unlucky days.) Days on which the  
courts do not sit.

Do not trust to appearance.

Boast not thyself of to-morrow, for  
thou knowest not what a day may  
bring forth.

(Not Jupiter himself can please every-  
body.) Grumblers are never satisfied.

Without opposition; no one contra-  
dicting.

No one disagreeing.

No man is a successful commander,  
who has not first learned to obey.

|   |  |
|---|--|
| Nemo fit fato nocens.— <i>Seneca</i> .  | Fate never drives a man to commit a crime.   |
| Nemo liber est, qui corpori servit.<br>— <i>Seneca</i> .                                    | No one who is a slave to his body, is truly free.  |
| Nemo malus felix.   | (No bad man is happy.) There is no peace unto the wicked.  |
| Nemo me impune lacesset.  | No one will attack me with impunity.   |
| Nemo mortalium omnibus horis sapit.<br>— <i>Pliny</i> .                                     | No mortal is wise at all times.  |
| Nemo potest nudo vestimenta detrahere.  | (No man can strip a naked man of his garment.) Blood cannot be got out of a stone.                   |
| Nemo repente fuit turpissimus.<br>— <i>Juvenal</i> .  | No man ever became a villain all at once.  |
| Nemo sine vitiis nascitur.  | (Nobody is born without sins.) Every man has his faults.   |
| Nemo solus satis sapit.— <i>Plautus</i> .   | (Nobody is wise by himself.) Two heads are better than one. In a multitude of counsellors is safety. |
| Nemo tam divos habuit faventes,<br>Crastinum ut possit sibi polliceri.<br>— <i>Seneca</i> . | Nobody has ever found the gods so favourably disposed to him that he can be sure of another day.     |
| Nemo vir magnus sine aliquo afflatu<br>divino unquam fuit.— <i>Cicero</i> .                 | No man was ever great without some degree of inspiration.  |
| Ne nimium.  | Do nothing in excess.  |
| Ne obliviscaris.  | Do not forget.   |
| Ne pennas nido majores extende.   | (Don't spread your wings beyond your nest.) A proud heart and a beggar's purse will not agree.       |
| Ne plus supra.  | Nothing above; the highest type; the chief example.  |
| Ne plus ultra.  | Nothing beyond; the greatest extent.   |
| Ne prius antidotum quam venenum.  | (Don't take the antidote before the poison.) He that excuses himself, accuses himself.               |
| Ne pueri, ne tanta animis assuescite bella:   | This thirst of kindred blood, my sons, detest,   |
| Neu patriæ validas in viscera vertite vires.— <i>Virgil</i> .                               | Nor turn your force against your country's breast.— <i>Dryden</i> .                                  |
| Ne puero gladium.   | Do not put a sword in a boy's hand.  |
| Neque mel, neque apes.  | (No bees, no honey.) No rose without a thorn.  |
| Neque semper arcum tendit Apollo.   | (Nor does Apollo always bend his bow.) Due relaxation is necessary.                                  |
| Nequicquam sapit, qui sibi non sapit.   | To no purpose is he wise who is not wise to his own benefit.   |
| Ne quid detrimenti respublica capiat.   | That the state suffer no harm.*  |
| Ne quid nimis.  | Go not too far.  |

\* The *decretum ultimum* passed by the Roman senate in times of national peril, which gave the chief magistrates, the consuls, full powers to use any means to save the commonwealth. Cicero had these powers given him to defeat the conspiracy of Catiline.

Nescia mens hominum fati sortisque futuræ.—*Virgil.*

Nescio quomodo inhæret in mentibus quasi seculorum quoddam augurium futurorum; idque in maximis ingeniis altissimisque animis et existit maxime et apparet facillime.—*Cicero.*

Nescis, mi fili quantulâ sapientiâ gubernatur mundus!

Nescit plebs jejuna timere.

Nescit vox missa reverti.

Ne scuticâ dignum horribili sectere flagello.—*Horace.*

Ne sus Minervam.

Ne sutor ultra crepidam.

Ne verba pro farinâ.

Nictat oculis suis.

Nihil ad me attinet.

Nihil ad rem.

Nihil æque gratum est adeptis, quam concupiscentibus.—*Pliny the Younger.*

Nihil agas quod non prosit.

Nihil amas, cum ingratum amas.

—*Plautus.*

Nihil amori injurium est.—*Plautus.*

Nihil debet.

Nihil dictum quod non prius dictum.

Nihil eripit fortuna nisi quod et dedit.

Nihil est ab omni parte beatum.

—*Horace.*

Nihil est autem tam volucre quam maledictum; nihil facilius emittitur; nihil citius excipitur, nihil latius dissipatur.—*Cicero.*

(The mind of man is ignorant of fate and future destiny.) We know not what a day may bring forth.

There is, I know not how, in the mind a certain presage, as it were, of a future existence; this has the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.

Thou knowest not, my son, with how little wisdom the world is governed!

(A starving populace knows no fear.) Hungry flies bite sore.

The spoken word cannot be recalled.

(Do not punish with a scourge a fault which only merits a whip.) Fit the punishment to the crime.\*

(Let not a pig presume to teach Minerva, the Goddess of Wisdom.) Teach not thy granny to suck eggs.

(Let the shoemaker stick to his last.)

Let every one mind his own business.†

(Don't give me words for meal.) Soft words butter no parsnips.

He winks with his eyes.

It is nothing to me.

Nothing to the point.

Nothing is so pleasing to you when you have obtained it, as it was when you merely desired it.

Do nothing but what may turn to good account.

Love is nothing when unrequited.

There is no wrong that love will not forgive.

(He owes nothing.) A plea denying a debt.

There is no saying which has not been uttered before.

Fortune takes from us nothing but what she has given us.

There is no situation (in life) that is in every respect happy.

Nothing flies so fast as calumny; nothing is easier to utter; nothing more readily listened to, and nothing spreads more widely.

\* The *scutica* was merely a strap with which schoolboys were beaten. The *flagellum* was like the knout, capable of killing the man who had to submit to it.

† The saying of Apelles, the great painter of the fourth century B.C., to the cobbler who criticised the appearance of some shoes in a picture, and then proceeded to pass his judgment on the painting generally.

Nihil est toto quod perstet in orbe.  
Cuncta fluunt, omnisque vagans, for-  
matur imago,  
Ipsa quoque assiduo labuntur tempora  
motu,  
Non secus ac flumen.—*Ovid.*

Nihil homini amicus est opportuno  
amicius.—*Plautus*

Nihil largiundo gloriam adeptus est.  
—*Sallust.*

Nihil peccat, nisi quod nihil peccat.  
—*Pliny the Younger.*

• Nihil quod tetigit non ornavit.

Nihil scire est vita jucundissima.

Nihil sub sole novi.  
Nil actum reputans, dum quid super-  
esset agendum.—*Lucan.*

Nil admirari.  
Nil conscire sibi nullâ pallescere culpa.

Nil consuetudine majus.—*Ovid.*  
Nil dicit.

Nil ego contulerim jucundo sanus  
amico.—*Horace.*  
Nil falsi audeat, nil veri non audeat  
dicere.—*Cicero.*

Nil fuit unquam  
Tam dispar sibi.—*Horace.*

Nil habet infelix paupertas durius in se,  
Quam quod ridiculos homines facit.  
—*Horace.*

Nil homine terra pejus ingrato creat.  
—*Ausonius.*

Nil similis insano quam ebrius.

Nil sine Deo.

Nil sine magno.  
Vita labore dedit mortalibus.—*Horace.*

There is nothing in the whole world  
which abides. All things are in a  
state of ebb and flow, and every  
shadow passes away. Even time  
itself, like a river, is constantly  
gliding away.

Time rolls his ceaseless course.—*Scott.*  
(Nothing is more welcome to a man  
than a friend in need.) A friend in  
need is a friend indeed.

By bestowing nothing he acquired  
glory.

He has no faults, unless to be faultless  
is considered one.

He touched nothing which he did not  
adorn.

(To know nothing at all is the happiest  
life.) Children and fools have merry  
lives.

Nothing new under the sun.

(Thinking that nothing was done while  
anything remained to be done.)  
Leaving no stone unturned.

To wonder at nothing.

To be conscious of wrong, to turn pale  
at no accusation.

Nothing is stronger than habit.

(He says nothing.) The defendant has  
no defence.

The greatest blessing is a pleasant  
friend.

Let him (the historian) not dare to state  
anything that is false, or to refrain  
from stating anything that is true.

(Nothing was ever so unlike itself.)  
Made up of naught but inconsisten-  
cies.

The greatest disadvantage that poverty  
possesses is this, that it makes men  
to be despised.

(The earth produces nothing viler than  
an ungrateful man.)

Blow, blow, thou winter wind ;  
Thou art not so unkind  
As man's ingratitude.

—*Shakespeare.*

Nothing is more like a madman than a  
drunken man.

Nothing without God.

(Life has bestowed nothing on man  
without great labour.) The greatest  
genius does not succeed without hard  
work.



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|--|--|
| Nil tam difficile est, quin quærendo investigari possit.— <i>Terence</i> . | Nothing is so difficult that it cannot be accomplished by diligence.   |
| Nimia familiaritas parit contemptum.                                       | Too much familiarity breeds contempt.  |
| Nimum ne crede colori  | (Trust not too much to appearances.)<br>A blush may cover deceit.  |
| Nimum premendo litus.  | By hugging the shore too closely;<br>keeping out of danger.  |
| Nisi Dominus, frustra.   | Unless the Lord is with us, our efforts are vain.*   |
| Nisi prius.  | (Unless before.) A writ by which the sheriff is to bring up a jury on a certain day " <i>unless before</i> " that day the judges go into the counties to hold assizes. |
| Nitimur in vetitum semper, cupimusque negata.— <i>Ovid</i> .               | We always strive after what is forbidden, and desire the things refused us.  |
| Nitor in adversum.   | I strive against opposition.   |
| Nobilitas sola est atque unica virtus.<br>— <i>Juvenal</i> .               | (Virtue is the only true nobility.)<br>Howe'er it be, it seems to me<br>'Tis only noble to be good.<br>— <i>Tennyson</i> .   |
| Nocet differre paratis.  | (It is prejudicial to those that are ready, to delay.) Strike while the iron is hot.   |
| Nocturnâ versate manu, versate diurnâ.                                     | Give your days and nights to the study of these authors.   |
| Nolens volens.   | Whether he will or not.  |
| Noli me tangere.   | Do not touch me.   |
| Nolle prosequi.  | To be unwilling to prosecute; stoppage of a suit by the plaintiff or by the Crown.   |
| Nolo episcopari.   | I do not wish to be made a bishop.†  |
| Nolumus leges Angliæ mutari.   | We are unwilling that the laws of England be changed.  |
| Nomina honesta prætenduntur vitiis.<br>— <i>Tacitus</i> .                  | Specious names are lent to cover vices.  |
| Nominis umbra.   | The shadow of a name.  |
| Non aliter quam qui adverso vix flumine lembum                             | So the boat's brawny crew the current stem,  |
| Remigiis subigit : si brachia forte remisit,                               | And, slow advancing, struggle with the stream :  |
| Atque illum in præceps pronò rapit alveus amni.— <i>Virgil</i> .           | But if they slack their hands, or cease to strive,<br>Then down the flood with headlong haste they drive.— <i>Dryden</i> .   |
| Non aliter vives in solitudine, aliter in foro.— <i>Quintilian</i> .       | Do not live one way in private, and another in public.   |

\* The motto of the city of Edinburgh. Some unconscious humourist is said to have rendered it, "You can do nothing here unless you are a Lord."

† The expression has become a proverbial one to indicate mock modesty.

Non amo te, Sabidi, nec possum dicere  
quare;  
Hoc tantum possum dicere; non amo te.  
—*Martial*.

Non compos mentis.  
Non constat.

Non convivere licet, nec urbe tota  
Quisquam est tam prope tam proculque  
nobis.—*Martial*.

Non cuivis homini contingit adire  
Corinthum.

Non deficit alter.

Non domus hoc corpus sed hospitium et  
quidem breve.—*Seneca*.

Non ego ventosæ venor suffragia plebis.  
—*Horace*.

Non equidem invideo, miror magis.

Non est ad astra mollis e terris via.  
—*Seneca*.

Non est alter.

Non est, crede mihi, sapientis dicere,  
vivam.

Sera nimis vita est crastina, vive hodie.  
—*Martial*.

Non est inventus.

Non est jocus esse malignum.  
Non est tanti.

Non est vivere, sed valere vita.  
—*Martial*.

Non exercitus, neque thesauri, præsidia  
regni sunt, verum amici.—*Sallust*.

Non generant aquilæ columbas.

Non hæc in fœdera.

Non ignara mali, miseris succurrere  
disco.—*Virgil*.

(I do not love you, Sabidius, but I can't  
say why; this only can I say, I do  
not love you.)

I do not love thee, Dr. Fell,  
The reason why I cannot tell;  
But this I'm sure I know full well,  
I do not love thee, Dr. Fell.\*

Not of sound mind.

(It is not evident, agreed, settled.) The  
evidence is not before the Court.

What correspondence can I hold with  
you,

Who are so near and yet so distant  
too?

It is not every man's fortune to go to  
Corinth.†

A second is not wanting.

This body of ours is not a home, but a  
place of sojourning, and that for a  
short time.‡

I do not hunt for the votes of the  
common people, which veer with  
every wind.

Indeed I do not envy, I am surprised  
rather.

The ascent to heaven from the earth is  
difficult.

There is no other.

It is not, believe me, the part of a wise  
man to say "I will live."

To-morrow's life is too late, so—live  
to-day.

(He has not been found.) The accused  
person has not been arrested.

There is no fun in ill-natured remarks.

It is not worth while; not worth the  
trouble.

For life is only life, when blest with  
health.

Neither armies, nor treasures, but  
friends, are the surest protection of a  
king.

Eagles do not bring forth doves.

Not into such leagues as these.

Not ignorant myself of misfortune, I  
learn to succour the distressed.

\* Dr. Fell, who was Dean of Christ Church at the end of the seventeenth century, offered to cancel an order of expulsion against Tom Brown, the humorist, if the latter could translate this epigram of Martial on the spur of the moment. The Dr. Fell lines were the unexpected result.

† Corinth, one of the chief commercial towns of the ancients, was notorious for its luxury. Only a wealthy man could afford to visit it.

‡ A similar remark is made by Cicero in his *De Senectute*.

Non libet.

Non licet.

Non liquet.

Non magni pendis quia contigit.  
—*Horace*.

Non misere quisquam, qui bene vixit,  
obit.

Non nisi parendo vincitur.—*Bacon*.

Non nobis, Domine.

Non nobis solum sed omnibus.

Non nobis solum sed toti mundo nati.

Non nostrum tantas componere lites.

Non numero hæc judicantur sed  
pondere.

Non omnia possumus omnes.—*Virgil*.

Non omnis error stultitia est dicenda.

Non omnis moriar.—*Horace*.

Non opus admisso subdere calcar equo.  
—*Ovid*.

Non possidentem multa vocaveris  
Recte beatum.—*Horace*.

Non possumus.

Non res, sed spes erat.

Non revertar inultus.

Non semper erit ætas.

Non semper erunt Saturnalia.

Non sequitur.

Non sibi, sed omnibus.

Non, si male nunc, et olim  
Sic erit.—*Horace*.

Non sine Dis animosus infans.—*Horace*.

It does not please me.

It is not lawful.

(The case) is not clear; not proven.

(You do not value it highly because it came incidentally.) A lucky find is not as much valued as money earned.

(The man who has lived aright dies happy.) A good beginning makes a good ending.

(It is only by obedience that the conquest is made.) Nature is beyond all teaching, and we can only control it by obeying its laws.

Not to us, O Lord.

Not for ourselves only, but for all.

Born not for ourselves only, but for the whole world.

It is not our duty to adjust such high disputes.

These things are estimated not by number but by weight.

We cannot all of us do all things.

Not every mistake is to be stigmatised as folly.

(I shall not wholly die.) My works, my poetry will be immortal.

Do not spur a free horse.

You cannot rightly call the very rich man happy.

We cannot.\*

(Not performance, but hope.) He was a most promising man, though he did not accomplish anything great.

I shall not return unavenged.

It is not always May.

It will not always be holiday time.†

(It does not follow.) A form of fallacy in which the conclusion states what cannot be justly inferred from the premises.

Not for oneself, but for all.

(Even if you are unfortunate now, some day you may find happiness.) It is a long lane that has no turning.

A child endowed with courage from the gods above.

\* A phrase that is used to signify the attitude of the Papacy towards innovations of doctrine.

† The Saturnalia was one of the chief festivals of the Romans, and was celebrated during the month of December. At these festivities even the slaves enjoyed their liberty.

Non subito delenda.  
Non sum qualis eram.

Non tali auxilio, nec defensoribus istis  
tempus eget.  
Nonumque prematur in annum.

Non verbis sed factis opus est.  
Non vi, sed sæpe cadendo.

Non vultus, non color.

Nosce teipsum.  
Noscitur a sociis.  
Nos duo turba sumus. — *Ovid*.  
Nos patriam fugimus, nos dulcia lin-  
quimus arva.  
Nosse hæc omnia salus est adolescen-  
tulis.  
Nota bene (N.B.).  
Novos amicos dum paras, veteres cole.

Novus homo.

Novus rex, nova lex.  
Nuces relinquere.

Nuda veritas.

Nudis verbis.  
Nudum latro transmittit. — *Seneca*.  
Nudum pactum.  
Nugæ canoræ.  
Nugis addere pondus. — *Horace*.  
Nugis armatus.  
Nulla aconita bibuntur fictilibus.

Nulla dies mærore caret. — *Seneca*.

Nulla dies sine lineâ.

Nulla est sincera voluptas.  
Nulla falsa doctrina est quæ non per-  
misceat aliquid veritatis.  
Nulla fere causa est, in quâ non femina  
litem moverit. — *Juvenal*.

Not to be hastily destroyed.  
I am not what I was; my character and  
inclinations have changed.  
The juncture needs not such help or  
such defenders as you offer.  
Let (your compositions) be kept in your  
desk for nine years.

Deeds not words are needed.  
(Not by force, but by frequent falling.)  
Perseverance is essential to success.

Neither the countenance nor the colour;  
nothing like it.

Know thyself.  
He is known by his associates.  
We two seem to ourselves a crowd.  
We are fleeing from our country, we are  
leaving our pleasant fields.

It is good for young men to know all  
• these things.

Mark well.  
Whilst you seek new friends, make  
much of the old ones.

(A new man.) One whose family has  
never held any of the offices of State.

New kings make new laws.  
To abandon one's nuts; to cease to be  
a child.

(Naked truth.) Truth's best ornament  
is nakedness.

In plain words.  
The robber leaves the beggar alone.

An invalid agreement.  
Melodious trifles.

To add weight to trifles.  
Armed with trifles.  
(No poison is drunk out of earthen-  
ware.) No one would think it worth  
while to poison a poor man.

(Every day brings its sorrows.)  
One sorrow never comes but brings an  
heir

That may succeed as its inheritor.  
— *Shakespeare*.

No day without a line—without some  
work accomplished.

No joy is unalloyed.  
There is no false doctrine but mixes up  
with itself some element of truth.

There are hardly any disputes but a  
woman has been at the bottom of  
them.

Nulla lex satis commoda omnibus est, id modo quæritur, si majori parti et in summam prodest.—*Livy*.

Nullâ pallescere culpa.

Nulla unquam de morte hominis cunctatio longa est.—*Juvenal*.

Nullâ virtute redemptum.

Nulli jactantius mærent, quam qui maxime lætantur.—*Tacitus*.

Nullis amor est medicabilis herbis.

Nulli secundus.

Nullius addictus jurare in verba magistri.—*Horace*.

Nullius filius.

Nullum caruit exemplo nefas.—*Seneca*.

Nullum est jam dictum quod non dictum sit prius.

Nullum imperium tutum, nisi benevolentia munitum.

Nullum infortunium solum.

Nullum magnum ingenium sine mixtura dementiæ fuit.—*Seneca*.

Nullum magnum malum quod extremum est.—*Nepos*.

Nullum medicamentum est idem omnibus.

Nullum quod tetigit non ornavit.

Nullus dolor est quem non longinquitas temporis minuât atque molliat.

Nullus est locus domesticâ sede beator.  
—*Cicero*

Nullus idem est diuturnus et præcox fructus.—*Q. Curtius*.

Nullus tantus quæstus, quam quod habes parcere.

Numerisque fertur  
Lege solutis.—*Horace*.

No law satisfies the interests of all; the only thing to be considered is, whether it is profitable to the majority of citizens.

Not to turn pale on any imputation of guilt.

When a man's life is at stake no delay can be.

A creature with no redeeming points in his character.

None mourn with more show of sorrow than those who are especially delighted.

Love is not to be cured by any herbs.

Second to none; first fiddle.

Not pledged to swear by the words of any master.

Nobody's child; an illegitimate son.

No crime is without precedent.

(Nothing is said to-day that has not been said before.) There is nothing new under the sun.

No government is safe unless fortified by good will.

No misfortune comes alone.

There has never been a great genius without a spice of madness in him.

Great wits are sure to madness near allied.—*Dryden*.

No evil which is last can be great.

(No medicine is the same for all persons.) One man's meat is another man's poison.

He touched nothing which he did not adorn.\*

There is no grief that length of time does not lessen and assuage.

No place is so pleasant as one's own home.

(Fruit that ripens soon never lasts long.) Soon ripe, soon rotten.

(There is no gain so sure as that which results from economising what you have.) A penny saved, is a penny earned.

(And he is borne along in numbers unfettered by laws.) He treats with contempt all poetic rules.†

\* Dr. Johnson's epitaph on Oliver Goldsmith.

† The reference is to the Greek poet, Pindar, whose metres were not fully comprehended by Horace. Edmund Burke wittily quoted these words when he saw Wilkes carried on the shoulders of the mob.

|   |  |
|---|--|
| Nunc aut nunquam.   | Now or never.  |
| Nunc scio quid sit amor.  | Now I know what love is.   |
| Nunc tuum ferrum in igni est.                                       | (Now your iron is in the fire.) Strike while the iron is hot.  |
| Nunquam ad liquidum fama perducitur.                                | Report never shows things in their true light.   |
| Nunquam aliud Natura, aliud Sapia dicit.— <i>Juvenal.</i>           | (Nature and Wisdom never give contrary advice.) Nature is beyond all teaching.   |
| Nunquam dormio.   | I never sleep; I am always on the alert.   |
| Nunquam minus solus, quam cum solus.— <i>Cicero.</i>                | (Never less alone, than when alone.) To the man absorbed in his studies solitude is no burden.                           |
| Nunquam non paratus.  | Never unprepared; aye ready.   |
| Nunquam potest non esse virtuti locus                               | There must always be room for virtue; virtue can never be at a discount.   |
| Nunquam vera species ab utilitate dividitur.— <i>Quintilian.</i>    | There is nothing that is truly beautiful if it is not also useful.   |
| Nusquam tuta fides.   | (Our confidence is everywhere misplaced.) We cannot trust a single person.   |
| Obiit.  | He or she died.  |
| Obiter dictum.  | A thing said by the way.   |
| Obscuris vera involvens.  | Concealing the truth in obscure terms.   |
| Obscurum per obscurius.   | (One obscure thing by something still more obscure.) Defining an unknown thing in terms equally unknown.                 |
| Obsequium amicos, veritas odium parit.— <i>Terence.</i>             | Flattery gains friends, but truth enemies.   |
| Obsta principiis.   | (Resist the first beginnings.) Root out an evil before it becomes too strong.  |
| Obstupui, steteruntque comæ, et vox faucibus hæsit.— <i>Virgil.</i> | (I was astounded, my hair stood on end, and my voice clave to my throat.) A description of the physical efforts of fear. |
| Occasio furem facit.  | Opportunity makes the thief.   |
| Occasionem cognosce.  | (Know your opportunity.) Strike while the iron is hot.   |
| Occultæ inimiciæ magis timendæ sunt quam apertæ.— <i>Cicero.</i>    | Secret enemies are more to be feared than open hostility.  |
| Occupet extremum scabies.   | Plague take the hindmost.  |
| Oculis magis habenda fides quam auri-<br>bus.                       | (It is better to trust our eyes than our ears.) Seeing is believing.   |
| Oculis subjecta fidelibus.  | (Under faithful eyes.) Fully and carefully examined.   |
| Oculus domini saginat equum.  | The master's eye makes the horse fat.  |
| O curas hominum! O quantum est in rebus inane.— <i>Persius.</i>     | O the cares of mankind! How much emptiness there is in human affairs.  |

O curvæ in terris animæ, et cœlestium inanes.—*Persius*.

Oderint dum metuant.

Oderunt peccare boni virtutis amore.  
—*Horace*.

Odi et amo, Quare id faciam, fortasse requiris

Nescio: sed fieri sentio, et excrucior.—*Catullus*.

Odi profanum vulgus.

Odium theologicum.

Officina gentium.

O fortunatam, natam, me consule, Romam!

O fortunatos nimium, sua si bona norint.

O fortunatos nimium, sua si bona norint,

Agrícolas, quibus ipsa, procul discordibus armis,

Fundit humo facilem victum justissima tellus!—*Virgil*.

Ohe! jam satis.

Oh, si angulus ille  
Proximus accedat qui nunc denormat agellum.—*Horace*.

O imitatores, servum pecus.

Oleo tranquillior.

Oleum addere camino.

Olim meminisse juvabit.

O major, tandem parcas, insane, minori.  
—*Horace*.

O miseris hominum mentes! O pectora cæca.—*Lucretius*.

Omne ignotum pro magnifico.  
—*Tacitus*.

Omne in præcipiti vitium stetit.  
—*Juvenal*.

O souls, in whom no heavenly fire is found;

Flat minds, and ever grovelling on the ground!—*Dryden*.

Let them hate provided they fear me.

The good, for virtue's sake, abhor to sin.—*Creech*.

I hate and I love at the same time.  
Why I do so, you may desire to know: I cannot tell; but I feel that it is so, and I am tormented.

I loathe the uncouth vulgar throng.

(Theological hatred.) The hatred among religious folk, engendered by differences of opinion on doctrinal points.

The workshop of the nations.

O happy Rome, when I was consul, boy.\*

O happy men, did they but know the blessings of their present lot.

O happy, happy husbandmen, did they but know the blessings they possess, for whom, far from the din of war, the kindly earth pours forth an easy sustenance.

(Oh! that is enough.) My patience is exhausted.

Oh, that that little corner of my neighbour's field, that spoils the symmetry of my land, were given to me.

O servile herd of imitators.

(More smooth than oil.) Soft words break no bones.

(To pour oil upon the fire.) To add fuel to the flame.

It will be pleasant to remember these things in after times.

Thou mighty madman, spare one who is not thy peer—in folly.

How wretched are the minds of men!  
How blind their intelligence!

(The unknown is always thought to be magnificent.) Distance lends enchantment to the view.

Every kind of vice has not reached its highest development.

\* Juvenal has preserved for us this specimen of Cicero's poetic efforts. The line is nothing to be proud of, and Juvenal truly says that the writer of it might have escaped the swords of his murderers, the creatures of Antony, had he written nothing more. In oratory and philosophy Cicero was pre-eminent among his countrymen, but he seems to have had no claim to be considered a poet.

|  |  |
|--|--|
| Omnem crede diem tibi diluxisse supremum.  | Believe that each day that dawns on you is your last.  |
| Omnem movere lapidem.  | (To leave no stone unturned.) To go the whole hog.   |
| Omne nimium vertitur in vitium.  | (Everything in excess becomes a vice.) There may be too much of a good thing.  |
| Omne scibile.  | Everything that may be known; everything knowable.   |
| Omnes deteriores sumus licentiâ.<br>— <i>Terence</i> .   | (Too much license debases us.) Spare the rod and spoil the child.  |
| Omnes eodem cogimur.   | We are all driven towards the same quarter (deathwards).   |
| Omnes eodem cogimur; omnium<br>Versatur urnâ, serius, ocius,<br>Sors exitura.— <i>Horace</i> .   | We are all driven in the same direction; for all the urn of death is shaken, and soon or late the lot of each will come forth.                       |
| Omne solum forti patria est.— <i>Ovid</i> .  | Every soil is a fatherland to a brave man.   |
| Omnes sibi melius esse malunt quam alteri.— <i>Terence</i> .   | (All men prefer to do good to themselves rather than to another.) Charity begins at home.  |
| Omne tulit punctum, qui miscuit utile dulci.— <i>Horace</i> .  | (He has gained every vote, who blended the useful with the agreeable.) The writer who can combine instruction with amusement is deserving of praise. |
| Omnia ad Dei gloriam.  | All things are for the glory of God.   |
| Omnia bona bonis.  | All things are good with good men.   |
| Omnia bonos viros decent.  | (All things are becoming to good men.) Honest men fear neither the light nor the dark.   |
| Omnia fert ætas, animum quoque.<br>— <i>Virgil</i> .   | Time bears away all things, and the powers of the mind among them.   |
| Omnia inconsulto impetu cæpta, initiis<br>valida, spatio languescunt.— <i>Tacitus</i> .  | All things commenced with inconsiderate haste, although vigorous at the outset, droop after a time.  |
| Omnia mala exempla bonis principiiis<br>orta sunt.   | All bad precedents have taken their origin from good beginnings.   |
| Omnia mea mecum porto.   | (I carry all my property with me.) My intellect is my best possession.   |
| Omnia mors æquat.— <i>Claudian</i> .   | Death levels everything.   |
| Omnia non pariter sunt omnibus apta.   | All things are not alike suited for all men.   |
| Omnia novit Græculus esurlens.   | (A starving Greekling knows everything.) He will undertake any office.*  |
| Omnia præclara sunt rara.  | All excellent things are rare.   |
| Omnia profecto cum se cœlestibus rebus<br>referet ad humanas, excelsius magni-<br>ficentiusque et dicet et sentiet.<br>— <i>Cicero</i> . | The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.       |

\* See *Græculus esuriens*.



Omnia serviliter pro dominatione.

To perform every slavish action in order to gain the mastery.

Omnia suspendens naso.

One who turns up his nose at everything; turns everything to ridicule.

Omnia tuta timens.

Fearing all things, even such as are safe.

Omnia vanitas.

All is vanity.

Omnia vincit amor; nos et cedamus amori.—*Virgil*.

Love conquers all things; let us yield to its power.

Omnia vincit labor.

Labour overcomes all things.

Omnibus hoc vitium est.

All have this vice.

Omnibus hoc vitium est cantoribus, inter amicos

This is a fault common to all singers, that among their friends when asked to sing they never will bring their minds to comply, but when not requested they will never leave off.

Ut nunquam inducant animum cantare rogati,

Injussi nunquam desistant.—*Horace*.

Look round the habitable world, how few

Omnibus in terris, quæ sunt a Gadibus usque

Auroram et Gangem, pauci dignoscere possunt

Know their own good, or, knowing it, pursue?

Vera bona, atque aliis multum diversa, remota

Now rarely reason guides the stubborn choice,

Erroris nebulâ.—*Juvenal*.

Prompts the fond wish, or lifts the suppliant voice.

Omnibus notum tonsoribus.

(Every barber knows that.) It is the talk of the town.\*

Omnibus se accommodat rebus.

(He suits himself to all conditions.) All is fish that comes to his net.

Omnisque potestas  
Impatiens consortis erit.—*Lucan*.

Authority always finds it hard to endure a partner.

Omnium consensu capax imperii, nisi imperasset.

Everybody would have considered him capable of governing, if he had never governed.†

Omnium gatherum.

A miscellaneous collection.‡

Omnium rerum principia parva sunt.

The beginnings of all things are small.

—*Cicero*.

Omnium rerum vicissitudo est.

(All things suffer change.)

—*Terence*.

Even as the mists  
Of the grey morn before the rising sun,  
That pass away and perish.—*Shelley*.

Onus probandi.

The burden of proving.

O passi graviora.

Ye who have borne e'en greater toils than these.

Ope et consilio.

By help and counsel.

Operæ pretium est.

It is worth while.

Operæ in longo fas est obrepere somnum.—*Horace*.

Who labours long may be allowed to sleep.

Operose nihil agunt.

They are busy about nothing.

\* Barbers were as notorious gossips in ancient times as they are to-day.

† See *Capax imperii*.

‡ *Gatherum* is not a proper Latin word, but is merely Latinised humorously from "gather."

|   |   |
|---|---|
| Opinionum commenta delet dies, naturæ<br>judicia confirmat.   | Time wipes out the comments of men's<br>opinions, but it confirms the judg-<br>ments of nature.   |
| Opprobrium medicorum.   | (The disgrace of the doctors.) Any<br>disease for which there has not been<br>found any cure.   |
| Optat ephippia bos piger, optat arare<br>caballus.— <i>Horace</i> .   | (The lazy ox wishes for horse-trappings,<br>and the horse wishes to plough.)<br>We are dissatisfied with what we<br>have, and long for what we have not.  |
| Optimum est pati quod emendare non<br>possis.— <i>Seneca</i> .  | What cannot be cured must be endured.   |
| Optimum obsonium labor.   | Work is the best relish.  |
| Opum furiosa cupido.  | The ungovernable lust for riches.   |
| Opus artificem probat.  | (The workman is known by his work.)<br>A carpenter is known by his chips.   |
| Opusculum.  | A little work (book).   |
| O! quid solutis est beatius curis?<br>Cum mens onus reponit, ac peregrino<br>Labore fessi venimus larem ad nostrum<br>Desideratoque acquiescimus lecto. | Oh, what is more delightful than to lay<br>• one's cares aside, when the mind puts<br>aside its burden, and we return to our<br>beloved home wearied by distant<br>travel, and rest our limbs on the<br>wished-for bed? This, this alone,<br>repays us for our grievous toil. |
| Hoc est, quod unum est pro laboribus<br>tantis.— <i>Catullus</i> .  |   |
| Ora et labora.  | Pray and work.  |
| Orandum est ut sit mens sana in corpore<br>sano.  | We should pray for a sound mind in a<br>sound body.   |
| Ora pro nobis.  | Pray for us.  |
| Orationem concludere.   | To end a speech.  |
| Orator fit, poeta nascitur.   | The orator is made such by education,<br>but a poet must be born such.  |
| Ore rotundo.  | With a round mouth; volubly; grandly.   |
| Ore tenuis.   | By word of mouth; verbally.   |
| Origo mali.   | The origin of evil.   |
| O rus, quando te aspiciam?  | O country, when shall I behold thee?  |
| O sancta simplicitas.   | O blessed simplicity.   |
| O Sancte Pater, sic transit glori<br>mundi.   | Holy Father, thus passes away the glory<br>of the world.*   |
| Os homini sublime dedit, cœlumque<br>tueri.   | He gave to man a lofty countenance,<br>and bade him look to the heavens,<br>and turn his gaze upward to the stars.†   |
| Jussit, et erectos ad sidera tollere vultus.<br>— <i>Ovid</i> .   |   |
| O! si sic omnia.  | Oh! that he had always done <i>or</i> spoken<br>thus.   |
| O tempora! O mores!   | Oh the times! Oh the manners!‡  |
| O terque quaterque beati.   | Thrice, yea, four times happy are they.   |

\* The master of the ceremonies, at the installation of the Pope, holds two reeds in his hands. One of these has a candle attached to it, and with this he sets alight the other reed, crying out at the same time, *Sancte Pater, sic transit, etc.*

† Much quoted in reference to the emancipation of slaves.

‡ The exclamation occurs in Cicero's first speech denouncing Catiline.

Otiosis nullus adstistit Deus.

(No deity assists the idle.) God helps those who help themselves.

Otium cum dignitate.

Ease with dignity.

Otium omnia vitia parit.

(Idleness produces every vice.) Satan finds mischief for idle hands to do.

Otium sine dignitate.

Ease without dignity.

Ovem lupo committere.

(To set the wolf to guard the sheep.)

Ovis ovem sequitur.

(One sheep follows another.) Like follows like.

O vitæ philosophia dux! O virtutis indagatrix, expultrixque vitiorum! quid non modo nos, sed omnino vita hominum sine te esse potuisset? tu urbes peperisti: tu dissipatos homines in societatem vitæ convocasti: tu eos inter se primo domiciliis, deinde conjugii, tum litterarum, et vocum communione junxisti: tu inventrix legum, tu magistra morum, et disciplinæ fuisti: ad te confugimus: a te opem petimus. Est autem unus dies bene, et ex præceptis tuis actus, peccanti immortalitati anteponendus.—*Cicero*.

Philosophy, thou guide of life! Thou searcher after virtue, and banisher of vice! What would not only we ourselves, but the whole life of men, have been without thy aid? It is thou that foundedst cities, gatheredst men in social union; thou that united them together first in dwellings, then in the nuptial tie, then in the pleasures of literature and the interchange of speech: to thee we owe the devising of the laws, and thou didst guide men to righteous ways, and virtuous habits. To thee we come for refuge, from thee we seek for help. One day well spent, according to thy precepts, is preferable to an immortality of sin.

O vita misero longa, felici brevis!

O life! too long for the wretched, too short for the prosperous.

—*Publius Syrus*.

Pabulum.

Fodder; matter for study, &c.

Pace.

With the favour, leave of.

Pace et bello.

In peace and in war.

Pacem hominibus habe, bellum cum vitiis.

(Be at peace with men, at war with vices.) Peace flourishes when reason rules.

Pacta conventa.

Conditions agreed upon; a diplomatic compact.

Pæte, non dolet.

See, Pætus, it does not hurt.\*

Palam mutire plebeio piaculum est.

For a poor man to speak his mind is a crime worthy of punishment.

—*Ennius*.

Palinodiam canere.

To recant; to make apology.

Palladium.

(Protection; support.) An image of Pallas Athene, carefully preserved at Troy, the safety of the city being supposed to depend on it.

Pallas, quas condidit arces  
Ipsa, colat; nobis placeant ante omnia  
silvæ.—*Virgil*.

Let Pallas haunt the cities she has built; let us find our chief pleasure in the forest glades.

\* Pætus was condemned to suicide by Claudius Cæsar, on the charge of conspiracy. His heroic wife, Arria, first plunged the dagger into her own breast, saying *Pæte, non dolet*, before she handed it to her husband.

|   |  |
|---|--|
| Pallida mors æquo pulsat pede pauperum tabernas<br>Regumque tures.— <i>Horace</i> .   | (Pale death enters with impartial step the cottages of the poor and the lofty palaces of kings.)<br>Death's shafts fly thick ! here falls the village swain,<br>And there his pamper'd lord !— <i>Blair</i> .<br>Pale with rage.<br>Let him who has won the palm bear it.*<br>(The Pandects or Digest.) A collection of Roman laws from the writings of Roman jurists, made by the order of Justinian.   |
| Pallidus irâ.<br>Palmam qui meruit ferat.<br>Pandectæ.  | No prayers unbar the gates of death.   |
| Panditur ad nullas janua nigra preces.<br>— <i>Propertius</i> .   | Bread and the show of the circus.†<br>Pope of a second world.<br>Equal ; the condition of equality ; equal value.  |
| Panem et circenses.<br>Papa alterius orbis.<br>Par.   | * We ought to rejoice sparingly, and bewail with moderation, for the whole of life is but a mingling of pain and joy.<br>To spare the conquered and subdue the proud.<br>(You will conquer by obedience.) If you resist nature she will crush you.<br>— <i>Maine</i> .   |
| Parce gaudere oportet, et sensim queri ;<br>Totam quia vitam miscet dolor et gaudium.— <i>Phædrus</i> .<br>Parcere subjectis, et debellare superbos.<br>— <i>Virgil</i> . | Parents are worthy of severe reproof, who are unwilling to use strict discipline in order to train their children well.<br>(Like persons most readily crowd together.) Birds of a feather flock together.<br>(Fortune responds to toil.) No gains without pains.<br>With an equal pace ; side by side.<br>Peace is produced by war.<br>(Neither above nor below his business.) A mediocre man.<br>A noble pair of brothers.<br>Equal to the burden.<br>I return like for like ; tit for tat.<br>(The girl is the least important part of herself.) The amount of her dowry is the point to be considered.<br>Part for the whole.<br>What is gained ought to be maintained. |
| Parendo vinces.   |  |
| Parentes objurgatione digni sunt, qui nolunt liberos suos severâ lege proficere.— <i>Petronius Arbitr</i> .   |  |
| Pares cum paribus facillime congregantur.   |  |
| Par est fortuna labori.   |  |
| Pari passu.   |  |
| Paritur pax bello.  |  |
| Par negotiis neque supra.   |  |
| Par nobile fratrum.   |  |
| Par oneri.  |  |
| Par pari refero.  |  |
| Pars minima est ipsa puella sui.— <i>Ovid</i> .   |  |
| Pars pro toto.  |  |
| Parta tueri debent.   |  |

\* The motto of Lord Nelson, derived from some Latin verses by Dr. Jortin.

† Juvenal says that the Roman people, once the conquerors of the world, in his time cared for nothing but free doles and spectacular shows.

|  |   |
|--|---|
| Parthi quo plus bibunt, eo plus sitiunt.                             | (The more the Parthians drink, the more thirsty they are.) Ever drunk, ever dry.  |
| Parthis mendacior.   | (More lying than Parthians.) A consummate liar.   |
| Particeps criminis.  | An accomplice.  |
| Patriunt montes, nascetur ridiculus mus.                             | (The mountains are in labour, a ridiculous mouse will be born.) Great cry and little wool.  |
| Parva componere magnis.  | To compare little things with great.  |
| Parva leves capiunt animas.  | Little minds are caught with trifles.   |
| Parva metu primo, mox sese attollit in auras.— <i>Virgil</i> .       | Crouching at first through fear, soon it rises boldly in the air.*  |
| Parvi enim sunt foris arma, nisi et consilium domi.— <i>Cicero</i> . | Armed forces abroad are of little value, unless there is prudent counsel at home.   |
| Parvum parva decent.   | (Humble things become humble men.) The man in a low station never makes himself ridiculous but when his efforts exceed his means. |
| Pascitur in vivis livor, post fata quiescit.— <i>Ovid</i> .          | Envy feeds on the living, but after death it is dumb.   |
| Passim.  | Everywhere.   |
| Patere legem quam ipse tulisti.                                      | (Observe the law you yourself have made.) Law-makers must not be law-breakers.  |
| Pater ipse colendi haud facilem esse viam voluit.— <i>Virgil</i> .   | The Father himself decreed that the task of tillage should not be easy.   |
| Pater patriæ.  | Father of his country.  |
| Pati necesse est multa mortalem mala.— <i>Nævius</i> .               | (Man must of necessity suffer many evils.) Man is born to trouble as sparks fly upward.   |
| Patrem sequitur sua proles.  | (A son takes after his father.) As the old cock crows, the young one learns.  |
| Patres conscripti.   | (Senators, hereditary and elected; Roman senators.) The supreme authority.  |
| Patria cara, carior libertas.  | My country is dear, but liberty is dearer.  |
| Patriæ fumus igne alieno luculentior.                                | The smoke of one's own country is brighter than a foreign fire.   |
| Patriæ infelici fidelis.   | Faithful to an unhappy country.   |
| Patriæ pietatis imago.   | An image of paternal tenderness.  |
| Patria est communis omnium parens.— <i>Cicero</i> .                  | Our country is the common parent of all.  |
| Patria est ubicunque est bene.                                       | Wherever we find happiness, that is our country.  |
| Patria est ubicunque vir fortis sedem elegerit.                      | Whatever place a brave man has chosen to dwell in, that is his country.   |
| Patris est filius.   | (He is his father's son.) Like father, like son.  |

\* This line refers to the growth of scandal (see *Fama Malum*); it is now commonly applied to the progress of sedition.

Patruæ verbera linguæ.—*Horace*.  
 Paucis carior est fides quam pecunia.

Paucis verbis.

Paulo post futurum.

Pax in bello.

Pax potior bello.

Pax tamen interdum, pacis fiducia nunquam est.—*Ovid*.

Pax vel injusta utilior est quam justissimum bellum.—*Cicero*.

Pax vobiscum.

Peccavi.

Pectus est quod disertos facit.  
 —*Quintilian*.

Pecuniæ obediunt omnia.

Pecuniam in loco negligere maximum est lucrum.

Pejor est bello timor ipse belli.  
 —*Seneca*.

Penates.

Pendente lite.

Pendent opera interrupta.—*Virgil*.

Penetralia mentis.

Penitus toto divisi orbe Britanni.  
 —*Virgil*.

Pennas incidere alicui.

Per accidens.

Per acria belli.

Per angusta ad augusta.

Per capita.

Per contra.

Percunctatorem fugito, nam garrulus idem est.—*Horace*.

The lashes of an uncle's tongue.\*

(To few persons is loyalty dearer than money.) Most men have their price.

In few words; in brief.

(A little past the future.) A name given by Latin grammarians to the future perfect tense.

Peace in war.

(Peace is more powerful than war.)

Peace has her victories no less renowned than war.

Sometimes there is peace, but its continuance is never certain.

Peace even on hard terms is better than the justest war.

Peace be with you.

I have sinned; I am in the wrong.

(It is the heart that makes men eloquent.) Out of the fulness of the heart the mouth speaketh.

(All things yield to money.) Money rules the world. Money makes the mare to go.

(To spend money freely on proper occasions is the greatest gain.) Nothing venture, nothing gain.

The reality of war is less harmful than the constant fear of it.

(Roman household gods.) Home.

Whilst the suit is pending.

The works unfinished and neglected lie.

The inmost recesses of the mind; the heart of hearts.

The Britons, a people utterly separated from the rest of mankind.

To clip one's wings; to take one down a peg.

(Through accident.) A logical term.†

Through the dangers of war.

Through difficulties to honours.

By the head; individually.

On the contrary; as a counterpoise.

Th' inquisitive will blab; from such refrain:

Their leaking ears no secret can retain.

\* Roman uncles had a reputation for giving improving harangues to their relatives. "Don't come the uncle over me" was the protest of a Roman when another was inclined to give him an unwelcome lecture.

† A quality is said to belong to a thing *per accidens*, when it does not arise from the nature of the thing, but from some external circumstance. Thus water is heated *per accidens*, fire burns *per se*, i.e., naturally.

Per damna, per cædes, ab ipso  
Ducit opes animumque ferro.  
—*Horace*.

Per Deum et ferrum obtinui.

Peream si falsa loquor.

Pereant amici, dum unâ inimici interci-  
dant.

Pereant qui ante nos nostra dixerunt.  
—*Donatus*.

Per fas et nefas.

Perfusus calidâ gelidam timet aquam.

Pericula veritati sæpe contigua.  
—*Marcellinus*.

Periculosæ plenum opus aleæ  
Tractas et incedis per ignes  
Suppositos cinerî doloso.—*Horace*.

Periculosior casus ab alto.

Periculum in morâ.

Per incuriam.

Perituræ parcere chartæ.

Perjuria ridet amantum  
Jupiter et ventos irrita ferre jubet.  
—*Tibullus*.

Per mare per terram.

Permissum fit vile nefas.

Permitte divis cætera.

Per risum multum possis cognoscere  
stultum.

Per saltum.

Per se.

Persona grata

Persona ingrata.

Persta atque obdura.

Through losses, through wounds, from  
the steel itself it derives strength and  
vigour.

By the help of God and my sword have  
I kept it.

May I die if I speak what is false.

(Let our friends perish, provided that  
our enemies fall with them.) We  
consider nothing but our own in-  
terests.

Plague take those who have said our  
smart sayings before we uttered them.

Through right and wrong; justly or un-  
justly.

(The man who has been scalded fears  
cold water too.) A burnt child  
dreads the fire.

Truth is often attended with danger.

A work full of risk and danger is that  
which you are attempting; you are  
walking, as it were, on ashes that hide  
a fire beneath.\*

(A fall from on high is dangerous.)  
Pride goeth before destruction and a  
haughty spirit before a fall.

Danger in delay.

Through heedlessness, or negligence.

(To spare paper doomed to disap-  
pear.) To abstain from scribbling.

At lover's perjuries Jove laughs, and  
bids the winds disperse such vain  
triflings.

Through sea and land.

A privilege is not valued when it has  
been obtained.

Leave the rest to heaven.

(By much laughter you may distin-  
guish a fool.) A fool will laugh  
when he is drowning.

By a leap or jump.

By itself.

(A welcome person.) A favourite; a  
welcome guest.

(An unwelcome person.) An objection-  
able person; a person disliked by  
others.

Be steadfast and endure.

\* Words addressed to *Pollio*, the historian, who was writing a history of the recent civil wars, before the rancour of the opposing parties had quite died away.

|   |  |
|---|--|
| Per varios casus, per tot discrimina rerum,<br>Tendimus in Latium.— <i>Virgil</i> . | Through many changes of fortune, and many dangerous experiences, we make for Latium. |
| Per viam dolorosam.   | By the path of sorrow.   |
| Per vias rectas   | By straight roads.   |
| Pervigilium.  | Watching all night.  |
| Pessimum genus inimicorum laudantes.  | Flatterers are the worst kind of enemies.  |
| Petitio principii.  | (Begging the question.) The logical fallacy of assuming what has to be proved.       |
| Pia fraus.  | (A pious fraud.) Fraud committed for a good object; a justifiable injustice.         |
| Pietas fundamentum est omnium virtutum.— <i>Cicero</i> .                            | Filial duty is the foundation of all the other virtues.                              |
| Placet.   | (It pleases.) Decree; ordinance; official order.                                     |
| Planta quæ sæpius transfertur non coalescit.  | (A plant often removed cannot thrive.) Watch the kettle and it will never boil.      |
| Plebs.  | The common people; the plebeians.  |
| Pleno jure.   | With full authority.   |
| Plenus annis abiit, plenus honoribus.<br>— <i>Pliny the Younger</i> .               | He died full of years and honours.   |
| Plerumque gratæ divitibus vices.  | Changes are generally agreeable to the wealthy.                                      |
| Ploratur lacrimis amissa pecunia veris.<br>— <i>Juvenal</i> .                       | The loss of money is lamented with real tears.                                       |
| Plura faciunt homines e consuetudine, quam e ratione.                               | Men do more actions from habit than on reflection.                                   |
| Plures crapula quam gladius.  | Gluttony kills more than the sword.  |
| Plus aloes quam mellis habet.   | The bitter overbalances the sweet.   |
| Plus dolet quam necesse est, qui ante dolet quam necesse est.                       | He grieves more than is needful, who grieves before it is needful.                   |
| Plus potest, qui plus valet.— <i>Plautus</i> .                                      | (He is the more powerful who is the stronger.) The weakest goes to the wall.         |
| Plus ratio quam vis cæca valere solet.  | Common sense can usually effect more than blind force.                               |
| Plus sãlis quam sumptus.  | More tasteful than costly.   |
| Plus vident oculi quam oculus.  | Two eyes see better than one.  |
| Poëta nascitur, non fit.  | The poet is born, not made.  |
| Polliceri montes auri.  | (To promise gold mountains.) To make extravagant promises.                           |
| Pollice verso.  | With thumb turned down.*   |
| Pons asinorum.  | (The asses' bridge.) The fifth proposition in Euclid.                                |

\* When one gladiator in the amphitheatre had another at his mercy, he looked towards the spectators. If they turned their thumbs towards their breast, it was a signal for death.



|   |   |
|---|---|
| Populus me sibilat ; at mihi plaudo.<br>— <i>Horace</i> . | (The people hiss me, but I applaud myself.) I care nothing for the opinion of the crowd.  |
| Populus vult decipi, decipiat.                            | The people wish to be deceived, let them have their wish.*  |
| Posse comitatus.  | (The power of the county.) A <i>posse</i> of police is a body of police.  |
| Posse videor.   | I appear to be able ; I think I can.  |
| Possunt quia posse videntur.                              | (They are able because they seem to be able.) They can because they think they can.   |
| Post bellum auxilium.                                     | Aid after the war ; help offered too late.  |
| Post equitem sedet atra cura.— <i>Horace</i> .            | (Black care sits behind the horseman.) The wealthy man as he rides his horse is still pursued by anxiety.   |
| Posterioriores cogitationes sapientiores solent esse.     | Second thoughts are usually best.   |
| Post factum nullum consilium.                             | Advice comes too late when a thing is done.   |
| Post festum venisti.                                      | (You have come after the feast.) You have arrived too late.   |
| Post hoc, ergo propter hoc.                               | (After this, therefore in consequence of this.) The logical fallacy of treating a subsequent event as undoubtedly a result of a preceding one, although of course it is not necessarily so. |
| Post nubila Phœbus.                                       | (After cloudy weather comes the sun.) Every cloud has a silver lining.  |
| Post obit.  | A bond payable after death.   |
| Post prælia præmia.                                       | After battles come rewards.   |
| Post tenebras lux.  | (After darkness light.) "Joy cometh in the morning."  |
| Post tot naufragia portum.                                | After so many shipwrecks (we reach) a harbour.  |
| Postulatum ( <i>pl.</i> Postulata).                       | A demand ; an assumption required for an argument.  |
| Potentissimus est qui se habet in potestate.              | He is most powerful who has himself in his own power.   |
| Potius amicum quam dictum perdere.                        | Rather to lose a friend than a witticism.   |
| Præfervidum ingenium Scotorum.                            | The fiery, impetuous disposition of the Scotch.   |
| Præmonitus præmunitus.                                    | Forewarned, forearmed.  |
| Præmunire.  | A writ issued against certain offenders, who are thus placed outside the protection of the law, and are liable to forfeiture of goods and to imprisonment.†                                 |

\* Words attributed to Cardinal Caraffa, legate of Pope Paul IV. Their origin, however, is not certain.

† The name is taken from the first words, *præmoneri* or *præmuniri facias*. "Cause A.B. to be warned to appear."

Præpropera consilia raro sunt prospera.  
Præsentem mulgeas, quid fugientem  
insequeris?

Præstat sero quam nunquam.  
Præteriti anni.

Pravis assuescere sermonibus est via ad  
rem ipsam.

Prima caritas incipit a seipso.

Primâ facie.

Primo.

Primum mobile.

Primus in orbe deos fecit imor.  
—*Statius*.

Primus inter omnes.

Primus inter pares.

Princeps obsoniorum.

Principia.

Principia, non homines.

Principibus placuisse viris non ultima  
laus est.—*Horace*.

Principiis obsta. Sero medicina paratur  
Cum mala per longas convaluere  
moras.—*Ovid*.

Principis est virtus maxima, nosse suos.  
—*Martial*.

Priusquam incipias consulito, et ubi  
consulueris, mature facto opus est.

Privato consensu.

Privatus illis census erat brevis, com-  
mune magnum.—*Horace*.

Pro aris et focis.

Probitas laudatur et alget.

Probitas verus honor.

Pro bono publico.

Probum non poenitet.

Pro confesso.

Procul, O! procul este, profani

Over-hasty counsels seldom prosper.

(Milk the cow you have caught, what's  
the good of following the runaway?)

A bird in the hand is worth two in  
the bush.

Better late than never.

Years past and gone; bygone days.

(To hearken to evil conversation is the  
road to wickedness.) Evil communi-  
cations corrupt good manners.

(Charity begins with oneself.) Charity  
begins at home, but should not end  
there.

At first sight; on a first view, or con-  
sideration.

In the first place.

The primary motive, or moving power.

Fear was the first creator of gods in  
the world.

The first among them all.

Chief among equals.

The prince of tit-bits.

First principles.

Principles, not men.

To please the great is not the smallest  
praise.—*Creech*.

Meet the evil at the outset. Too late  
is medicine prepared when the mis-  
chief has become strong through long  
delay.

To know his own subjects is the chief  
duty of a ruler.

(Before you begin consider, and when  
you have well considered, then act  
with promptitude.) Deliberate slowly,  
execute promptly.

By one's own consent.

(Their private fortunes were but small,  
but the public wealth was great.)  
So great was the simplicity of life  
and true patriotism among our an-  
cestors.

For our altars and firesides; for God  
and country.

Honesty is praised and freezes; is left  
in cold and neglect.

Honesty is true honour.

For the public good.

The honest man does not repent.

As if conceded.

Begone, begone, ye profane ones.

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|--|---|
| Prodigus est natus de parco patre<br>creatus.  | (A miserly father has a spendthrift son.)<br>After a great getter comes a great spender.  |
| Pro et con ( <i>for contra</i> ).  | For and against.  |
| Profanum vulgus.   | The common people.  |
| Pro formâ.   | For the sake of form; as a mere formality.  |
| Pro hac vice.  | For this turn or occasion.  |
| Proh pudor.  | For shame!  |
| Projecere animas.— <i>Virgil</i> .   | They prodigally threw their lives away.<br>— <i>Creech</i> .  |
| Pro libertate patriæ.  | For the liberty of one's country.   |
| Pro loco et tempore.   | For place and time.   |
| Pronuntiatio est vocis et vultus est<br>gestus moderatio cum venustate.<br>— <i>Cicero</i> .                                       | Good delivery is a graceful management<br>of the voice, countenance, and gesture.   |
| Proœmium.  | Introduction, preface, prelude.   |
| Pro patriâ.  | For our country.  |
| Propositi tenax.   | Firm of purpose.  |
| Propria domus omnium optima.   | (One's own house is the best of all.)<br>Home is home, be it ever so homely.  |
| Propria persona.   | One's own individuality.  |
| Proprio motu.  | On one's own motion; of one's own accord.   |
| Pro rata.  | In proportion.  |
| Pro rege, lege, et grege.  | For the king, the law, and the people.  |
| Pro re natâ.   | For a special emergency, or business.   |
| Prosperum ac felix scelus<br>Virtus vocatur; sontibus parent boni;<br>Jus est in armis, opprimit leges timor.<br>— <i>Seneca</i> . | Successful crime is given the name of<br>virtue; honest folk become the<br>slaves of villains; might is right;<br>and fear silences the laws.                                   |
| Pro tanto.   | For so much; to that extent.  |
| Pro tempore.   | For the time being.   |
| Proxime accessit.  | (He came next.) Honourable mention.   |
| Proximus ardet Ucalegon.   | (Ucalegon's house, next door, is on<br>fire.) When thy neighbour's house<br>is on fire, be careful of thine own.*   |
| Proximus sed proximus longo intervallo.  | Next, but next at a great distance; a<br>bad second.  |
| Prudens futuri.  | Thoughtful of the future.   |
| Prudens futuri temporis exitum<br>Caliginosa nocte premit Deus,<br>Ridetque, si mortalis ultra<br>Fas trepidat.— <i>Horace</i> .   | The issue of the time to be<br>Heaven wisely hides in blackest night,<br>And laughs, should man's anxiety<br>Transgress the bounds of man's short<br>sight.— <i>Conington</i> . |
| Publico consilio.  | By public consent.  |
| Publicum bonum privato est præferendum.  | (The public good is to be preferred to<br>private advantage.) Privilege must<br>yield to public interest.   |

\* See *Nam tua res agitur, etc.*

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|---|--|
| Pugnis et calcibus.   | With fists and heels; with all one's might.  |
| Pulvis et umbra sumus.— <i>Horace</i> .                           | We are dust and shadows.   |
| Puris omnia pura.   | (Unto the pure all things are pure.)<br>Evil be to him who evil thinks.  |
| Puteus si hauriatur melior evadit.                                | Drawn wells have sweetest water.   |
| Quadrupedante putrem sonitu quatit ungula campum— <i>Virgil</i> . | And galloping with heavy tread the charger shakes and pounds the arid plain.*  |
| Qua ducitis adsum.  | Wherever you lead, I am with you.  |
| Quæ amissa salva.   | What was lost is safe.   |
| Quæ e longinquo magis placent.                                    | The further fetch'd, the more things please.   |
| Quæ fuerant vitia mores sunt.                                     | What used to be vices are now common manners.  |
| Quæ regio in terris nostri non plena laboris!                     | What region in the world is not full of our calamities.  |
| Quærenda pecunia primum, virtus post nummos.                      | Money is the first thing to be sought; reputation is a secondary consideration.  |
| Quæstio fit de legibus, non de personis.                          | The question is confined to the laws, and not to persons.) The law is impartial, considers the respective claims, not the social position, of litigants. |
| Quæ supra nos nihil ad nos.                                       | (The things above us are nothing to us.)<br>We do not trouble about things beyond our comprehension.   |
| Quæ uncis sunt unguibus ne nutrias.                               | (Do not foster animals with hooked claws.) He that handles thorns shall prick his fingers.   |
| Qualis ab incepto.  | The same as from the beginning.  |
| Qualis artifex pereo.— <i>Nero</i> .                              | What an artist dies in me.†  |
| Qualis rex talis grex.  | (Like king, like people.) A good master makes a good servant.  |
| Quamdiu se bene gesserit.   | During his good behaviour.   |
| Quam multa injusta ac prava fiunt moribus.                        | How many injustices and wrongs are enacted through custom.   |
| Quam parvâ sapientiâ mundus regitur.                              | With how little wisdom is the world governed.‡   |
| Quam prope ad crimen sine crimine.                                | How near a man may approach to guilt without being guilty.   |

\* A famous onomatopœic line, the sound of the words imitating the noise made by a horse galloping over the ground. Similarly, Tennyson suggests the sound of the hoofs of the farmer's horse in the line "But propetty propetty sticks, and propetty propetty graws." And Charles Kingsley in his *Ballad of Lorraine* uses the words "Barum, Barum, Barum, Barum, Barum, Barum, Barum, Barum," for the same purpose.

† The exclamation of the Emperor Nero shortly before his death. His love of music and poetry were well known, but whether he possessed any great artistic skill is an open question.

‡ The remark of the Swedish Chancellor, Oxenstiern, to his son.

Quam sæpe forte temere eveniunt quæ  
non audeas optare!

Quandoque bonus dormitat Homerus.

Quandoquidem accepto claudenda est  
janua damno.—*Juvenal.*

Quando uberior vitiorum copia? Quando  
do

Major avaritiæ patuit sinus? Alea  
quando

Hos animos?—*Juvenal.*

Quando ullum inveniemus parem?

Quanquam ridentem dicere verum

Quid vetat?—*Horace.*

Quanto quisque sibi plura negaverit,

À Deis plura feret.—*Horace.*

Quantum a rerum turpitudine abes,  
tantum te a verborum libertate  
sejungas.—*Cicero.*

Quantum est in rebus inane!

Quantum libet.

Quantum meruit.

Quantum mutatus ab illo.

Quantum sufficit.

Quantum valeat.

Quare impedit?

Quare, si fieri potest, et verba omnia, et  
vox hujus alumnum urbis oleant; ut  
oratio Romana plane videatur, non  
civitate donata.—*Quintilian.*

Quartâ lunâ nati.

Quasi.

Quasi solstitialis herba, paulisper fui:  
Repente exortus sum, repentino occidi.  
—*Plautus.*

Quem di diligunt adolescens moritur.

Quem pœnitet peccasse, pœne est  
innocens.—*Seneca.*

Quem vult perdere Jupiter prius  
dementat.

How often do things you dare not hope  
for happen by mere chance!

Sometimes even good Homer nods.<sup>\*</sup>

(Since the door has to be shut after the  
theft has been made.) Shutting the  
stable-door when the horse has been  
stolen.

When was there a greater abundance of  
vices? When was the greediness of  
avarice so great? When had gam-  
bling such an attraction?

When shall we find his like again?

And yet, what hinders us from telling  
the truth in a cheerful fashion?

They that do much themselves deny,  
Receive a blessing from the sky.

—*Creech.*

We should be as careful of our words as  
our actions; and as far from speaking  
as from doing ill.

(How much emptiness there is in the  
pursuits of man.) What trifles men  
pursue!

As much as you please.

As much as he deserved.

How changed from what he once was.

As much as is sufficient.

(What it is worth.) Taken for as much  
as it is worth.

Why does he stand in the way, or  
hinder?

If it can be done, let all your words and  
pronunciation be such as befits a  
native of this city; so that your  
speech may seem to be truly Roman,  
and not that of a man who is merely  
Roman by adoption.

(Born in the fourth moon.) Born  
under an unlucky star.

As if; in a manner.

Brief was my life, as that of grass  
scorched by the summer sun. Quickly  
I grew, and just as quickly died.

Whom the gods love dies young.†

He who repents is almost innocent.

Whom God wishes to destroy he first  
drives mad.

\* See *Aliquando Homerus.*

† This familiar expression first appears in a fragment of the writings of the Greek dramatist  
Menander: "Οὐ δὲ θεοὶ φιλοῦσιν ἀποθνήσκει νέος."

Qui amicus est amat, qui amat non utique amicus est.

Qui aut tempus quid postulet non videt, aut plura loquitur, aut se ostentat, aut eorum quibuscum est rationem non habet, inepsus esse dicitur.—*Cicero*.

Qui capit ille facit.

Quicquid agunt homines nostri est farrago libelli.—*Juvenal*.

Quicquid delirant reges, plectuntur Achivi.—*Horace*.

Quicquid excessit modum pendet instabili loco.—*Seneca*.

Quicumque turpi fraude semel innotuit, etiamsi verum dicit, amittit fidem.

Quid æternis minorem.  
Consiliis animum fatigas?—*Horace*.

Quidam æternitati se commendari per statuas existimantes, eas ardentè affectant, quasi plus præmii ex figmentis æneis sensu carentibus adepturi, quam ex conscientia honeste recteque factorum.—*Marcellinus*.

Quid brevi fortes jaculamur ævo multa.  
—*Horace*.

Quid cæco cum speculo?

Quid crastina volverit ætas,  
Scire nefas homini.—*Statius*.  
Quid de quoque viro et cui dicas sæpe caveto.—*Horace*.

Quid dulcius hominum generi a natura datum est quam sui cuique liberi?  
—*Cicero*.

Qui dedit beneficium taceat; narret, qui accepit.—*Seneca*.

Qui derelinquunt legem, laudant improbos,

He who is a friend loves, but he who loves is not necessarily a friend.

That man may be called impertinent who considers not the circumstances of time, or engrosses the conversation, or makes himself the subject of his discourse, or pays no regard to the company he is in.

(He who applies it to himself is the doer of the deed.) If the cap fits, put it on.

(Whatever men do forms the miscellaneous matter of my little book.) The ways of mankind is my theme.

(Whatever mad freaks their rulers indulge in, it is the Greeks themselves that suffer.) Kings call the tune, but their subjects pay the piper.

Whatever has exceeded its proper bounds is in a state of instability.

Whoever has once become known for an act of base deceit, even when he speaks the truth, loses the credit of it.

Why with thoughts too deep  
O'ertask a mind of mortal frame?

—*Conington*.

Some persons, thinking that they can commend themselves to the Eternal One by erecting statues to Him, earnestly devote themselves to these, as if they were likely to obtain more reward from senseless idols of brass than from the consciousness of the righteous performance of honourable deeds.

Why do we, in our brief span of life, aim at achieving so much?

(What good is a mirror to a blind man?) Blind men should judge no colours.

What to-morrow will bring forth it is not lawful for a man to know

Have a care  
Of whom you talk, to whom, and what, and where.—*Pooley*.

What is there in nature so dear to man as his own children?

The man who confers a kindness should be silent concerning it; he who receives it should proclaim it.

They that forsake the law, praise the wicked.

- Quid est somnus, gelidæ nisi mortis imago?—*Ovid.* (What is sleep but the image of cold death.)  
How wonderful is Death,  
Death and his brother Sleep.  
—*Shelley.*
- Quid leges sine moribus vanæ proficiunt?—*Horace.* Where is the good of laws in the absence of morals?
- Quid non mortalia pectora cogis, Auri sacra fames?—*Virgil.* (Accursed thirst for gold, what dost thou not tempt men to attempt?)  
O, cursed hunger of pernicious gold!  
What bands of faith can impious lucre hold?—*Dryden.*
- Quid nunc? ("What now?") One curious to know everything is a *quidnunc.*
- Qui docet, discit. He who teaches others, learns himself.
- Quid pro quo. Tit for tat; a mutual consideration.
- Quidquid multis peccatur inultum est. The guilt that is committed by many passes unpunished.
- Quidquid præcipies, esto brevis. When you lay down a rule, be short.
- Quid rides? Why do you laugh?
- Quid Romæ faciam?—*Juvenal.* What should I do at Rome?
- Quid si cælum ruat. (What if the sky should fall.) If the Thames went on fire.
- Quid sit futurum cras, fuge querere. Avoid inquiring what is going to happen to-morrow.
- Quid tantum insano juvat indulgere dolori? What does it avail you to give way so much to unreasonable grief?
- Quid turpius est quam illudi? What is more shameful than to be made a fool of?
- Quid verbis opus est? Spectemur agendo.—*Ovid.* What need is there of words? Let us be proved by our actions.
- Quid verum atque decens. What is true and honourable.
- Quid verum atque decens curo et rogo, et omnis in hoc sum.—*Horace.* What right, what true, what fit we justly call,  
Let this be all my care—for this is all.  
—*Pope.*
- Quid voveat dulci nutricula majus alumno, Quam sapere et fari ut possit quæ sentiat.—*Horace.* What greater blessing could a woman ask for her nursing than that he should have wisdom and liberty to declare his opinions.
- Qui e nucæ nucleum esse vult, frangat nucem. He that would eat the kernel, must crack the nut.
- Quieta non movere. To let sleeping dogs lie.
- Qui facit per alium facit per se. (What a man does through another, he does through himself.) He is legally responsible for his agent.
- Qui fit, Mæcenas, ut nemo, quam sibi sortem Seu ratio dederit, seu fors objecerit, illâ Contentus vivat, laudet diversa sequentes.—*Horace.* How comes it, Mæcenas, that nobody lives contented with that lot which either his own choice has given him, or chance has brought, but praises the condition of those engaged in different pursuits?

Qui fugit molam farinam non invenit.

(He who flies from the mill does not get any meal.) Laziness travels so slowly that poverty soon overtakes him.

Qui invidet minor est.

He who envies is the inferior.

Qui jacet in terrâ non habet unde cadat.

(He who lies on the ground has no place from which to fall.)\*

Qui male agit odit lucem.

He that does evil hates the light.

Quinctili Vare, legiones redde.

Varus, give me back my legions.†

Qui nescit dissimulare nescit vivere.

He who knows not how to dissemble knows not how to live.

Qui non est hodie cras minus aptus erit.

He that is not fit to-day will be less fit to-morrow.

Qui non libere veritatem pronunciat,  
proditor est veritatis.

He who does not speak the truth is a traitor to the truth.

Qui non proficit, deficit.

He who does not advance, goes backwards.

Qui non vetat peccare cum possit,  
jubet.

He that does not forbid wrongdoing, when it is in his power, orders it.

Qui non vult fieri desidiosus, amet.

Let him who does not wish to become indolent fall in love.

Quinquennium.

A period of five years.

Qui pergit ea quæ vult dicere, ea quæ  
non vult audiet.—*Terence*.

(He who insists on saying what he pleases, will hear that which does not please him.) He that speaks lavishly shall hear as knavishly.

Qui per virtutem peritat, non interit.  
—*Plautus*.

The man who dies for virtue's sake, does not really perish.

Quis custodiet ipsos custodes?  
—*Juvenal*.

Who shall guard the guards themselves?

Quis desiderio sit pudor aut modus  
Tam cari capitis?—*Horace*.

(What shame can there be or what limit in our affection for one so dear?) Why blush to let our tears unmeasured fall

Qui semel est læsus fallaci piscis ab  
hamo.

For one so dear?—*Conington*.

The fish shuns the bait when the hook has once touched him.) A burnt child dreads the fire.

Qui sentit commodum, sentire debet et  
onus.

He who feels the advantage ought to feel the burden as well.

Quis fallere possit amantem?

Who can deceive a lover?

Qui spe aluntur, pendent non vivunt.

(Those who feed on hope, exist in suspense, they do not live.) Hope deferred maketh the heart sick.

Quis talia fando  
Temperet a lacrimis?—*Virgil*.

Who can relate such woes without a tear?

Qui sui memores alios fecere merendo.  
—*Virgil*.

Men who by their merits have caused others to cherish their memory.

\* The reply of Charles I. in his captivity, to the man who had told him that the Parliament were plotting against his life.

† This was the constant lament, according to Suetonius, of the Emperor Augustus after a Roman army under Varus had been annihilated by the Germans, led by the heroic Arminius.



Qui terret, plus ipse timet.

Qui timide rogat, docet negare.

Qui transtulit, sustinet.

Qui uti scit, ei bona.

Qui vult decipi decipiatur.

Quoad hoc.

Quo animo?

Quocunque modo.

Quod avertat Deus.

Quod cibus est aliis, aliis est venenum.

Quod cito acquiritur, cito perit.

Quod decet honestum est, et quod honestum decet.—*Cicero*.

Quod defertur non aufertur.

Quod erat demonstrandum (Q.E.D.).

Quod erat faciendum (Q.E.F.).

Quod est in corde sobrii est in ore ebrii.

Quod est violentum, non est durabile.

Quodlibet.

Quod licet ingratum, quod non licet acius urit.—*Ovid*.

Quod non vetat lex, hoc vetat fieri pudor.—*Seneca*.

Quod potui perfeci.

Quod quisque fecit, patitur : auctorem scelus

Repetit, suoque premittitur exemplo nocens.—*Seneca*.

Quod satis est, cui contingit, nihil amplius optet.—*Horace*.

Quod si in hoc erro, quod animos hominum immortales esse credam, libenter erro : nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo.  
—*Cicero*.

Quod sors feret, feremus æquo animo.

He who awes others, is more in fear himself.

He who asks timidly courts a refusal.

He who brought us hither still preserves us.

Good things to him who knows how to use them.

Let him that wishes to be deceived be deceived.

As regards this particular matter.

With what mind or intention?

In whatsoever manner.

Which may God avert.

(What is food for some is poison to others.) One man's meat is another man's poison.

Easy come, easy go.

What is becoming is honourable, and what is honourable is becoming.

(That which is deferred is not relinquished.) Omittance is no quittance.

Which was to be proved.

Which was to be done.

(What a man keeps in his heart when sober, he has on his lips when he is drunk.) Drunkards have a fool's tongue.

(What is violent is not lasting.) Extremes seldom last long.

Any thing whatever.

What we may do we do not care for, and what we may not do attracts us more keenly.

The moral sense forbids a man to do some things, even when there is no law against them.

I did what I could.

Every man suffers for his actions : crime tracks out its author, and the guilty man is hounded down by his own misdeeds.

Let the man who has enough for his wants, desire nothing more.

But if I am mistaken in this belief, that the souls of men are immortal, I am happy in my error : nor, while I live, shall it be possible for anyone to root out this opinion from me, as I derive much pleasure from it.

Whatever chance shall bring, we shall bear with a calm and firm mind.

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|---|--|
| Quod tegitur, majus creditur esse malum.— <i>Martial</i> .                                  | If you try to conceal a defect, it is sure to be exaggerated by others.                      |
| Quod vide ( <i>q.v.</i> ).  | Which see.   |
| Quo fata vocant.  | Whither destiny calls me.  |
| Quo jure ?  | By what right ?  |
| Quo me cunque vocat patria.   | Wherever my country calls me.  |
| Quo mihi fortunam, si non conceditur uti ?— <i>Horace</i> .                                 | What use is fortune to me, if I am not allowed to enjoy it ?                                 |
| Quondam.  | Formerly ; former.   |
| Quondam vicimus his armis.  | We were once victorious with these arms.   |
| Quo pacto ?   | How ? By what means ?  |
| Quorum.   | (Of whom.) A sufficient number to form a legal meeting.                                      |
| Quorum pars magna fui.  | In which I bore a great part.  |
| Quos amor verus tenuit, tenebit.— <i>Seneca</i> .   | He who has once been held by the chains of true love, will never be free.                    |
| Quos Deus vult perdere prius dementat.  | Those whom God wishes to destroy He first deprives of their senses.                          |
| Quota.  | Share, proportion.   |
| Quot homines, tot sententiæ.— <i>Terence</i> .  | So many men, so many minds.  |
| Quot servi, tot hostes.   | So many servants, so many enemies.   |
| Quousque tandem abutere patientiâ nostrâ ?— <i>Cicero</i> .                                 | How long, pray, will you abuse our patience ?  |
| Quo warranto ?  | By what authority ?  |
| Radit usque ad cutem.   | (He shaves close to the skin.) He is a near man, he always wants his pound of flesh.         |
| Rara avis in terris nigroque simillima cycno.— <i>Juvenal</i> .                             | A rare bird upon the earth and very like a black swan. A strange prodigy ; an unusual event. |
| Rara fides probitasque viris qui castra sequuntur.  | Good faith and probity are rare among such as follow camps.                                  |
| Raram facit misturam cum sapientiâ fornia.— <i>Petronius Arbiter</i> .                      | Wisdom and beauty are rarely united in the same person.                                      |
| Rari nantes.  | Swimming one here another there.   |
| Raro antecedentem scelestum Deseruit pede Pœna claudo.— <i>Horace</i> .                     | Justice, though she halts, has seldom failed to catch the man she pursues.                   |
| Rarus sermo illis, et magna libido tacendi.— <i>Juvenal</i> .                               | They speak but seldom, and have a wondrous love of silence.                                  |
| Ratio et consilium propriæ ducis artes.   | Reason and deliberation are the proper qualities of a general.                               |
| Rationale.  | A statement of reasons ; an exposition of the principles of a subject.                       |
| Rebus angustis animosus atque Fortis appare ; sapienter idem Contrahes vento nimium secundo | Be brave in trouble ; meet distress With dauntless front ; but when the gale                 |
| Turgida vela.— <i>Horace</i> .  | Too prosperous blows, be wise no less, And shorten sail.— <i>Conington</i> .                 |

Rebus in angustis facile est contemnere vitam;

Fortiter ille facit, qui miser esse potest.—*Martial*.

Rebus parvis alta præstatur quies.

—*Seneca*.

Recepto

Dulce mihi furere est amico. — *Horace*.

Recrastinari seges matura non debet.

Recte et suaviter.

Rectus in curiâ.

Redintegratio amoris.

Redire nescit cum periit pudor—*Seneca*.

Redivivus.

Redolet lucernam.

Reductio ad absurdum.

Regalia.

Regia, crede mihi, res est succurrere lapsis.—*Ovid*.

Regium donum.

Regum timendorum in proprios greges, Reges in ipsos imperium est Jovis.

—*Horace*.

Re infectâ.

Relectâ non bene parmulâ.—*Horace*.

Religio loci.

Rem acu tetigisti.

Rem, facias rem;

Si possis recte, si non, quocunque modo rem.—*Horace*.

Remis velisque.

Renovato nomine.

In adversity it is easy for a man to despise life, but the truly brave man is he who can endure to be miserable.

(To humble folk deep and quiet sleep is given.)

Come, Sleep; O Sleep! the certain knot of peace,

The baiting-place of wit, the balm of woe,

The poor man's wealth, the prisoner's release,

Th' indifferent judge between the high and low.—*Sir P. Sidney*.

It is pleasant to make merry when a friend has been restored to us.

(A ripe crop must not wait for to-morrow.) Do not put off until to-morrow what you can do to-day.

Justly and mildly.

Upright in the court; a litigant with an honest cause.

The renewal of love.

Modesty once gone never returns.

Restored to life; resuscitated.

It smells of the lamp; it is a laboured production.

Reducing an argument to an absurdity.

Badges, marks, or ensigns of royalty.

It is a kingly task, believe me, to help the afflicted.

A royal gift.

O'er men kings hold unquestioned sway, But Jupiter e'en kings obey.

Without accomplishing one's object.

(Having left my little shield behind.)

Having ingloriously run away.\*

(The religion of the place.) The feeling produced by the sacred or solemn associations of a locality.

(You have touched the thing with a needle.) You have hit the right nail on the head.

Get money, get money; honestly if you can, if not, by any means get money.

(With oars and sails.) With might and main.

By a revived name.

\* Horace confesses that he ran away at the battle of Philippi, where Octavius (afterwards Augustus Cæsar) and Antony defeated Brutus and Cassius.

|  |  |
|--|--|
| Re opitulandum non verbis.                                       | We should help others by deeds, not words.   |
| Repente dives nemo factus est bonus.<br>— <i>Publius Syrus</i> . | No good man ever became suddenly rich.   |
| Reperit Deus nocentem.   | (God finds out the guilty man.) God stays long, but strikes at last.   |
| Requiem.   | (Rest.) A hymn entreating rest for the dead.   |
| Requiescat in pace (R.I.P.).                                     | May he (or she) rest in peace.   |
| Rerum primordia.   | The first elements of things.  |
| Res angusta domi.  | Narrow circumstances at home.  |
| Res est ingeniosa dare.— <i>Ovid</i> .                           | (Giving is a noble act.) It is better to give than to receive.   |
| Res est sacra miser.   | A person in distress is a sacred object.   |
| Res est solliciti plena timoris amor.                            | Love is a constant source of fear and anxiety.   |
| Res in cardine est.  | (The matter is on the hinge.) The affair is hanging in the balance.  |
| Res judicata.  | (A decided case.) A case or point on which judgment has been pronounced.                                       |
| Respice finem.   | (Look to the end.) Look before you leap.   |
| Resurgam.  | I shall rise again.  |
| Retinens vestigia famæ.  | Maintaining the traces of fame.  |
| Revocare gradum.   | To recall (retrace) one's steps.   |
| Rex est, qui metuit nihil  | The man who neither fears nor desires anything is truly a king.  |
| Rex est, qui cupiet nihil.— <i>Seneca</i> .                      | (The king reigns but does not govern.)   |
| Rex regnat sed non gubernat.                                     | In limited monarchies kings are only figure-heads.   |
| Ridentem dicere verum quid vetat ?<br>— <i>Horace</i> .          | (What hinders one from laughing and speaking the truth ?) One may speak the truth without pulling a long face. |
| Ride si sapis.— <i>Martial</i> .                                 | (Laugh, if you are wise.) Mirth and motion prolong life.   |
| Ridiculum acri   | Ridicule often decides important matters more effectually and better than severity.                            |
| Fortius ac melius magnas plerumque secat res.— <i>Horace</i> .   |  |
| Risu inepto res ineptior nulla est.<br>— <i>Catullus</i> .       | Nothing so foolish as the laugh of fools.  |
| Risum teneatis ?   | Can you forbear to laugh ?   |
| Rostra.  | A raised platform to speak from ; tribune.*  |
| Ruat cœlum.  | Though the heavens fall.   |
| Rudis indigestaque moles.  | (A rough and confused mass.) A state of chaos.   |
| Rus in urbe.   | The country in town ; a house which combines the pleasures of both.  |

\* The *rostra* was the pulpit or platform in the Forum, from which those who wished to address the popular assemblies spoke. It derived its name from the *rostra*, or ships' beaks, which the Romans had captured at the battle of Antium. The form *rostrum* in this sense is incorrect.

Rusticus expectat dum defluat amnis;  
at ille  
Labitur, et labetur in omne volubilis  
ævum.—*Horace.*

The peasant waits till the river flow  
past; but it glides on, and will glide  
on rolling for ever and ever.

Sacer intra nos spiritus sedet, malorum  
bonorumque nostrorum observator et  
custos.—*Seneca.*

A holy spirit dwells within us, that  
protects us and notes all that is good  
and evil in us.

Sæpe est sub pallio sordido sapientia.  
—*Cicero.*

Wisdom is often found under a shabby  
cloak.

Sæpe intereunt aliis meditantes necem.

Those who set the trap for others often  
fall into it themselves.

Sæpe stilum veritas, iterum quæ digna  
legi sint scripturus.

Frequently turn the stilus (re-write your  
compositions again and again), if you  
propose to write anything worth  
reading twice.\*

Sæpe viâ obliquâ præstat quam ten-  
dere rectâ.

(Often it is better to go by a round-  
about way than by the straight road.)  
Short cuts are often the longest way  
home.

Sæpius locutum, nunquam me tacuisse  
pœnitet.

(I frequently regret that I have spoken,  
but never that I have been silent.)  
Speech is silver, silence is golden.

Sævis inter se convenit ursis.

Even savage bears agree among them-  
selves.

Sævus tranquillus in undis.

Calm amidst the angry waves.

Sal Atticum.

Attic salt; wit.

Salus populi suprema est lex.

The welfare of the people is the highest  
law.

Salvam fac reginam, O Domine.

God save the Queen.

Salve!

Hail! Welcome.

Salvo jure.

Saving the right; if the king's rights  
be not interfered with.

Salvo pudore.

Without offence to modesty.

Sancte et sapienter.

Religiously and wisely.

Sanctum.

A holy (place); a private cabinet.

Sanctum sanctorum.

Holy of holies.

Sanitas sanitatum, omnia sanitas.

(Health of healths, all is health.) After  
"vanity of vanities, all is vanity."  
The chief concern is health.

Sapere aude.

Dare to be wise.

Sapiens dominabitur astris.

The wise man will govern the stars.

Sapiens ipse fingit fortunam sibi.  
—*Plautus.*

The wise man fashions his fortune for  
himself.

Sapientiam ac eruditionem stulti sper-  
nunt.

Fools despise wisdom and instruction.

Sapientia primi est stultitiâ caruisse.

The first step to wisdom is to be free  
from folly.

\* The reverse end of the *stilus*, or pen, was flat, and was used to make erasures on the

Sartor resartus.

Sat cito, si sat bene.

Sat habeo.

Satis accipere.

Satis divitiarum est, nil amplius velle.  
—*Quintilian*.

Satis eloquentiæ, sapientiæ parum.

Satis quod sufficit.

Satis, superque.

Satis verborum.

Sat pulchra si sat bona.

Saturno rege.

Saucius ejurat pugnam gladiator, et idem  
Immemor antiqui vulneris arma capit.  
—*Ovid*.

Saxum volutum non obducit musco.

Scandalum magnatum (Scan. Mag.).

Scelere velandum est scelus.—*Seneca*.

Scholium.

Scienter.

Scilicet.

Scintilla.

Scire facias.

Scire quid valeant humeri, quid ferre  
recusent.

Scire tuum nihil est, nisi te scire hoc  
sciat alter.—*Persius*.

Scire ubi aliquid invenire possis, ea de-  
mum maxima pars eruditionis est.

Scribendi recte sapere est et principium  
et fons.—*Horace*.

Scribere jussit amor.—*Ovid*.

Scribimus indocti doctique poemata  
passim.—*Horace*.

Secundum artem.

Secundum formam statuti.

The tailor mended.

Soon enough if but well enough.

I have enough; I am content.

To take security, or bail.

Contentment is riches enough.

Sufficient eloquence, but little wisdom.  
(What suffices satisfies.) Enough is as  
good as a feast.

Enough, and more than enough.

Enough of words; you need say no  
more.

(Fair enough if good enough.) Hand-  
some is who handsome does.

In the reign of Saturn; in the golden  
age.

The wounded gladiator forswears fight-  
ing, and then forgets his former  
wound and grasps his weapons again.

A rolling stone gathers no moss.

Scandal or slander of great personages.  
One crime must be concealed by  
another.

Annotation; gloss.

Knowingly.

That is to say; to wit.

A spark.

"Cause it to be known"; a writ.

(To know how strong the shoulders are  
and what they refuse to carry.) To  
know one's strength and one's weak-  
ness.

Your knowledge is nothing unless  
others know that you possess it.

To know where you can find anything  
is the most important part of educa-  
tion.

(Knowledge is the basis and source of  
clever writing.) Sound judgment is  
the ground of writing well.

—*Roscommon*.

Love bade me write.

(All of us everywhere, both taught and  
untaught, write poetry.)

Those who cannot write and those who  
can,

All rhyme, and scrawl, and scribble, to  
a man.—*Pope*.

According to art; according to estab-  
lished usage.

According to the form of the statute.

Secundum naturam.

Securius divites erimus, si sciverimus  
quam non sit grave pauperem esse.

—*Seneca.*

Securus et ebrius.

Securus judicat orbis.

Securus judicat orbis terrarum, bonos  
non esse qui se dividunt ab orbe  
terrarum in quacunque parte terrarum.

—*St. Augustine.*

Se defendendo.

Sedibus in patriis det mihi posse mori.

—*Ovid.*

Sed mihi vel tellus optem prius ima  
dehiscat

Vel pater omnipotens adigat me fulmine  
ad umbras,

Pallentes umbras Erebi noctemque pro-  
fundam,

Ante, pudor, quam te violem aut tua  
jura resolvam.

Ille meos, primos qui me sibi junxit,  
amores

Abstulit: ille habeat secum, servetque  
sepulchro.—*Virgil.*

Sed tu simul obligasti  
Perfidum votis caput enitescis  
Pulchrior multo.—*Horace.*

Segnius irritant animum demissa per  
auras,

Quam quæ sunt oculis subjecta fide-  
libus.—*Horace.*

Semel et simul.

Semel insanivimus omnes.

Semper ad eventum festinat et in  
medias res auditorem rapit.—*Horace.*

Semper avarus eget.

Semper bonus homo tiro est.—*Martial.*

Semper ego auditor tantum? nun-  
quamne reponam,

Vexatus toties rauci Theseide Codri?  
—*Juvenal.*

According to nature.

We can enjoy wealth with less anxiety if  
we have learnt that poverty is not a  
heavy burden.

Drunk and free from care.

Untroubled the world passes its judg-  
ment.

The calm judgment of the world is that  
those men cannot be good who, in  
any part of the world, cut themselves  
off from the rest of the world.

In self-defence.

God grant that I may die in my own  
home.

But first let yawning earth a passage  
rend,

And let me thro' the dark abyss de-  
scend:

First let avenging Jove, with flames  
from high,

Drive down this body to the nether sky,  
Condemn'd with ghosts in endless  
night to lie;

Before I break the plighted faith I  
gave;

No: he who had my vows shall ever  
have;

For whom I loved on earth, I worship  
in the grave.—*Dryden.*

But thou  
When once thou hast broke some  
tender vow,

All perjured dost more charming grow!  
The information that we receive through  
the ears, makes less impression than  
what our eyes behold.

At once and together.

(We have all once been mad.) The  
wisest and best are not immaculate.

He always hastens towards the critical  
part and hurries his listener to the  
middle of the subject in hand.

The miser is ever in want.

A good man is always a novice in the  
ways of the world.

Am I always to be a listener only?  
Shall I never answer back when I  
have been plagued by listening so  
often to Codrus, getting hoarse by  
droning out his Theseid?\*

\* The often-quoted opening lines of Juvenal's *Satires*.

|  |  |
|--|--|
| Semper felix.  | Always happy.  |
| Semper fidelis.  | Always faithful.   |
| Semper idem ( <i>fem. eadem</i> ).   | Always the same.   |
| Semper paratus.  | Always ready.  |
| Semperque recentes   | A plundering race, still eager to invade,  |
| Convectare juvat prædas, et vivere rapto.  | On spoil they live, and make of theft a trade.   |
| — <i>Virgil</i> .  |  |
| Semper, ubique, et ab omnibus.   | (Always, everywhere, and by everybody.)  |
|  | Views which have been universally held by all mankind in all times.  |
| Semper vivit in armis.   | He ever lives in arms.   |
| Senatus consultum.   | A decree of the (Roman) Senate.  |
| Senatus Populusque Romanus   | The Senate and the Roman People.   |
| (S.P.Q.R.).  |  |
| Senectus insanabilis morbus est.   | Old age is an incurable disease.   |
| — <i>Seneca</i> .  |  |
| Senem juvenus pigra mendicum creat.  | (Youth passed in idleness produces an old age of beggary.) A young man idle, an old man needy.   |
| Seniores priores.  | (The older ones first.) Give precedence to age.  |
| Senioribus gravis est inveterati moris mutatio.— <i>Quintus Curtius</i> .  | (A change of confirmed habits is severely felt by aged persons.) Use is second nature.   |
| Sentio te sedem hominum ac domum contemplarique si tibi parva (ut est) ita videtur, hæc cœlestia semper spectatio; illa humana contemnito. | I perceive you contemplate the seat and habitation of men; which if it appears as little to you as it really is, fix your eyes perpetually upon heavenly objects, and despise earthly. |
| — <i>Cicero</i> .  |  |
| Separatio a mensa et toro.   | Separation from bed and board.   |
| Sequela.   | A consequence or result.   |
| Sequens mirabitur ætas.  | Posterity will admire.   |
| Sequiturque patrem non passibus æquis.   | (He follows his father, but not with equal paces.) He is not equal in ability to his father.   |
| Sequitur superbos ultor a tergo Deus.  | (The avenging God closely pursues the proud.) He hath put down the mighty from their seat.   |
| Sequor non inferior.   | I follow, but am not inferior.   |
| Sera in fundo parcimonia.— <i>Seneca</i> .   | (Economy is useless when all is spent.) To lock the door after the horse is stolen.  |
| Se rebus aliorum immiscere.  | (To meddle with other people's business.) To have a finger in every pie.   |
| Seriatim.  | In regular order.  |
| Sermo animi est imago.   | (Speech is the picture of the mind.) Judge a man's character by his conversation.  |
| Sero sapiunt Phryges.  | (The Phrygians are wise too late.) They are wise after the event.  |
| Sero, sed serie.   | Late, but seriously.   |



Sero venientibus ossa.

Serum est cavendi tempus in mediis malis.—*Seneca*.

Servabo fidem.

Servare modum.

Servetur ad imum,  
Qualis ab incæpto processerit, et sibi constet.—*Horace*.

Sesquipedalia verba.

Si ad honestatem nati sumus, ea aut sola expetenda est, aut certe omni pondere gravior est habenda quam reliqua omnia.—*Cicero*.

Sibi non cavere, et aliis consilium dare Stultum est.—*Phadrus*.

Sic.

Si cadere necesse est, occurrendum discrimini.—*Tacitus*.

Sic itur ad astra.

Sic jubeo.

Sic me servavit Apollo.—*Horace*.

Sic passim.

Sic totidem verbis.

Sic transit gloria mundi.

Sicut ante.

Sic utere tuo ut alienum non lædas.

Sicut in stagno generantur vermes, sic in otioso malæ cogitationes.

Sicut mos est nobis.

Sic vita erat: facile omnes perferre ac pati:

Cum quibus erat cunque una, his sese dedere,

Eorum obsequi studiis, adversus nemini; Nunquam præponens se aliis: Ita facillime

Sine invidiâ invenias laudem. — *Terence*.

Sic vive cum hominibus, tanquam Deus videat; sic loquere cum Deo, tanquam homines audiant.—*Seneca*.

Sic volo, sic jubeo.

(The bones for those who come late.)  
First come first served.

Caution time is over when one is in the midst of evils.

I will keep faith.

To keep within bounds.

(Keep one consistent plan from end to end.) A literary composition ought to be consistent in aim and execution.

Words a foot and a half long.

If we be made for honesty, either it is solely to be sought, or certainly to be estimated much more highly than all other things.

It is a fool's part to neglect one's own affairs, and to give advice to others.

So; thus.

(If we must fall, let us boldly face the danger.) "How can a man die better than facing fearful odds?"

Such is the way to the stars; to immortality.

So I order.

Thus Apollo preserved me.\*

So everywhere; in different parts of the book.

So in as many words.

So passes away the glory of the world.

As before.

Exercise your rights in such a manner as not to injure another man's rights.

As worms are generated in a pool of stagnant water, so evil thoughts spring up in the mind of an idle man.

As is my custom.

His manner of life was this: to bear with everybody's humours; to comply with the inclinations and pursuits of those he conversed with; to contradict nobody; never to assume a superiority over others. This is the ready way to gain applause without exciting envy.

Live among men as if the eye of God was upon you; pray to God as if men were listening to you.

So I wish, so I command.

\* So Horace expresses his gratitude to the god Apollo, the protecting deity of poets, when he escaped from the clutches of a talkative bore. The expression is now used proverbially to indicate a timely release from any awkward predicament.

Sic vos non vobis.

(Thus you labour, but not for yourselves.) You do the work, and another gets the credit.

Sic vos non vobis nidificatis aves.  
Sic vos non vobis vellera fertis oves.  
Sic vos non vobis mellificatis apes.  
Sic vos non vobis fertis aratra boves.

Thus you, birds, build nests, but not for your own advantage, and also the sheep grow wool, the bees make honey, and the oxen support the ploughs; but none of them gain profit by their toil.\*

Si Deus nobiscum, quis contra nos ?

If God be with us, who shall be against us ?

Si fortuna juvat.

If fortune favours.

Si fractus illabatur orbis  
Impavidum ferient ruinæ.—*Horace*.

If the world were to crumble into atoms, the ruins would strike him (the man of firm purpose) undismayed.

Silent leges inter arma.

The laws are silent in the midst of arms.

Si leonina pellis non satis est, assuenda  
vulpina.

(If the lion's skin is not enough, sew the fox's to it.) Supplement strength by astuteness.

Simia simia est, etiamsi aurea gestet  
insignia.

'An ape is an ape still, though it wear jewels of gold.) You must not judge a man by his coat.

Similia similibus curantur.

(Like is cured by like.) The basis of the homœopathic system of medicine.

Similis simili gaudet.

(Like delights in like.) Birds of a feather.

Si monumentum requiris, circumspice.

If you seek a monument, look around.

Simplex munditiis.

Simple in thy elegance; plain in thy neatness.

Sine amore jocusque nil est jucundum.

Without Love and Mirth there is no pleasure.

Sine Cerere et Libero friget Venus.

(Without corn and wine love grows cold.) When poverty comes in at the door, love flies out at the window.

Sine cruce, sine luce.

Without the cross, without light.

Sine die.

(Without a day appointed.) An adjournment for an indefinite period.

Sine dubio.

Without doubt.

Sine ictu.

Without a blow.

Sine invidiâ.

Without envy; without ill-will.

Sine joco.

Without jesting; seriously.

Sine odio.

Without hatred.

Sine omni periculo.

Without any danger.

\* Virgil, when Bathyllus, a rival, had wrongly claimed a couplet in honour of Augustus, which had been found written on the palace door, wrote on the same door "*Hos ego versiculos feci, tulit alter honores*" and four incomplete lines, beginning *Sic vos, non vobis*. Bathyllus was asked to complete these lines, but failed to do so, when Virgil came forward, supplied the remainder, and vindicated his claim to the first couplet as well.

- Sine pennis volare haud facile est.  
—*Plautus*. (It is difficult to fly without feathers.)  
He would fain fly, but he wants feathers.
- Sine quâ non.  
(Without which it cannot be done.)  
An indispensable condition.
- Singula de nobis anni prædantur euntes.  
—*Horace*. The advancing years rob us of our pleasures, one by one.
- Si non possis quod velis, velis id quod possis.  
(If you can't do what you wish, wish to do what you can.) Cut your coat according to your cloth.
- Sint Mæcenates, non deerunt, Flacce, Marones.—*Martial*. Provided there are patrons like Mæcenas, Flaccus, there will not be wanting poets like Virgil.\*
- Si Pergama dextrâ defendi possent.  
(If Troy could have been saved by might.) Everything possible has been attempted to save the situation.
- Si quid novisti rectius istis,  
Candidus imperti; si non, his utere mecum.—*Horace*. If you know anything better than these ideas of mine, impart them frankly; if not, use these as I do.
- Si quis piorum manibus locus, si,\*ut sapientibus placet, non cum corpore extinguuntur magnæ animæ, placide quiescas, nosque domum tuam ab infirmo desiderio et muliebribus lamentis ad contemplationem virtutum tuarum voces, quas neque lugeri neque plangi fas est.—*Tacitus*. If there is any place where the spirits of the righteous dwell, if, as philosophers are disposed to think, souls of the great and good do not perish when their bodies die, mayst thou rest in peace, and call us, thy family, from indulging in vain regrets and womanish tears to the contemplation of thy virtues. These, at least, we have no right to bewail and deplore.†
- Si, quoties homines peccant, sua fulmina mittat  
Jupiter, exiguo tempore inermis erit.  
—*Ovid*. If Jupiter were to hurl a thunderbolt for every sin that men commit, very soon he would have none to throw.
- Siste viator.  
(Stop, traveller.) A common inscription on a tombstone.
- Sit sine labe decus.  
Sit tibi terra levis.  
Si vales, bene est.  
Si vis me flere, dolendum est  
Primum ipsi tibi.—*Horace*. Let honour be stainless.  
May the earth lie lightly on thee.  
If you are in good health, it is well.  
If you wish me to weep, you must first display grief yourself.
- Si vis pacem, para bellum.  
(If you desire to maintain peace, be prepared for war.) Strong armaments are the best security for peace.
- Si vivere perseverarent.  
If they were to persist in living.

\* Mæcenas, the great minister and adviser of Augustus Cæsar, was the most liberal patron of literary men. He used their skill to glorify the Roman Empire, and to make the rule of the newly-established monarchical system more popular among the Romans.

† The valedictory words of Tacitus to his father-in-law Agricola, whose administration of Britain made a considerable part of that island to be one of the best-ordered parts of the Roman dominions. The view of Tacitus and Seneca with respect to a future life were considerably in advance of those held in the century before, during the latter days of the Republic. At the same time it must not be supposed that Tacitus was in any way affected by the teachings of Christianity, for when he alludes to the spread of Christian doctrines during the first century A.D., he speaks of the new faith with abhorrence, regarding it as a "pernicious superstition."

Si volet usus

Quem penes arbitrium est, et jus, et  
norma loquendi.—*Horace*.

Socrates quidem cum rogaretur cujatem  
se ipse diceret, mundanum inquit;  
totius enim mundi se incolam et  
civem arbitrabatur.—*Cicero*.

Sola juvat virtus.

Sola nobilitas virtus.

Solent mendaces luere pœnas malefici.

—*Phædrus*.

Soles occidere et redire possunt :

Nobis cum semel occidit brevis lux,

Nox est perpetua una dormienda.

—*Catullus*.

Soli lumen mutuari.

Solitudinem faciunt, pacem appellant.

—*Tacitus*.

Solus et cælebs.

Solventur risu tabulæ ; tu missus abibis.

—*Horace*.

Solvitur ambulando.

Solvitur risu.

Somno et inertibus horis

Ducere sollicitæ jucunda oblivia vitæ.

—*Horace*.

Sors tua mortalis, non est mortale quod  
optas.—*Ovid*.

Spargere voces in vulgum ambiguas.

Spatio brevi

Spem longam reseces : dum loquimur,  
fugerit invida

Ætas : carpe diem, quam minimum  
credula postero.—*Horace*.

Spectemur agendo.

Spem pretio non emam.—*Terence*.

Sperandum est.

Sperat infestis.

Spero meliora.

If usage so wills it, which is the arbiter,  
the law and rule of speech.

(Socrates, when asked of what country  
he called himself, answered, of the  
world ; for he considered himself an  
inhabitant and citizen of the whole  
world.) The world is my parish.

—*Wesley*.

Virtue alone assists me.

Virtue alone is true nobility.

Liars have generally to suffer for their  
guilt.

Suns that set may rise again ;

But if once we lose this light,

'Tis with us perpetual night.

—*Ben Jonson*.

(To lend light to the sun.) To carry  
coals to Newcastle.

(They make a solitude and call it peace.)  
They remove rebellion by putting the  
rebels to the sword.

A lone bachelor.

Oh, then a laugh will cut the matter  
short :

The case breaks down, defendant leaves  
the court.—*Conington*.

The question is resolved by action.

The question is settled by a laugh.

To taste sweet forgetfulness of the  
anxieties of life in sleep and hours of  
idleness.

(Thou art mortal in thy destiny, but  
thy aims are those of a god.) Men,  
though doomed to perish, aspire to  
the imperishable.

To scatter among the people words  
bearing a double meaning.

Thy lengthen'd hopes with prudence  
bound

Proportion'd to the flying hour ;

While thus we talk in careless ease,

The envious moments wing their flight ;

Instant the fleeting pleasure seize,

Nor trust to-morrow's doubtful light.

—*Francis*.

Let us be known by our actions.

(I will not give money for hopes only.)

I will not buy a pig in a poke.

Hope on.

He hopes in adversity.

I hope for better things.

Spes facit, ut, videat cum terras undique  
nullas,  
Naufragus in mediis brachia jactet  
aquis.

Sæpe aliquem sollers medicorum cura  
reliquit

Nec spes huic venâ deficiente cadit ;  
Carcere dicuntur clausi sperare salutem ;  
Atque aliquis pendens in cruce vota  
facit.—*Ovid.*

Spes gregis.

Spes mea Christus.

Spes protracta ægrum efficit animum.

Spes tutissima cœlis.

Splendide mendax.

Splendide mendax et in omne virgo  
Nobilis ævum.

Spolia opima.

Sponte suâ.

Spretæ injuria formæ.

Stans pede in uno.

Stare super antiquas vias, et videre  
quænam sit via recta et bona, et  
ambulare in eâ.

Stat magni nominis umbra.

Stat pro ratione voluntas.

Stat sua cuique dies ; breve et irrepara-  
bile tempus

Omnibus est vitæ ; sed famam extendere  
factis,

Hoc virtutis opus.—*Virgil.*

Statu quo.

Status quo ante bellum.

Stemmata quid faciunt ? Quid prodest,  
Pontice, longo

Sanguine censeri pictosque ostendere  
vultus

Majorum ?—*Juvenal.*

Stet.

'Tis Hope that causes the shipwrecked  
mariner to strike out in the midst of  
the waves, even when he sees no land  
in sight. Often when the doctor's  
skill has failed, Hope still lingers  
while life is ebbing. Even the  
prisoner hopes for safety in his prison,  
and the man hanging on the cross  
utters prayers for his release.

Hope springs eternal in the human  
breast,

Man never is but always to be blest.

—*Pope.*

The hope of the flock.

Christ is my hope.

Hope deferred maketh the heart sick.

The safest hope is in Heaven.

Nobly mendacious.

A maiden who nobly told a lie for a  
good cause, and is, thereby, famous  
for all time.

His honour rooted in dishonour stood  
And faith unfaithful kept him falsely  
true.—*Tennyson.*

(The choicest spoils.) Spoils won by  
a commander from another, in single  
combat.

Unsolicited ; of one's own accord.

The offence of despising her beauty.

Standing on one foot.

To stand on the ancient ways, and to  
see which is the straight and good  
road, and in that to walk.

He stands the shadow of a mighty  
name.

Will stands for reason.

Each has his destined time : a span  
Is all the heritage of man :

'Tis virtue's part by deeds of praise  
To lengthen fame through after days.

—*Conington.*

As things were before.

The position existing before the war.

(What are the advantages of a long  
pedigree ? What good is it, Pon-  
tice, to be reckoned of ancient line-  
age and to display the painted faces  
of your ancestors ?)

Kind hearts are more than coronets,  
And simple faith than Norman blood.

—*Tennyson.*

Let it stand.

|  |  |
|--|--|
| Stet pro ratione voluntas.   | Let my will stand for a reason.  |
| Stratum super stratum.   | Layer above layer.   |
| Strenua inertia.   | Energetic idleness.  |
| Stultorum calami carbones, mœnia chartæ.   | (Fools use chalk to write with, and walls for paper.) A white wall is a fool's paper.                                |
| Stultum est timere, quod vitare non potes.   | It is foolish to fear what you cannot avoid.   |
| Stultus spernit eruditionem patris sui.  | A fool despises his father's instruction.  |
| Stylo inverso.   | With the wrong end of the stylus or pen ; the act of erasing   |
| Sua cuique voluptas.   | Every man has his own pleasures.   |
| Suæ quisque fortunæ faber.   | Every man is the maker of his own fortune.   |
| Sua munera mittit cum hamo.  | (He sends his presents with a hook attached.) A sprat to catch a her-<br>ring.                                       |
| Suave mari magno turbantibus æquora ventis,<br>E terrâ magnum alterius spectare laborem.— <i>Lucretius</i> . | 'Tis pleasant, when the seas are rough,<br>• to stand<br>And see another's danger, safe at land.                     |
| Suaviter in modo, fortiter in re.  | Gentle in manner, but resolute in action.  |
| Sub cruce veritas.   | Truth under oppression.  |
| Sub divo.  | Under the open sky.  |
| Sub ferulâ.  | Under the rod.   |
| Sub hoc signo vinces.  | Under this sign thou shalt conquer.<br>[See <i>In hoc signo</i> .]   |
| Sub Jove.  | Under the open sky.  |
| Sub iudice.  | Under consideration.   |
| Sublatum ex oculis quærimus.   | (We miss what we have lost.) When the well is dry we begin to appreciate the value of water.                         |
| Sublimi feriam sidera vertice — <i>Horace</i> .  | With head uplifted I shall tower to the stars.   |
| Sub pœnâ.  | Under a penalty.   |
| Sub rosâ.  | Under the rose ; secretly.   |
| Sub silentio.  | In silence.  |
| Substratum.  | What lies under an erection ; support.   |
| Successus improborum plures allicit.<br>— <i>Phædrus</i> .   | The success of the wicked tempts many to imitate them.   |
| Suggestio falsi.   | The suggestion of what is false ; putting forward as the fact what one knows to be untrue.                           |
| Sui generis.   | Of its own kind ; belonging to a class of things peculiar to itself.   |
| Suis stat viribus.   | He stands by his own strength.   |
| Summa petit livor.   | Envy attacks the noblest.  |
| Summa sedes non capit duos.  | (The highest seat will not admit of two.)<br>There is only room for one at a time on the topmost rung of the ladder. |

Summum bonum.

Summum jus, summa injuria.

Summum nec metuas diem, nec optes.

—*Martial*.

Sumptus census ne superet.—*Plautus*.

Sunt aliquid Manes ; letum non omnia finit.—*Propertius*.

Sunt bona, sunt quædam mediocria, sunt mala plura.—*Martial*.

Sunt lacrimæ rerum, et mentem mortalia tangunt.—*Virgil*.

Suo gladio jugulari.

Suo Marte.

Suo motu.

Superanda omnis fortuna ferendo est.  
—*Virgil*.

Supersedeas.

Super visum corporis.

Supplicationes eloquitur pauper, dives autem loquitur aspere.

Suppressio veri.

Supra.

Surdo loqui.

Surgit amari aliquid.

Sursum corda.

Suspendens omnia naso.—*Horace*.

Suspiria de profundis.

Suum cuique decus posteritas rependit.  
—*Tacitus*.

Suum cuique pulcrum.

Suus cuique mos.

Symposium.

Tabula rasa.

Tædium vitæ.

The greatest good.

(The rigour of the law is the rigour of injustice.) The strict enforcement of a law sometimes operates as a great wrong.

Neither fear death, nor desire it.

(Let not your expenditure exceed your income.) Cut your coat according to your cloth.

The spirits of the dead do really exist. Death is not the end of everything.

Some good, more bad, some neither one nor t'other.

(There are tears for human affairs, and mortals' sorrows touch the heart.) The sense of tears in mortal things.

—*Matthew Arnold*.

To be condemned out of one's own mouth ; foiled with one's own devices.

By one's own valour.

On one's own motion ; spontaneously.

Every misfortune is to be overcome by endurance.

A writ to stay or set aside proceedings. Upon a view of the body.

The poor use entreaties, but the rich speak roughly.

A suppression of the truth.

Above.

To talk to a deaf man : to lose one's labour ; to urge a hopeless suit.

(Something bitter rises.) No joy without annoy.

Lift up your hearts.

Turning everything to ridicule.

Sighs from the depths.

Posterity pays to every man the honour that is due to him.

(To every one his own is most beautiful.) The crow thinks her own bird fairest.

Everyone has his particular habit.

A banquet ; feast ; usually of learned persons.

A blank tablet.

Weariness of life.

|   |   |
|---|---|
| Tam ficti pravique tenax quam nuntia veri.— <i>Virgil</i> .             | (As ready to spread lies and scandal as to tell the truth.) The character of Rumour.    |
| Tandem fit surculus arbor.  | A twig at length becomes a tree.  |
| Tangere ulcus.  | (To touch the sore.) To hit the nail on the head.                                       |
| Tanquam ungues digitosque suos.   | (As well as his own nails and fingers.) At his fingers' end; at the tip of his tongue.  |
| Tantæne animis cœlestibus iræ?  | Does such anger dwell in heavenly minds?  |
| Tantas componere lites.   | To settle so great a quarrel.   |
| Tanti.  | Of such importance.   |
| Tanti quantum habeas fis.— <i>Horace</i> .                              | (You are valued by the amount of money you possess.) Money makes the man.               |
| Tanto brevius omne, quanto felicius tempus.— <i>Pliny the Younger</i> . | Time passes more quickly in proportion as you are happy.                                |
| Tantum religio potuit suadere malorum.— <i>Lucretius</i> .              | So many evils has superstition been able to arouse.                                     |
| Tarde, quæ credita lædunt, Credimus.— <i>Ovid</i> .                     | We are slow to believe those things which, if believed, would cause us pain.            |
| Tardus ad iram abundat intelligentia.                                   | He that is slow to anger is of great understanding.                                     |
| Taurum tollet qui vitulum sustulerit.                                   | (He who has carried the calf will be able to carry the ox.) Custom makes anything easy. |
| Te iudice.  | You being the judge.  |
| Telum imbellè sine ictu.  | (A feeble weapon thrown without effect.) A weak, useless argument.                      |
| Tempestas sequitur serenum.   | After calm the storm.   |
| Tempora mutantur, nos et mutamur in illis.                              | The times change and we change with them.   |
| Temporibus inserviendum.  | Time and tide wait for no man.  |
| Temporis ars medicina fere est.— <i>Ovid</i> .                          | Time is a great healer.   |
| Tempus edax rerum.  | Time the devourer of all things.  |
| Tempus fugit.   | Time flies.   |
| Tempus in ultimum.  | To the last extremity.  |
| Tempus omnia revelat.   | Time reveals all things.  |
| Tenax propositi.  | Tenacious of his purpose.   |
| Teres atque rotundus.   | (Polished and round. Round as a ball.) A man of self-control; self-contained.           |
| Terminus ad quem.   | (The limit to which.) The end of one's journey or aim.                                  |
| Terminus a quo.   | The limit from which; the starting-point.   |
| Terræ filius.   | A son of the soil; a man of mean birth.   |



Terra es, terram ibis.

Terra firma.

Terra incognita.

Terram cœlo miscent.

Tertium quid.

Timeo Danaos et dona ferentes.

— *Virgil*.

Timet pudorem.

Timidi est optare necem.— *Ovid*.

Timidi mater non flet.

Timidi nunquam statuere tropæum.

Timor addidit alas.— *Virgil*.

Timor animi auribus officit.— *Sallust*.

Timor Domini fons vitæ.

Toga.

Toga virilis.

Tot homines, quot sententiæ.

Totidem verbis.

Toties quoties.

Totis viribus.

Toto cœlo.

Totum in eo est.

Totus mundus agit histrionem.

Totus teres atque rotundus.

Traditus non victus.

Transeat in exemplum.

Tria juncta in uno.

Tribus Anticyris caput insanabile.

— *Horace*.

Triste lupus stabulis, maturis frugibus imbres,

Arboribus venti, nobis Amaryllidis iræ.— *Virgil*.

Tristis eris, si solus eris.— *Ovid*.

Dust thou art, to dust thou shalt return.

Solid earth ; a firm footing.

(An unknown land.) A place or subject of which nothing is known.

(They mingle earth with heaven.) They turn the world upside down.

A third something ; the result of the union or collision of two forces opposed to one another.

(I fear the Greeks, even when they offer presents.) A foe is most dangerous when he feigns to be friendly.

He fears shame.

It is a coward's part to long for death.

(A coward's mother does not weep.)

He who fights and runs away—.

(Cowards never set up a trophy of victory.) Faint heart never won fair lady.

Fear gave him wings.

(Fear closes the ears of the mind.) No exhortation moves a coward.

The fear of the Lord is the fountain of life.

The Roman civil dress.\*

(The gown of manhood.) The dress that a Roman assumed when he reached manhood, and put off the *toga prætexta*, the garb of boyhood.

So many men, so many minds.

In just so many words.

As often as.

With all his might.

(By the whole heavens.) Diametrically opposed.

All depends on this.

All the world's a stage.

Complete, smooth, and round.

Betrayed, not conquered.

May it pass into an example.

Three joined in one.

(A head incurable even by three Anticyræ.) A hopeless lunatic.†

The wolf is fatal to the flocks, showers to ripened corn, winds to the trees, the wrath of Amaryllis to me.

You will be sad if you keep only your own company.

\* See note on *Cedant arma*.

† Anticyra was famed for its hellebore, a remedy that the ancients thought cured madness.

Triumpho morte tam vitâ.

Troja fuit.

Tros Tyriusque mihi nullo discrimine  
agetur.—*Virgil.*

Truditur dies die.

Tu ne cede malis, sed contra audentior  
ito.—*Virgil.*

Tunica propior pallio est.

Tu quoque.

Tu recte vivis, si curas esse quod audis.  
—*Horace.*

Turpe quid ausurus, te sine teste time.  
—*Ausonius.*

Tutor et ultor.

Tutum silentii præmium.

Tuum est.

Uberrima fides.

Ubi amici ibi opes.

Ubi cumque homo est, ibi beneficio locus  
est.—*Seneca.*

Ubi jus incertum, ibi jus nullum.

Ubi libertas, ibi patria.

Ubi mel, ibi apes.—*Plautus.*

Ubi mens plurima, ibi minima fortuna.

Ubique.

Ubi solitudinem faciunt pacem appel-  
lant.

Ubi supra

Ultima ratio.

Ultima ratio regum.

I triumph in death as in life.

(Troy has been.) Its day is over.

(Trojan and Tyrian shall be treated by  
me with no difference.) I will be quite  
impartial, as I care for neither side.

One day is pressed onward by another.

Yield not to misfortunes, but confront  
them all the more boldly.

(My coat is nearer than my cloak.)  
Charity begins at home.

(You, too.) A retort, implying that the  
case of the opposite party is no better  
than its rival's; each being guilty of  
the same misdoings.

You live as you ought, if you take care  
to act up to the reputation you deserve.

When about to do an evil thing, though  
there be no other witness, respect  
thyself and forbear.

Protector and avenger.

(The reward of silence is sure.) Silence  
is golden.

It is your own.

Implicit reliance.

Where there are friends money is not  
far to seek.

(Wherever a human being exists, there  
is an opportunity to do a kindness.)  
Be ye kind one to another.

Uncertainty destroys law.

Where liberty dwells, there is my  
country.

(Where there is honey, there are bees.)  
Where there is an attractive thing to  
be seen, a crowd is sure to gather.

(Where there is most mind, there is  
least money.) Philosophers despise  
wealth.

Everywhere.

(Where they make a solitude, they call  
it peace.)

Mark where his carnage and his con-  
quests cease,

He makes a solitude and calls it peace.  
—*Byron.*

Where above mentioned.

The final reason or argument.

(The last reasoning of kings.) Military  
force.\*

\* The *ultima ratio*, according to Richelieu, was the fire of artillery, and these words were  
inscribed on some cannon of Louis XVI.

|   |  |
|---|--|
| Ultima semper                           | (Each man must wait his latest day of      |
| Expectanda dies homini, dicique beatus  | life, and none may we call truly happy     |
| Ante obitum nemo supremaque funera      | until the grave closes over him.) It       |
| debet.— <i>Ovid.</i>                    | is impossible to judge a man's pros-       |
| Ultima Thule.                           | perity until his life is ended.            |
| Ultimatum.                              | (Most distant Thule.) The furthest         |
| Ultimo (ult.).                          | land or limit.                             |
| Ultimus regum.                          | The last proposal before recourse to       |
| Ultra vires.                            | active hostilities.                        |
| Una hirundo non facit ver.              | The preceding month.                       |
| Una salus victis, nullam sperare        | The last of the kings.                     |
| salutem.— <i>Virgil.</i>                | Beyond, in excess of (one's legal)         |
| Una voce.                               | powers.                                    |
| Unguibus et rostro.                     | One swallow does not make a summer.        |
| Unguis in ulcere.                       | (The only safety that remains for the      |
| Uni navi ne committas omnia.            | conquered is to hope for none.)            |
| Unius dementia dementes efficit multos. | Despair often gives courage even to        |
| Uno animo.                              | the timid.                                 |
| Uno avulso, non deficit alter.          | With one voice; unanimously.               |
| Unum et commune periculum, una          | (With claws and beak.) With all one's      |
| salus ambobus erit.                     | force.                                     |
| Unus homo nobis cunctando restituit     | A claw in the wound.                       |
| rem;                                    | (Venture not all in one bottom.) Do        |
| Non ponebat enim rumores ante           | not put all your eggs in one basket.       |
| salutem.— <i>Ennius.</i>                | (The madness of one makes many mad.)       |
| Unus vir nullus vir.                    | Folly is catching; one fool makes          |
| Urbem latericiam invenit, marmoream     | many.                                      |
| reliquit.                               | With one mind; unanimously.                |
| Urbi et Orbi.                           | (On the removal of one, another is not     |
| Urbs antiqua ruit, multos dominata      | wanting.) <i>Il n'y a d'homme néces-</i>   |
| per annos.— <i>Virgil.</i>              | <i>saire.</i> There is no one so important |
| Urit mature urtica vera.                | but the world can go on without him.       |
|   | There shall be one common danger, one      |
|   | safety for both.                           |
|   | (One man, by delay, saved the state;       |
|   | for he cared less for what was said        |
|   | than for the safety of his country.)*      |
|   | (One man is no man.) A man unaided         |
|   | cannot do much. Two heads are              |
|   | better than one.                           |
|   | He (Augustus) found the city (Rome)        |
|   | a city of bricks, he left it a city of     |
|   | marble.                                    |
|   | To the city (Rome) and to the world.†      |
|   | An ancient city that for ages held         |
|   | imperial sway, falls into ruins.           |
|   | (The real nettle stings early.) Vicious    |
|   | puppies early show their teeth.            |

\* See *Cunctando restituit rem.*

† These were the words that formerly accompanied the benediction which the Pope publicly pronounced on the Catholic world upon certain solemn festivals of the year.

Usque ad aras.  
 Usque ad nauseam.  
 Usus et experientia dominantur in  
 artibus.—*Columella*.  
 Usus loquendi.  
 Usus promptos facit.

Ut ameris, ama.  
 Utinam populus Romanus unam  
 cervicem haberet.  
 Ut infra.  
 Uti possidetis.

Ut nemo in sese tentat descendere,  
 nemo!  
 Sed præcedenti spectatur mantica tergo.  
 —*Persius*.

Ut pictura poesis est.—*Horace*.

Ut prosim.  
 Ut quisque est vir optimus, ita difficil-  
 lime esse alios improbos suspicatur.  
 Utrum horum mavis accipe.

Ut sæpe summa ingenia in occulto  
 latent.—*Plautus*.

Ut sementem feceris, ita metes.—*Cicero*.

Ut supra.

Ut vidi, ut perii.

Vacuum.

Vade mecum.

Væ soli.

Væ victis.

Vale.

Valeat quantum valere potest.

Valete ac plaudite.

Valet ima summis  
 Mutare, et insignem attenuat deus,  
 Obscura promens.—*Horace*.

To the very altars : to the last extremity.  
 Even to satiety, to disgust.

Practice and experience are of the greatest  
 importance in all works of skill.

The usage of speech.

(Use makes men ready.) Practice  
 makes perfect.

To win love, show love to others.

Would that the Roman people had but  
 one neck.\*

As below.

As you possess ; state of present pos-  
 session.

(You can never find a man who tries to  
 look into his own conscience. Every-  
 one keeps his eyes fixed on the wallet  
 of the man in front.) We can all see  
 the burden of sins that our neighbour  
 \*carries, but never our own.

(Poems like pictures are.) The art of  
 the poet is akin to that of the painter.

That I may do good.

The better a man is, the less is he in-  
 clined to suspect others.

Take whichever you prefer ; choose one  
 of two evils.

The greatest geniuses are often living in  
 obscurity.

As you have sown, so shall you reap.

As above ; as above stated.

The moment I beheld, how I was  
 undone!

Absolutely empty space.

(Go with me.) A guide ; a handbook.

(Woe to the solitary man.)

O Solitude ! where are the charms  
 That sages have seen in thy face ?

—*Cowper*.

Woe to the vanquished.

Farewell.

Let it pass for what it is worth.

Farewell and applaud.

(God hath power to change the lowliest  
 with the loftiest, and He maketh the  
 great men weak, bringing to light  
 things hidden in gloom.) "He hath  
 put down the mighty from their seat."

\* Suetonius narrates that Caligula, the maddest of the early Cæsars, made this remark in  
 one of his bloodthirsty moments.

|  |  |
|--|--|
| Valvæ.   | A folding door; valves.  |
| Vanitas vanitatum. Omnia vanitas.                        | Vanity of vanities. All is vanity.   |
| Varie lectiones.   | Various readings; different versions of an author's words.   |
| Variatio delectat.                                       | (Variety pleases.) All work and no play makes Jack a dull boy.   |
| Variorum (editio).                                       | An edition with the notes of various writers ( <i>cum notis variorum</i> ).  |
| Varium et mutabile semper femina.<br>— <i>Virgil</i> .   | Woman is ever fickle and changeable.   |
| Vates sacer.   | Sacred prophet, or poet; an inspired bard.   |
| Vehimur in altum.  | We are borne on high; we are carried out into the deep sea.  |
| Velis et remis.  | With sails and oars; by every possible means.  |
| Velocem tardus assequitur.                               | (The slow overtakes the swift.) Slow and steady wins the race.   |
| Velocius quam asparagi coquantur.                        | (More quickly than you could cook asparagus.) Done in the twinkling of an eye.   |
| Velox consilium sequitur pœnitentia.                     | (Repentance quickly follows hasty counsels.) Marry in haste and repent at leisure.   |
| Vel prece, vel pretio.                                   | For either love or money.  |
| Veluti in speculum.                                      | As in a mirror.  |
| Venalis populus, venalis curia patrum.                   | (The people is venal, the senate is venal.) Every man has his price.   |
| Vendidit hic auro patrium.                               | This man sold his country for gold.  |
| Venenum in auro bibitur. Expertu loquor:                 | It is in golden cups that poison is found. I speak from experience: the lot of the poor man is preferable to that of the rich. |
| Malam bonæ præferre fortunam licet.<br>— <i>Seneca</i> . | (Pardon is granted to necessity.) Necessity dispenses with decorum.  |
| Venia necessitati datur.— <i>Cicero</i> .                | Come, Holy Ghost, our souls inspire.   |
| Veni, Creator Spiritus.                                  | Meet an approaching disease; combat it on the first symptoms.  |
| Venienti occurrere morbo.                                | (Cause him to come.) The writ for summoning a jury.  |
| Venire facias.   | (The darts come from her dowry.) Her money is her chief attraction.  |
| Veniunt a dote sagittæ.                                  | I came, I saw, I conquered.  |
| Veni, vidi, vici.  | (With wind and oars.) With all one's might.  |
| Ventis remis.  | With prosperous winds.   |
| Ventis secundis.   | (To pour forth words to the winds.) To speak to deaf ears.   |
| Ventis verba profundere.                                 | (To speak to the wind and the waves. To waste one's words.   |
| Vento et fluctibus loqui.                                | To live upon wind; to live on air.   |
| Vento vivere.  |  |

Vera gloria radices agit, atque etiam propagatur: ficta omnia celeriter, tanquam flosculi, decidunt, nec simulatum potest quidquam esse diuturnum.

—*Cicero*.

Verbatim et literatim.

Verbosa et grandis epistola.—*Juvenal*.

Verbum Domini manet in æternum.

Verbum sat sapienti.

Verbum semel emissum volat irrevocabile.—*Horace*.

Vere prius volucres taceant, æstate cicadæ.

Veritas nihil veretur nisi abscondi.

Veritas nunquam perit.—*Seneca*.

Veritas odium parit.

Veritatis absolutus sermo ac semper est simplex.

Ver non semper viret.

        Verso pollice vulgi  
Quem libet occidunt populariter.

—*Juvenal*.

Versus.

Verus et fidelis semper.

Vestibulum domus ornamentum est.

Vestigia.

Vestigia nulla retrorsum.

        Vestigia terrent  
Omnia te adversum spectantia, nulla  
        retrorsum.—*Horace*.

Vetustas pro lege semper habetur.

Vexata quæstio.

Via media.

Viaticum.

Via tripta, via tuta.

Vice versâ.

Victrix causa deis placuit, sed victa  
        Catoni.—*Lucan*.

True glory takes root, and even spreads; all false pretences, like flowers, fall to the ground; nor can any counterfeit last long.

Word for word, and letter for letter.

A huge wordy letter.

The word of the Lord endureth for ever.

A word is enough for a wise man.

A word once uttered flies away and can never be recalled.

(Sooner can birds be silent in spring, and the crickets in summer.) An extreme improbability.

Truth fears nothing but concealment.

Truth never dies.

Truth begets hatred.

The language of truth is plain and always simple.

Spring does not always flourish.

With thumbs bent back, they popularly kill.—*Dryden*.

Against.

Always true and loyal.

(The hall is the ornament of a house.) First impressions are always the strongest.

Footsteps, traces.

(There are no backward footsteps.) He has burned his bridges.

I'm frightened at those footsteps; every track

Leads to your home, but ne'er a one leads back.—*Conington*.

Ancient custom is always reckoned as a law.

A vexed question; a moot point.

A middle course.

(Provision for the journey.) The Eucharist, when administered to the sick, or to persons unable to go to church.

The beaten path is the safe path.

The terms being exchanged; the reverse.

(The conquering cause pleased the gods, but the conquered one pleased Cato.) Noble spirits ally themselves to great causes even when there is no hope of ultimate success.\*

\* Cato killed himself at Utica after the defeat of the Senatorial forces in Africa, 46 B.C., by Julius Cæsar. As a Stoic he chose death rather than submit to a form of government which he regarded as a despotism.

Victrix fortunæ sapientia.

Vide.

Vide et crede.

Videlicet (viz.).

Video meliora proboque, deteriora sequor.—*Ovid.*

Vide ut supra.

Vi et armis.

Vigilate et orate.

Vilius argentum est auro, virtutibus aurum.—*Horace.*

Vincam aut moriar.

Vincere aut mori.

Vincit amor patriæ.—*Virgil.*

Vincit qui patitur.

Vincit, qui se vincit.

Vincit veritas.

Vinctus invictus.

Vinculum matrimonii.

Vir bonus est quis  
Qui consulta patrum, qui leges juraque  
servat.—*Horace.*

Vires acquirit eundo.

Virescit vulnere virtus.

Virginibus puerisque.

Viri infelicis procul amici.

Vir pietate gravis ac meritis.

Vir sapit qui pauca loquitur.

Virtus agrestiores ad se animos allicit.  
—*Cicero.*

Virtus ariete fortior.

Virtus est vitium fugere.

Virtus in actione consistit.

Virtus in arduis.

Virtus incendit vires.

Virtus invidiæ scopus.

Virtus laudatur et alget.—*Juvenal.*

Virtus nec eripi, nec surripi potest  
unquam.—*Cicero.*

Virtus non stemma.

Virtus probata florescit.

Virtus, recludens immeritis mori

Cælum negatâ tentat iter viâ ;

Cœtusque vulgares et udam

Spernit humum fugiente pennâ.  
—*Horace.*

Wisdom conquers fortune.

See.

See and believe.

Namely.

(I see and approve of the better things,  
I follow the worse.) I know the  
right, and yet the wrong pursue.

See what is stated above.

By force of arms.

Watch and pray.

Silver is inferior to gold, gold to virtue.

I will conquer or die.

To conquer or to die.

The noblest motive is the public good.

He that can endure overcometh.

He conquers who overcomes himself.

Truth conquers.

Chained but not conquered.

The bond of marriage.

He is the truly good man who observes  
the decrees of his rulers, and the laws  
and rights of his fellow-citizens.

It acquires strength in going.

Virtue flourishes from a wound.

For lads and lasses.

Friends keep at a distance from an un-  
fortunate man.

A man whose reputation for probity and  
good actions has gained him influence.

The man is wise who talks little.

Virtue allures to herself even the  
boorish minds.

Virtue is stronger than a battering ram.

It is virtue to shun vice.

Virtue consists in action.

Virtue in difficulties.

Virtue kindles the strength.

Virtue is the mark of envy.

Virtue is praised, but is left to starve.

Virtue can neither be taken away nor  
stolen from a man.

Virtue, not pedigree.

Virtue flourishes in trial.

Virtue, throwing open heaven to those  
who deserve not to die, directs her  
course by paths denied to others,  
and spurns with swift pinion the  
vulgar throng and the dank earth.

Virtus repulsæ nescia sordidæ  
Intaminatis fulget honoribus ;  
Nec sumit aut ponit secures  
Arbitrio popularis auræ.—*Horace*.

Virtus semper viridis.

Virtus sub cruce. crescit, ad æthera  
tendens.

Virtute meâ me involvo.

Virtutem incolumem odimus,  
Sublatam ex oculis quærimus, invidi.  
—*Horace*.

Virtutem videant, intabescantque relictâ.  
—*Persius*.

Virtute non viris.

Virtute officii.

Virtuti nihil obstat et armis.

Virtutis amore.

Virtutis laus omnis in actione consistit.  
—*Cicero*.

Virum volitare per ora.

Vis a tergo.

Vis comica.

Vis consilii expers mole ruit suâ.  
—*Horace*.

Vis inertiae.

Vis poetica.

Visu carentem magna pars veri latet.  
—*Seneca*.

Vis unita fortior.

Vis vitæ.

Vita brevis, ars longa.

Vitæ postscenia celant.—*Lucretius*.

Vita hominum altos recessus magnasque  
latebras habet.—*Pliny the Younger*.

Vitam impendere vero.

Vita mortuorum in memoriâ vivorum  
est posita.—*Cicero*.

Vitam regit fortuna, non sapientia.

Vitanda est improba siren, Desidia.

Virtue, which knows no base repulse,  
shines with untarnished honours ; she  
neither receives nor resigns the  
emblems of authority at the will of  
the fickle populace.

(Virtue is always green.) Virtue never  
fadeth.

Virtue increases under the cross and  
strives towards heaven.

I wrap myself up in my integrity.

We envy and hate the noble, when  
they are alive ; when they are dead  
we cease not to despise their loss.

In all her charms set Virtue in their eye,  
And let them see their loss, despair and  
die.—*Gifford*.

From virtue not from men

By virtue of office.

Nothing can oppose virtue and courage.

By the love of virtue.

(All the merit of virtue consists in  
action.)

Even so faith, if it hath not works, is  
dead.—*St. James*.

(To flit through the mouths of men.)  
To pass from lip to lip ; to spread  
like wild-fire.

A propelling force from behind.

Comic power, or talent.

(Force unsupported by discretion falls  
by its own weight.) Discretion is  
the better part of valour.

The power of inertness.

Poetic genius.

They that are dim of sight see truth by  
halves.

Union is strength.

The vigour of life.

Life is short and art is long.

Men conceal the back-scenes of their life.

The life of each man contains hidden  
depths and secret places, unknown to  
other men.

To stake one's life for the truth.

The life of the dead is maintained in  
the memory of those who survive  
them.

It is fortune that governs human life,  
not wisdom.

The wicked siren, Sloth, is to be  
shunned.



Vitaque mancipio nulli datur, omnibus usu.—*Lucretius*.

Vita, si scias uti, longa est.—*Seneca*.

Vitia erunt, donec homines.—*Tacitus*.

Vitiis nemo sine nascitur.

Vitium fuit, nunc mos est assentatio.

Vivamus, mea Lesbia, atque amemus.  
—*Catullus*.

Vivat regina.

Vivâ voce.

Vive memor leti. Fugit hora: hoc quod loquor inde est.—*Persius*.

Vivere est cogitare.—*Cicero*.

Vivere si recte nescis decede peritis.  
—*Horace*.

Vive, vale.

Vivida vis animi.

Vivit post funera virtus.

Vixere fortes ante Agamemnona.

Vixere fortes ante Agamemnona  
Multi; sed omnes illacrimabiles  
Urgentur ignotique longâ  
Nocte, carent quia vate sacro.  
—*Horace*.

Vixi! et, quem dederat cursum fortuna, peregi. Crastinum si adjecerit Deus, læti recipiamus. Ille beatissimus est, et securus sui possessor, qui crastinum sine sollicitudine expectat. Quisquis dixit "Vixi" quotidie ad lucrum surgit.—*Seneca*.

Volenti non fit injuria.

Volo, non valeo.

Voluptates commendat rarior usus.  
—*Juvenal*.

Vos exemplaria Græca  
Nocturnâ versate manu, versate diurnâ.  
—*Horace*.

Vota vita mea.

Vox audita perit, litera scripta manet.

Vox clamantis in deserto.

Vox et præterea nihil.

Life is given to no man as a lasting possession, but merely for use.

Life is long, if we know how to use it.  
(So long as men live, vices will abound.)

The heart is deceitful above all things, and desperately wicked.—*Jeremiah*.

No man is born without his faults.

Flattery which was formerly a vice, is now a custom.

Let us live and love, my darling Lesbia.

Long live the queen.

By the living voice; orally.

Live mindful of death. Time flies; this very word I speak is so much taken from it.

To live is to think.

If you do not know how to live rightly, submit to those who do.

Farewell and be happy.

The living force of the mind.

Virtue survives the grave.

There lived brave men before Agamemnon.

Many brave men lived before Agamemnon, but all unwept and unknown lie buried in endless night, because they lack an inspired bard to relate their exploits.

I have lived and finished the course which Fortune gave me. If God grant us to-morrow, let us receive it joyfully. That man is most truly happy, and complete master of himself, who awaits the morrow without anxiety. Whoever has said, "I have lived," rises daily to live profitably.

No injustice is done to a person by an act to which he consents.

I am willing, but unable.

Pleasures, when they come rarely, are most enjoyed.

Study the Greek literary models by night, study them by day.

My life is devoted.

The word that is heard perishes, but the letter that is written abides.

The voice of one crying in the wilderness.

A voice and nothing more.

|   |  |
|---|--|
| Vox faucibus hæsit.   | The voice that stuck in the throat.  |
| Vox populi, vox Dei.  | The voice of the people is the voice of God.   |
| Vulgo.  | Commonly.  |
| Vulgus amicitias utilitate probat.<br>— <i>Ovid</i> .                 | Vulgar people value friendships only for the advantages to be gained therefrom.  |
| Vulgus ex veritate pauca, ex opinione multa æstimat.— <i>Cicero</i> . | The great majority of people estimate few things according to the real value of them, most things according to their own preconceived ideas. |
| Vulneratus, non victus.   | Wounded, but not conquered.  |
| Vulnus immedicabile.  | An irreparable injury; an incurable wound.   |
| Vultus est index animi.   | The face is the index of the mind.   |
| Zephyrus.   | A gentle wind; a zephyr.   |
| Zonam perdidit.   | He has lost his purse; he is ruined.   |
| Zonam solvere.  | (To untie the girdle.) To marry a woman.*  |

\* Roman women wore a *zona*, or girdle, around the loins until they married, as a sign of maidenhood. This was laid aside at the time of marriage, and its removal was, therefore, typical of surrender to marital authority.

## Greek.

Ἀβδηρολόγος ἐστὶν ὁ ἀπὸ τῶν Ἀβδήρων  
ἄνθρωπος.

Ἀγαθὴ δὲ παραίφασις ἐστὶν ἑταίρου.

—*Homer.*

Ἀγαθὴ δ' ἔρις ἦδε βροτοῖσι.—*Hesiod.*

Ἀγαθοὶ δ' ἀριδάκρυες ἄνδρες.

Ἀγαθὸν δὲ θεός· καὶ τῶν μὲν ἀγαθῶν οὐδὲνα  
ἄλλον αἰτιατέον, τῶν δὲ κακῶν ἄλλ'  
ἅπτα δεικνύει τὰ αἰτία, ἀλλ' οὐ τὸν  
θεόν.—*Plato.*

Ἀγάπα τὸν πλησίον. — *Thales.*

Ἄ γὰρ ἐπιθυμεῖ ψυχῇ, καὶ πιστεύειν  
φιλεῖ.—*Heliodorus.*

Ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος.

—*Menander.*

Ἄγευστοὶ καλλίστου καὶ γονιμωτάτου  
λόγων νάματος, τὴν ἐλευθερίαν λέγων,  
οὐδὲν ὅτι μὴ κόλακες ἐκβαίνουσαν μεγα-  
λοφυνεῖς.—*Longinus.*

Ἀγνώστω Θεῷ.

Ἀδελφὸς ἀνδρὶ παρεῖη.—*Socrates.*

Ἄδης.

Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον  
πάντα καλῶς ποιεῖν.—*Xenophon.*

Ἄδύ τι τὸ στόμα τοι, καὶ ἐφίμερος, ὦ  
δάφνι, φωνά·  
κρέσσον μελομένην τευ ἀκούμεν ἢ μέλι  
λεῖχεν.—*Theocritus.*

Ἄει γεωργὸς εἰς νέωτα πλούσιος.

—*Philemon.*

Ἄει κολοῖς παρὰ κολοῖφ' ἰζάνει.

(Abderite by birth, Abderite by speech.)

A boor is known by his talk.\*

The advice that a friend gives is good.

(Rivalry is a blessing to men.) Honest  
rivalry adds zest to toil.

The good are always prone to tears.

Since God is good, we must regard him  
as the author of all our blessings; our  
misfortunes we must assign to other  
causes, but never to God.

Love thy neighbour.

The mind is always prone to believe  
what it wishes to be true.

Time brings the truth to light.

If we have not tasted of that best and  
most fruitful source of eloquence, I  
mean liberty, we are naught but vain  
babblers of flattering speeches.

To the unknown God.†

Let each man aid his brother man.

Hades; the abode of the dead.

It is impossible for a man who attempts  
much to do everything well.

Sweet are thy lips, thy utterances, and  
lovely thy voice, Daphnis; it is  
better to hear thy singing than to  
eat honey.

(The farmer is always to be rich the  
next year.) "Man never is, but  
always to be blest."

(A jackdaw always sits near a jack-  
daw.) Birds of a feather flock  
together.

\* The boorishness of the people of Abdera was proverbial in ancient times. It was, however, the birthplace of one famous man, the philosopher Democritus.

† The words occur in St. Paul's speech to the Athenians, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD."—*Acts xviii. 23.*

Ἄει Λιβύῃ φέρεται τι καινόν.—*Aristotle.*

Ἄει νομίζονθ' οἱ πένητες τῶν θεῶν.  
—*Menander.*

Ἄει τῶν ποσὶν ὄντα παρatreχόμεσθα  
μάταιοι,  
κείνο ποθοῦντες ὅπερ μακρὸν ἄπωθεν ἔφυ.  
—*Pindar.*

Ἄελπον οὐδὲν, πάντα δ' ἐλπίζειν χρεών.  
—*Euripides.*

Ἄεργοῖς αἰὲν ἑορτά.—*Theocritus.*

Ἀεροβατῶν.

Ἀετὸν ἵπτασθαι διδάσκει.

Ἀετὸς οὐ θηρεύσει τὰς μυίας.

Ἀετοῦ γῆρας, κορύδου νεότης.

Ἀθανάτους μὲν πρῶτα θεοὺς, νόμῳ ὥς  
δικαίεται, τίμα.

Αἱ γὰρ εὐπραξίαι δεινὰ συγκρύψαι καὶ  
συσκιάσαι τὰς ἁμαρτίας τῶν ἀνθρώπων  
εἰσίν.—*Demosthenes.*

Αἰδεῖσθαι πολιοκροτάφους.

Αἱ δ' ἐλπιδες βόσκουσι φυγάδας, ὥς λόγος.  
καλῶς βλέπουσιν ὕμνασιν, μέλλουσι δέ.  
—*Euripides.*

Αἱ δὲ σάρκες αἱ κεφαλὴ φρενῶν  
ἀγάλματ' ἀγορᾶς εἰσὶ.—*Euripides.*

Αἱ δεύτεραι φροντίδες σοφώτεραι.  
—*Euripides.*

Αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον  
ἐξερέεσθαι.—*Homer.*

Αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα  
κομίζει.—*Hesiod.*

Αἰδῶς τοῦ κάλλους καὶ ἀρετῆς πόλις.  
—*Demades.*

Αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτησι παλαίει.  
—*Hesiod.*

Αἰὲν ἀριστεύειν.—*Homer.*

Αἰθίοπα σμήχειν.

Αἶνει δὲ παλαιὸν μὲν οἶνον,  
ἔνθεα δ' ὕμνων νεωτέρων.—*Pindar.*

We are always hearing of some new  
thing from Africa.

The poor are always thought to be  
under the special protection of the  
gods.

(We foolish men ever pass by the  
things that lie at our feet, while we  
long for that which is far away.)  
'Tis distance lends enchantment to  
the view.—*Campbell.*

Nothing is hopeless, we must hope for  
everything.

Every day is a holiday to people who  
have nothing to do.

(One who treads the air.) An affected,  
conceited person; a wool-gatherer.

(You are teaching an eagle to fly.) Jack  
Sprat would teach his grand-dame.

An eagle will not catch flies.

An old eagle is better than a young  
sparrow.

First of all, thou must honour the gods  
as the law ordains.\*

Success cloaks and obscures the evil  
deeds of men.

Respect grey hairs.

Exiles, the proverb says, subsist on  
hope.

Delusive hope still points to distant  
good,

To good, that mocks approach.

Bodies devoid of mind are like the  
statues in the market-place.

Second thoughts are best.

It is shameful for a young man to  
question an older one.

False shame is ever the comrade of the  
needy man.

Modesty is the citadel of beauty and  
virtue.

The man who procrastinates is always  
struggling with misfortunes.

Always to excel.

To wash an Ethiopian; to wash a  
blackamoor.

Give praise to wine that's old, but to  
poetry that's new.

\* The opening line of the Golden Verses of Pythagoras.

Αἰνούμενοι γὰρ ἀγαθοί, τρόπον τινὰ  
μισοῦσι τοὺς αἰνούντας, ἣν αἰνῶσ' ἄγαν.  
—*Eurípides*.

Αἰών.

Αἰὼν πάντα φέρει.

Ἀκίνητα κινεῖς.

Ἄκουε πολλὰ, λάλει καίρια.—*Bias*.

Ἀκρόπολις.

Ἀληθεύοντες ἐν ἀγάπῃ.—*St. Paul*.

Ἀλιεὺς πληγὴς νοῦν οἶσει.

Ἀλλὰ καὶ λέγουσι πάντες ὡς δειλότατόν  
ἐσθ' ὁ πλοῦτος.—*Aristophanes*.

Ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μαθάνουσιν  
οἱ σοφοί.—*Aristophanes*.

Ἀλλὰ τὰ μὲν προτετέχθαι ἔασομεν.  
—*Homer*.

Ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ  
φάτιγ κατακειμένης.—*Lucian*.

Ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,  
ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.  
—*Sophocles*.

Ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι  
τὸν εὐγενῆ χρή.—*Sophocles*.

Ἀλλ' οἱ ἀθυμοῦντες ἄνδρες οὐποτε τρό-  
παιον ἐστήσαντο.—*Eurípides*.

Ἄλλοι κάμον, ἄλλοι ἔμνηστον.

Ἀλλ' οὐ Ζεὺς ἄνδρεςσι νόματα πάντα  
τελευτᾷ.—*Homer*.

Ἀλλ' οὐκ αὖτις ἀλώπηξ πάγας.

Ἄλλων ἱατρὸς, αὐτὸς ἔλκεσιν βρώων.  
—*Eurípides*?

Ἄλφα καὶ Ὡμέγα.

Ἄμα δὲ κιθῶνι συνεκδυομένη ἐκδύεται καὶ  
τὴν αἰδῶ γυνή.—*Herodotus*.

Ἄμα ἔπος, ἄμα ἔργον.

When good men are praised, they are  
inclined to hate those who praise  
them if they are praised beyond their  
deserts.

An æon; a long period of time.

Time changes all things.

(You are meddling with what should be  
left alone.) You play with fire.

Listen carefully, speak seasonably.

A citadel; the ancient citadel of Athens.

Speaking the truth in love.\*

(The fisherman when stung will learn  
wisdom.) The burnt child dreads  
the fire.

It is a common saying that wealth  
brings much misery in its train.

Wise men often learn from their  
enemies.

We will let by-gones be by-gones.

Let us not burden our remembrances  
with a heaviness that's gone.

—*Shakespeare*.

You are playing the part of the dog in  
the manger.

The old proverb is true; the gifts of an  
enemy are no gifts, but bring mis-  
chief.

(A noble man must either live a good  
life or die a glorious death.) Death  
rather than dishonour.

(No coward ever set up a trophy.)  
Faint heart never won fair lady.

(One does the work, another gets the  
profit.) One beats the bush and  
another catches the bird.

(God does not accomplish all that man  
designs.) Man proposes, God dis-  
poses.

(A fox is not caught twice in a snare.)  
The burnt child dreads the fire.

(The physician of others, he himself is  
full of sores.) He does not see the  
beam in his own eye.

(Alpha and Omega.) The first and last  
letters of the Greek alphabet; the  
beginning and the end.

When a woman takes off her clothes,  
she puts off her modesty too.

No sooner said than done.

\* These words were the favourite motto of the late Professor Blackie, and generally appeared on the letters that he wrote to his friends.

Ἄμαθία μὲν θράσος, λογισμὸς δὲ δκνον  
φέρει.—*Thucydides*.

Ἀμαρτίης αἰτία ἡ ἀμαθία τοῦ κρέσσονος.  
—*Democritus*.

Ἀμβροσία.

Ἀμέραι δ' ἐπίλοιποι μάρτυρες σοφώτατοι.  
—*Pindar*.

Ἀμφοῖν φίλοιν ὄντοιν, ὅσιον προτιμῶν  
τὴν ἀλήθειαν.—*Aristotle*.

Ἀμφότεροι κλώπες, καὶ ὁ δεξάμενος, καὶ  
ὁ κλέψας.—*Phocylides*.

Ἀνάγκη γὰρ τὴν μὲν τῆς πρώτης καὶ  
θειοτάτης πολιτείας παρέκβασιν, εἶναι  
χειρόστην.—*Aristotle*.

Ἀνάγκη οὐδὲ θεοὶ μάχονται.  
—*Simonides of Ceos*.

Ἀνάγκης οὐδὲν ἰσχύει πλέον.  
—*Euripides*.

Ἀνάθεμα.

Ἀναξ ἀνδρῶν Ἀγαμέμνων.—*Homer*.

Ἀναφαίρετον κτῆμ' ἐστὶ παιδεία βροτοῖς.  
—*Menander*.

Ἄνδρες γὰρ πόλις, καὶ οὐ τεῖχη, οὐδὲ  
νῆες ἀνδρῶν κεναί.—*Thucydides*.

Ἄνδρες πόλης πύργοι ἀρήιοι.—*Alcæus*.

Ἄνδρὶ μελετητέον οὐ τὸ δοκεῖν εἶναι  
ἀγαθὸν ἀλλὰ τὸ εἶναι, καὶ ἰδίᾳ καὶ  
δημοσίᾳ.—*Plato*.

Ἄνδρὶ τοι χρεῶν  
μνήμην προσεῖναι, τερπνὸν εἶ τί που πάθοι.  
—*Sophocles*.

Ἄνδρὸς δικαίου κάρπος οὐκ ἀπόλλυται.

Ἄνδρὸς κακῶς πράσσοντος ἐκποδὼν φίλοι.  
—*Menander*?

Ἄνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται.  
—*Menander*.

Ἄνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ  
ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδι-  
κουμένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ  
δὲ παρὰσχόν ἐκ πολέμου πάλιν ξυμ-  
βῆναι, καὶ μήτε τῇ κατὰ πόλεμον  
εὐτυχίᾳ ἐπαίρεσθαι μήτε τῇ ἡσυχίᾳ  
τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι.  
—*Thucydides*.

Ignorance produces rashness, reflection  
timidity.

Ignorance of what is better is often the  
cause of sin.

(Ambrosia.) The food of the gods;  
anything pleasing to the taste.

Future days are often the best test of  
present reputations.

Both are dear to me, but duty compels  
me to prefer the truth.\*

Both are thieves, he who receives and he  
who steals.

The corruption of the best and divinest  
form of government must be the  
worst.

(Not even the gods can resist neces-  
sity.) Necessity has no law.

Nothing is stronger than necessity.

An accursed thing; a solemn curse.

Agamemnon, king of men.

Education is a possession that none can  
take away.

It is not walls, or ships devoid of crews,  
but men that make a city.

Brave men are a city's strongest tower  
of defence.

A man should endeavour not merely to  
appear good, but to be good both in  
his public and private life.

If a man has received a kindness from  
another, he ought ever to keep it in  
grateful remembrance.

The good deeds of a righteous man  
perish not.

(When a man is unfortunate, his friends  
are hard to find.) A friend in need, etc.

The character of man is known from his  
conversation.

It becomes prudent men to remain quiet  
so long as they are not injured, but  
courageous men ought to exchange  
peace for war as soon as they have  
been wronged; when they have  
brought the war to a successful issue,  
peace may be made with the enemy;  
but no one ought to be uplifted un-  
duly by success in war, nor should  
any submit to injustice because they  
are unwilling to sacrifice the calm  
delights of peace.

\* This expression is more familiar in the Latin form, *Amicus Plato, sed major veritas*.

\*Ανδρῶν ἥρῶων τέκνα πῆματα.

(Sons of heroes are a plague.) Many a good cow hath an evil calf.

\*Αν ἔτι μίαν μάχην νικήσωμεν, ἀπολώλαμεν.—*Pyrrhus, King of Epirus.*

Another such victory and we are lost.\*

\*Ανὴρ ἀτυχῶν σώζεται ταῖς ἐλπίσιν.  
—*Menander.*

(Hope saves a man in the midst of misfortunes.) Hope is the salve for a breaking heart.

\*Ανὴρ γὰρ ἰδιώτης ἐν πόλει δημοκρατοῦ-  
μένη νόμφ καὶ ψήφῳ βασιλεύει· ὅταν  
δ' ἑτέρῳ ταῦτα παρὰδῶ, καταλέλκεν  
αὐτὸς τὴν αὐτοῦ δυναστείαν.  
—*Æschines.*

In a democratic state, the power of voting gives to the individual regal authority; but when he surrenders this privilege to another, he dethrones himself.

\*Ανὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν,  
ἀλλ' ὅστις ἀδικεῖν δυνάμενος, οὐ βούλεται.—*Philemon.*

The just man is not he who merely does not injure another, but he who, having the power to do so, refuses to commit any injustice.

\*Ανὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὢν,  
μυρίων κρείσσων ὁμαίων ἀνδρὶ κεκτῆσθαι  
φίλος.—*Euripides.*

A man of congenial habits, even though he be a stranger, is a better friend to get than ten thousand relations.

\*Ανὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.  
—*Menander.*

(The man who runs away will fight again.)

He who fights and runs away,  
May live to fight another day.

\*Ανθρωποὶ δὲ μάταια νομίζομεν, εἰδότες  
οὐδέν·  
θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσι  
νόον.—*Theognis.*

Vain are the thoughts of men, and nothing our knowledge; but the gods direct all things according to their will.

\*Ανθρωποὶ δὲ μινυθάδιοι τελέθουσιν.  
—*Homer.*

Men have but a short time to live.

\*Ανθρώποισι πᾶσι μέτεστι γιγνώσκειν  
ἐαυτοὺς καὶ σωφρονεῖν.—*Heraclitus.*

To all men it is given to know themselves, and to practise self-control.

\*Ανθρώποισι τὰς μὲν ἐκ θεῶν  
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν.  
—*Sophocles.*

Men must endure whatever ills the gods may send.

\*Ανθρωπὺς ἐστι πνεῦμα καὶ σκιά μόνον.  
—*Euripides.*

Man is but a breath and a shadow.

\*Ανθρώπους μὲν ἴσως λήσεις ἄτοπὸν τι  
ποιήσας,  
οὐ λήσεις δὲ θεοὺς οὐδὲ λογιζόμενος.  
—*Lucian.*

Probably you will deceive men when you sin, but you will not escape the eyes of Heaven, whatever wiles you may devise.

\*Ανθρώπων ὀλγρον μὲν κάρτος, ἀπρηκτοὶ  
δὲ μεληδόνες  
αἰῶνι δ' ἐν παύρῳ πόνος ἀμφὶ πόνῳ,  
ὁ δ' ἀφικτος ἐπικρέμαται θάνατος.  
—*Simonides of Ceos.*

(Small is the strength of man, unprofitable his anxious thoughts; toil follows toil throughout his brief span of life, and death invincible is ever imminent.) All our yesterdays have lighted fools The way to dusky death.

—*Shakespeare.*

\*Ανίη καὶ πολὺς ὕπνος.—*Homer.*

Too much sleep becomes a pain.

\* Pyrrhus, King of Epirus, carried on a successful war against the Romans, 281 to 275 B.C., in Sicily and the south of Italy. Badly supported by his allies, however, his victories were too expensive for ultimate success. The above saying is the origin of the expression, "a Pyrrhic victory."

Ἄξια ἡ κύων τοῦ βρώματος.

Ἀξιόματα.

Ἄ οἱ φίλοι τοῖς βασιλεῦσιν οὐ θαρροῦσι παραινεῖν, ταῦτα ἐν τοῖς βιβλίοις γέγραπται.—*Plutarch*.

Ἄπαν διδόμενον θῶρον, εἰ καὶ μικρὸν ᾖ, μέγιστόν ἐστιν, εἰ μετ' εὐνοίας διδῶς.  
—*Philemon*.

Ἄπανθ' ὁ μακρὸς κἀναριθμητος χρόνος φύει τ' ἄδηλα καὶ φανέντα κρύπτεται· κοῦκ ἔστ' ἑλπτον οὐδὲν, ἀλλ' ἄλσκειται χά δεινὸς ὕρκος χαὶ περισκελεῖς φρένες.  
—*Sophocles*.

Ἄπανθ' ὅς ὀργιζόμενος ἄνθρωπος ποιεῖ ταυθ' ὕστερον λάβοις ἂν ἡμαρτημένα.  
—*Menander*.

Ἄπαντ' ἐπαχθῇ πλὴν θεοῖσι κοιρανεῖν.  
—*Æschylus*.

Ἄπαξ λεγόμενον.

Ἄπασα δὲ χθὼν ἀνδρὶ γειναίῳ πατρί.  
—*Euripides*.

Ἄπας δὲ τραχὺς ὕστις ἂν νέος κράτη.  
—*Æschylus*.

Ἄπας ἐρυθρίων χρηστὸς εἶναι μοι δοκεῖ.  
—*Menander*.

Ἄπατης δικαίαις οὐκ ἀποστατεῖ θεός.  
—*Æschylus*.

Ἄ πένια τὰς τέχνας ἐγείρει.—*Theocritus*.

Ἄπιστοῦνται δ' οἱ λάλοι, κἂν ἀληθεύωσιν.—*Plutarch*.

Ἄπλοῦς ὁ μῦθος· μὴ λέγ' εὖ· τὸ γὰρ λέγειν εὖ, δεινόν ἐστιν, εἰ φέροι τινα βλάβην.  
—*Archelaus*.

Ἄπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφν.  
—*Euripides*.

Ἄποθέωσις.

Ἄ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν.—*Isocrates*.

Ἄπολοιτο πρῶτος αὐτὸς ὁ τὸν ἄργυρον φιλήσας, διὰ τοῦτον οὐκ ἀδελφός, διὰ τοῦτον οὐ τοκήες· πόλεμοι, φόνοι δι' αὐτόν.—*Anacreon*.

(The dog is worth its food.) 'Tis a poor dog that deserves not a crust.

Admitted propositions; general maxims. The advice which their friends dare not give to kings is found written in books.

Every gift, even though it is small, is valuable if you give it with a kind intention.

All strangest things the multitudinous years

Bring forth, and shadow from us all we know.

Falter alike great oath and steeled resolve;

And none shall say of aught, "This may not be."—*Calverley*.

All things that a man in anger does, in the end are found to have been done amiss.

Every lot has its hardships except the lordship of heaven.

A phrase, that only occurs once in a book; a rare word.

Every land is a fatherland to the man of lofty courage.

(Every ruler is severe when he has just mounted the throne.) New brooms sweep clean.

Every man who can blush has, methinks, some honesty in him.

God is not opposed to deceit in a righteous cause.

Poverty is the mother of the arts.

Nobody believes gossiping fools, even when they speak the truth.

Let thy speech be simple, avoid fine speaking; for fine speaking that produces evil results is a vile thing.

The language of the true is always simple.

(Apotheosis.) Deification; raising a distinguished person to the rank of a god.

Consider that those acts which it is disgraceful to perform, are not even fit to be mentioned.

Let the greatest curses light on him who is a slave to lust of gold! For gold brothers are sacrificed, and parents betrayed. Wars and bloodshed are caused by gold.



Ἄπορία ψαλτοῦ βῆς.

A cough is the musician's trick to hide his blunder.

Ἄπ' οὐρᾶς τὴν ἔγχελυν ἔχεις.

(You have got an eel by the tail.) You have caught a Tartar.

Ἀπροσίκτων ἐρώτων δεύτεραι μανίαι.  
—Pindar.

The longing for unattainable objects is always the keenest.

Ἀπώτερον ἢ γόνου κνήμη.

(My shin is not so near me as my knee.) Charity begins at home.

Ἀργὺς μὴ ἴσθι, μὴδ' ἂν πλουτῆς.  
—Thales.

Shun idleness, even if you are wealthy.

Ἀργυραῖς λόγχαισι μάχε, καὶ πάντα κρατήσεις.

Fight with silver spears, and you will conquer everywhere.\*

Ἀρετὰ, θήραμα κάλλιστον βίῃ.  
—Aristotle.

Virtue, the noblest object to be sought in life.

Ἀρετὴ δέ, κὰν θάνῃ τις οὐκ ἀπόλλυται  
(ἢ δ' οὐκέτ' ὄντος σώματος' κακοῖσι δὲ  
ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός.  
—Euripides.

(Virtue does not perish when the good man dies, but lives when his body is turned to dust : but when the wicked die, all their glories are buried with them in the clay.)

Each man makes his own statue, builds himself ;

Virtue alone outbuilds the Pyramids.

—Young.

Ἄρης δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν.—Anacreon.

War slays the brave, but spares the cowards.

Ἀριστον ἀνδρὶ κτῆμα συμπαθὲς γυνή.  
—Hippothoon.

A sympathetic wife is her husband's best possession.

Ἀριστον μὲν ὕδωρ.—Pindar.

(Water is the best.) Water is the greatest of the elements.

Ἀριστον μέτρον.

Moderation is best.

Ἀρχὰ πολιτείας ἀπάσης νέων τροφά.  
—Diogenes.

The education of the young is the proper basis of every state.

Ἀρχεῖν οὐδενὶ προσήκει, ὅς οὐ κρείττων  
ἔσθ' ἢ τῶν ἀρχομένων.—Cyrus.

No one ought to rule, if he is not superior to those whom he rules.

Ἀρχεσθαι μαθὼν ἄρχεῖν ἐπιστήση.  
—Solon.

By learning to obey you will learn how to govern.

Ἀρχὴ ἀνδρα δείξει.—Bias.

Authority will prove a man.) It is impossible to tell a man's character until he has been tried in a position of responsibility.

Ἀρχὴ ἥμισυ παντός.—Hesiod.

(The beginning is the half of the whole.) Well begun is half done.

Ἀρχομένων τῶν νόσων, ἣν τι δοκῇ κινεῖν  
κίνει.—Hippocrates.

(When diseases begin to show themselves, use active measures at once if the case seems to require it.) Resist the beginnings of evil.

Ἀσβεστος γέλως.—Homer.

(Unquenchable laughter.) Homeric laughter.

\* The reply of the Delphic oracle to Philip of Macedon, father of Alexander the Great. Philip followed the advice, and boasted that he could capture any town if he could manage to convey a bribe to some of the citizens.

'Αστέρας εἰσαθρεῖς 'Αστὴρ ἐμός· εἶθε  
γενοίμην  
οὐρανός, ὡς πολλοῖς ὁμμασιν εἰς σὲ  
βλέπω.—*Plato Comicus?*

'Ατελέστατα γὰρ καὶ ἀμάχανα  
τοὺς θανόντας κλαίειν  
Θανόντος ἀνδρὸς πᾶσ' ἀπολλυτ' ἀπ'  
ἀνθρώπων χάρις.—*Stesichorus.*

Αὐθαδία γὰρ τῷ φρονούντι μὴ καλῶς  
αὐτὴ καθ' αὐτὴν οὐδενὸς μείον σθένει.  
—*Æschylus.*

Αἴξεται δ' ἀρετά, χλωραῖς ἐέρσαι ὡς  
ὅτε δένδρον αἰσσει.—*Pindar.*

Αὐτὰρ ὑπερθεῖν  
νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι  
θεοῖσιν.—*Homer.*

Αὐτὰς ἔκουκα πολλάκις.  
—*Agelaus, King of Sparta.*

Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντος ἐστὶ σου.  
—*Euripides.*

Αὐτόματον.

Αὐτονομία.  
Αὐτὸς γὰρ ἐφέλεται ἄνδρα σίδηρος.  
—*Homer.*

Αὐτὸς ἔφα.  
Αὐτὸς τι νῦν δρᾷ, χοῦτ' δαιμονας κάλει·  
τῷ γὰρ πονοῦντι χῶ θεὸς συλλαμβάνει.  
—*Euripides.*

'Αφορᾶν οὖν δεῖ εἰς τὸν νοῦν, καὶ μὴ εἰς  
τὴν ὕψιν.—*Esop.*

'Αφροδίσιος ὄρκος οὐκ ἐμποίνιμος.

'Α ψέγομεν ἡμεῖς, ταῦτα μὴ μιμώμεθα.  
—*Menander.*

Βάλλ' ἐς κόρακας.  
Βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ.  
—*Æschylus.*

Βαρὺ φόρημ' ἄνθρωπος εὐτυχῶν ἔφρων.  
—*Æschylus.*

Βῆ δ' ἄκείων παρὰ θῖνα πολυφλοίσβοιο  
θαλάσσης.—*Homer.*

Why dost thou gaze upon the sky?  
O that I were yon spangled sphere!  
Then every star should be an eye  
To wander o'er thy beauties here.

—*Moore.*

Vain it is for those to weep  
Who repose in Death's last sleep.  
With man's life ends all the story  
Of his wisdom, wit, and glory.

—*Merivale.*

Self-will, by itself,  
In one who is not wise is less than  
nought.—*Plumptre.*

Noble deeds grow before the eyes of  
men, even as a tree waxes great when  
watered by the quickening dew.

But the immortal gods hold the  
threads of victory in their hands.

I have often heard the nightingale her-  
self.\*

(Your silence is in itself an admission.)  
Your silence gives consent.

(An automaton.) A thing that is self-  
moved, as a clock, etc.

Autonomy; self-government.  
The sword itself often provokes a man  
to fight.

(He himself said so.) *Ipse dixit.*†  
Be active first thyself, then seek the aid  
of heaven; for God helps him who  
helps himself.

We ought to consider a man's intelli-  
gence, not his outward appearance.

(Lovers' vows are broken with impu-  
nity.) All's fair in love and war.

We ought to avoid in ourselves the  
faults that we blame in others.

Away with you; go and be hanged!  
Grievous is the voice of the people  
when hatred inspires their words.

A fool in prosperity is a heavy burden  
to endure.

And (the old man) in bitter grief paced  
along the shore of the loud-roaring  
sea.

\* A reply to one who told him of a musician who imitated and rivalled the nightingale.

† The saying of the Pythagoreans when they quoted the opinion of their teacher on any sub-  
ject, *Αὐτὸς ἔφα*, "The Master said so-and-so."

Βίον καλὸν ζῆς, ἂν γυναῖκα μὴ ἔχῃς.  
—*Menander*.

(You live happily, if you have no wife.)  
When a man's single he lives at his ease.

Βούλονται δ' οἱ πλείστοι τὰ φαῦλα δι'  
ἄπειρίαν τῶν καλῶν καὶ ἄγνοιαν.  
—*Plutarch*.

Most men are knavishly inclined because they have no experience and are ignorant of the blessings of virtue.

Βούλου γονεῖς πρὸ παντὸς ἐν τιμαῖς ἔχειν.  
—*Philemon*.

Honour thy parents before all else.

Βοῦς ἐπὶ γλῶσσῃ.

(An ox on the tongue.) A bribe to keep silence.

Βουστροφηδόν.

(Turning in writing like oxen in ploughing.) Writing from left to right, and then from right to left.

Βραδέως ἐγχείρει· ὃ δ' ἂν ἄρξῃ, διαβε-  
βαιού.—*Bias*.

Be slow to undertake a thing; but, once undertaken, go through with it.

Βραχεῖα τέρψις ἡδονῆς κακῆς.  
—*Euripides*.

Brief is the joy that wicked pleasure brings.

Βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.  
—*Sophocles*.

Even slight sorrows, when they are present with us, are grievous to bear.

Βριάρεος φαίνεται ὧν λαγός.

(He seems to be a Briareus when he is only a hare.) Great boast, small roast.

Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,  
κοὺκ ἔστι θνητῶν ὅστις ἐξεπίσταται  
τὴν αἰρίον μέλλουσαν εἰ βιώσεται.  
—*Euripides*.

All men must die, and no mortal can tell whether he will live through the coming day.

Βροτοῖς ἅπασιν ἡ συνείδησις θεός.  
—*Menander*.

Conscience is to all men a god.

Βρῶμα θεῶν.

(Food for the gods.) Mushrooms.\*

Γαμεῖν ἐκ τῶν ὁμοίων· ἂν γὰρ ἐκ τῶν  
κρειττόνων, δεσπότας, οὐ συγγενεῖς,  
κτῆσθαι —*Cleobulus*.

Take a wife from your own rank; for if you marry the daughter of greater folk than yourself, you will find them masters, not kinsmen.

Γαμεῖν ὁ μέλλων εἰς μετάνοιαν ἔρχεται.

(He who would marry is on the road to repentance.) When a man's married his troubles begin.†

Γάμοι δ' ὅσοις μὲν εὖ καθεστῶσιν βροτῶν,  
μακάριος αἰὼν· οἷς δὲ μὴ πίπτουσιν εὖ,  
τά τ' ἐνδον, τά τε θύραζε δυστυχεῖς.  
—*Euripides*.

Marriage is a blessed state to men when all things go well with them; but when misfortunes come, both home ties and outside affairs are equally burdensome.

Γάμος γὰρ ἀνθρώποισι εὐκταῖον κακόν.  
—*Menander*.

Marriage is an evil that most men welcome.

Γελᾷ δ' ὁ μῶρος, κἂν τι μὴ γελοῖον ᾖ.  
—*Menander*.

The fool laughs, even though there is nothing to laugh at.

\* A saying of Nero. His mother, Agrippina, was suspected of having given poison to the Emperor Claudius in a dish of mushrooms, and so won the throne for her son, who afterwards showed his gratitude by compassing her death. The Roman emperors were deified after death, so the mushrooms were indeed food for a god on this occasion.

† An adaptation of a line written by the comic poet Philemon.

Γέλως ἄκαιρος ἐν βροτοῖς δεινὸν κακόν.  
—*Menander.*

Γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ.  
—*Herodotus.*

Γέροντα τὸν νοῦν σάρκα δ' ἡβῶσαν φέρει.  
—*Æschylus.*

Γέρων ἀλώπηξ οὐκ ἄλίσκεται πάγρ.

Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.  
—*Solon.*

Γλαῦκας εἰς Ἀθήνας.

Γλυκὺ δ' ἀπείροισι πόλεμος. —*Pindar.*

Γυνῶθι σαυτόν. —*Chilon.*

Γυναικὶ κόσμος ὁ τρόπος, κ' οὐ χρυσία.  
—*Menander.*

Γυναῖκος οὐδὲ χρῆμ' ἀνὴρ ληΐζεται  
ἐσθλῆς ἄμεινον, οὐδὲ βίγιον κακῆς.  
*Simonides of Amorgos.*

Γυναιξὶ κόσμον ἡ σιγὴ φέρει. —*Sophocles.*  
Γυνὴ γὰρ ἐν κακοῖσι καὶ νόσοις πόσει  
ἡδιστόν ἐστι. —*Euripides.*

Γυνὴ δ' ἀπόντος ἀνδρὸς ἥτις ἐκ δόμων  
εἰς κάλλος ἀσκεῖ, διάγραφ' ὥς οὔσαν κακῆν.  
—*Euripides.*

Γυνὴ ἐστὶ παπανηρὸν φύσει.

Γυνὴ πολυτελὴς ἐστ' ὀχληρόν.  
—*Menander.*

Δεῖ ἀμέλλητον εἶναι τὴν πρὸς τὰ καλὰ  
ὁρμήν. —*Nicætinus.*

Δεῖ γὰρ τὸν ἄρχοντα σώζειν πρῶτον αὐτὴν  
τὴν ἀρχήν· σώζεται δ' οὐχ ἥττον  
ἀπεχομένη τοῦ μὴ προσήκοντος, ἢ  
περιεχομένη τοῦ προσήκοντος. Ὁ δ'  
ἐνδιδοὺς, ἢ ἐπιτείνων, οὐ μένει βασιλεὺς,  
οὐδὲ ἄρχων, ἀλλ' ἢ δημογωγὸς, ἢ  
δεσπότης γιγνόμενος, ἐμποιεῖ τὸ μισεῖν,  
ἢ καταφρονεῖν τοῖς ἀρχομένοις.  
—*Plutarch.*

Δεῖ καρτερεῖν ἐπὶ τοῖς παρούσι καὶ θαρρῆν  
περὶ τῶν μελλόντων. —*Isocrates.*

Ill-timed laughter is an evil thing.

Length of time may bring anything to pass.

Old man's brains in a young man's body.

(You can't catch an old fox in a trap.)  
You can't catch an old bird with chaff.

I grow in learning as I grow in years.

(Owls to Athens.) Carrying coals to Newcastle.

War is sweet to those who never proved it.

Know thyself.\*

Manner, not gold, is a woman's best adornment.

Of earthly goods, the best is a good  
• wife ;

A bad, the bitterest curse of human life.

Silence is a woman's true adornment.

In the hour of sorrow or sickness, a wife  
is a man's greatest blessing.

If a woman tricks herself out in finery  
when her husband is away, you may  
write her down no faithful wife.

Woman is naturally prone to extravagance.

An extravagant wife is a plague to her husband.

In an honourable enterprise there must  
be no delay.

It is the first duty of a ruler to preserve  
the constitution ; this can be done by  
maintaining his own rights while not  
trespassing on the rights of others.  
For the ruler who surrenders his own  
prerogatives, or assumes powers not  
his own, is no longer a king or gover-  
nor, but a demagogue or a despot,  
whose subjects either despise or hate  
him.

We ought to endure patiently our  
present suffering, and look with con-  
fidence to the future.

\* This famous phrase, attributed also to Thales and to others of the Seven Wise Men of Greece, was inscribed over the entrance of Apollo's temple at Delphi.

- Δειλὴ δ' ἐν πυθμένι φειδῶ.—*Hesiod.* (Economy is useless at the bottom.)  
It is hard to save when you have spent your all.
- Δειλοὺς δ' εὖ ἔρδοντι ματαιοτάτῃ χάρις  
ἐστίν.—*Theognis.* To benefit the wicked is a vain and  
thankless task.
- Δεινὰ περὶ φακῆς. (Terrible talk about lentils.) Much ado  
about nothing.
- Δεινὸν τὸ τίττειν καὶ φέροι φίλτρον μέγα  
πᾶσιν τε κοινὸν ὥσθ' ὑπερκάμνειν  
τέκνων.—*Euripides.* A wonderful thing is motherhood, and  
great the consolations that it brings  
to all, so that parents are willing to  
suffer for their children.
- Δεινὸς γὰρ οἶνος, καὶ παλαίεσθαι βαρὺς.  
—*Euripides.* Wine is a dread foe, and hard to wrestle  
with.
- Δεινὸς Ἔρως. Love the conqueror.
- Δεῖ φέροιεν τὰ τῶν θεῶν.—*Euripides.* We must endure whatever God sends  
us.
- Δέλτα. (A delta.) Islands formed by the  
mouths of large rivers, that are shaped  
like the Greek letter Δ.
- Δελφικὴ μάχαιρα. \* (A Delphic sword.) A two-edged re-  
sponse.\*
- Δεύτερος πλοῦς. (A second voyage.) The next best way ;  
a second plan if the first one fails.
- Δέχεται κακὸν ἐκ κακοῦ αἰεί.—*Homer.* (One evil always succeeds another.)  
Misfortunes never come singly.
- Διαβολὴ γὰρ ἐστὶ δεινότατον· ἐν τῇ δύο  
μὲν εἰσι οἱ ἀδικέοντες, εἰς δὲ ὁ ἀδικέ-  
μενος. Ὁ μὲν γὰρ διαβάλλων ἀδικεῖ  
οὐ παρεόντος κατηγορέων· ὁ δὲ ἀδικεῖ  
ἀναπειθόμενος πρὶν ἢ ἀπρεκέως ἐκμάθῃ.  
—*Herodotus.* Slander is a most dreadful thing ; when  
a man is slandered, there are two who  
wrong him, the slanderer and the  
man who listens. The slanderer acts  
wrongly because he speaks ill of the  
absent ; the listener because he be-  
lieves the tale before he has ascer-  
tained its truth for himself.
- Διάθεσις. (A disposition ; state ; condition.) The  
state of one's physical health.
- Δι' αἵματος, οὐ διὰ μέλανος, τοὺς νόμους  
ὁ Δράκων ἔγραψεν.—*Demades.* Dracon wrote his law in blood, not in  
ink.†
- Διαιρούμενα εἰς τὰ μέρη τὰ αὐτὰ μείζονα  
φαίνεται.—*Aristotle.* (The parts appear greater than the  
whole.) When we examine a thing in  
its details, it appears larger than when  
considered as a composite whole.
- Διαστολή. (Expansion.) The dilation of the lungs.

\* The replies of the Delphic oracle were couched in terms that might bear a double meaning. This method had obvious advantages in the event of the oracle's advice proving bad. For example, during the invasion of Xerxes, the Athenians were told to trust to their wooden walls. This was interpreted by the majority as a command to trust to a sea-battle, but some remembered the old wooden palisade round the Acropolis. They paid for their opinion with their lives when the Persians occupied Athens.

† The severity of the laws of Dracon, the Athenian lawgiver of the seventh century B.C., has become proverbial. They were drawn up on the principle that all crimes were equally culpable and deserved the severest penalties.

Διὰ τὶ πάντες ὅσοι περιττοὶ γεγόνασιν  
ἄνδρες ἢ κατὰ φιλοσοφίαν ἢ πολιτικὴν,  
ἢ ποιήσιν, ἢ τέχνας, φαίνονται με-  
λαγχολικοὶ ὄντες.—*Aristotle.*

(All who have excelled either as philo-  
sophers, or statesmen, or poets, or  
artists, seem to have a touch of mad-  
ness in them.)

Great wits are sure to madness near  
allied

And thin partitions do their bounds  
divide.—*Dryden.*

Διαφέροντες δὲ καὶ ταῖς τῶν πολεμικῶν  
μελέταις τῶν ἐναντίων τοῖσδε. Τὴν τε  
γὰρ πόλιν κοινὴν παρέχομεν καὶ οὐκ  
ἔστιν ὅτε ξενηλασίαις ἀπείργομέν τινα  
ἢ μαθήματος ἢ θεάματος, δὲ μὴ κρυφθὲν  
ἂν τις τῶν πολεμίων ἰδὼν ὠφελῇ, θείῃ,  
πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ  
πλέον καὶ ἀπάταις ἢ τῷ ἀφ' ἡμῶν  
αὐτῶν ἐς τὰ ἔργα εὐψύχῃ.

—*Thucydides.*

Δίδου μοι τὴν σήμερον, καὶ λάμβανε τὴν  
αὔριον.

We feel superior to our enemies in the  
art of war for these reasons. We  
throw open our city to all, and we  
never drive any stranger away to pre-  
vent him learning or seeing anything;  
we conceal nothing, even though the  
knowledge of it may aid our foes.  
For we do not trust to preparations  
and crafty devices so much as to our  
natural courage in the hours of danger.\*

(Give me to-day, and you may take to-  
morrow.) Let us eat, drink, and be  
merry, for to-morrow we die; suffi-  
cient unto the day is the evil thereof.

If you act justly you will have Heaven  
as your ally.

Δίκαια δράσας συμμάχους ἔξει θεός.

—*Menander.*

Δίκαιόν ἐστι καὶ τὸ τοῦ λύκου εἶπεν

(It is just to hear even what the wolf  
has to say for himself.) Give the  
devil his due.

Διόπερ ῥᾶστον ἀπάντων ἐστὶν αὐτὸν  
ἐξαπατήσαι· ὃ γὰρ βούλεται, τοῦθ'  
ἕκαστος καὶ οἶται, τὰ δὲ πράγματα  
πολλάκις οὐχ οὕτω πέφυκεν.

—*Demosthenes.*

Nothing is so easy as to deceive one's  
self; for each man readily believes  
what he wishes to be true, even  
though the truth is far otherwise.

Δὲς κράμβη θάνατος.

(Cabbage, twice over, is death.) Too  
much of a good thing; *crambe  
repétita.*

Δὲς πρὸς τὸν αὐτὸν αἰσχρὸν προσκρούειν  
λίθον.

(It is shameful to stumble twice against  
the same stone.) Experience teaches;  
the scalded cat fears cold water.

Δόγμα.

A dogma; opinion; tenet.

Δόσις δ' ὀλίγη τε, φίλη τε.—*Homer.*

A gift of little value, but still precious.

Δὸς ποῦ στῶ καὶ τὸν κόσμον κινήσω.

—*Archimedes.*

Give me standing-room and I will move  
the world.†

Δὸς τι, καὶ λάβοις τι.—*Prodicus.*

Give something to gain something; you  
must spend to earn.

Δουλεύειν πάθεισι χαλεπώτερον ἢ τυράν-  
νοις.—*Pythagoras.*

It is more grievous to be a slave to  
one's passions than to be ruled by a  
despot.

Δούλους εἶναι τοὺς φαύλους ἅπαντας.

—*Plutarch.*

(He said) that all bad men are slaves.

\* The panegyric on Athens in the fifth century B.C. is true, to some extent, of the England of to-day.

† Archimedes discovered the mechanical value of the lever, and this was his proud way of boasting of the fact.

Δράσαντι γάρ τοι καὶ παθεῖν ὀφείλεται.  
—*Æschylus.*

Δρυὸς πεσοῦσης πᾶς ἀνὴρ ἔξυλεύεται.  
—*Menander.*

Δύ' ἡμέραι γυναῖκός εἰσὶν ἡδισταί,  
ὅταν γαμῇ τις κάκφερρῃ τεθηγκυῖαν.  
—*Hippoxax.*

Δύνεται γὰρ ἴσον τῷ δρᾶν τὸ νοεῖν.  
—*Aristophanes.*

Δύσκολόν ἐστι καὶ τὸ ἐπὶ σχοινοῦ  
περιπατεῖν.

Δυστυχῶν κρύπτε, ἵνα μὴ τοὺς ἐχθροὺς  
εὐφράνῃς.—*Ferriander.*

Δῶρα πείθειν καὶ θεοὺς λόγος.  
—*Euripides.*

Ἐὰν δ' ἔχωμεν χρήμαθ' ἔξομεν φίλους.  
—*Menander.*

Ἐὰν ᾖς φιλομαθῆς, ἔσῃ πολυμαθῆς.  
—*Isocrates.*

Ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως  
βιώσομεν.—*Aristippus.*

Ἐαυτοὺς ἐμφανίζουσιν.

Ἐγγύα· παρά δ' ἄτη.—*Thales.*

Ἐγκράτεια κρηπὶς εὐσεβείας.  
—*Clitarchus.*

Ἐγὼ γὰρ εἰμὶ τῶν ἐμῶν ἐμὸς μόνος.  
—*Apollodorus Carystius.*

Ἐγὼ δέ γ' ἀντείποιμ' ἄν, ὥς, δὲ παῖδες οἱ  
γέροντες.—*Aristophanes.*

Ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι  
θεῖον εἶναι, τὸ δὲ ὥς ἐλαχίστων ἐγγυ-  
τάτον τοῦ θεοῦ.—*Socrates.*

Ἐγὼ μὲν εὖτ' ἂν τοὺς κακοὺς ὀρῶ βροτῶν  
πίπτοντας, εἶναι φημὶ δαιμόνων γένος.  
—*Euripides.*

Ἐγὼ νομίζω τὸν μὲν εὖ παθόντα δεῖν  
μνησθαι πάντα τὸν χρόνον, τὸν δὲ  
ποιήσαντα εὐθὺς ἐπιλεθῆσθαι.  
—*Demosthenes.*

Ἐγὼ σοὶ ἐντέλλομαι καὶ παρακαλῶ μηδὲν  
Ἀθηναίοις μνησικακεῖν.—*Phocion.*

Truly the evil-doer must suffer for his  
sins.

When an oak has fallen every man  
becomes a woodcutter.

There are two days in a woman's life  
that a man finds pleasant; the day  
he weds her, and the day he goes to  
her funeral.

To think evil is very much the same as  
doing it.

(Walking on a tight-rope is risky work.)  
It is hard to turn back upon a narrow  
bridge.

Hide your misfortunes, lest your enemies  
rejoice.

The proverb says that "Gifts appease  
the gods."

If we have money we are sure to have  
friends.

If you are fond of learning you will soon  
be full of learning.

If all the laws were to be annulled, it  
would not make much difference in  
our manners of life.

They show themselves in their true  
character.

(Give a pledge and you will soon have  
troubles.) He goes a-sorrowing who  
goes a-borrowing.

Temperance is the foundation of piety.

I am myself the only friend on whom I  
can rely.

(I would make reply that old men are  
twice boys.) Old age is second child-  
hood.

To want nothing I consider divine, and  
the man whose wants are fewest  
approacheth most nearly to the gods.

Whenever I see the wicked fall into  
adversity I declare that the gods do  
exist.

The man who has received a benefit  
ought always to remember it, but he  
who has granted it ought to forget  
the fact at once.

I command and implore you not to feel  
revengeful towards the Athenians.\*

\* Phocion, the famous Athenian general and statesman, became in his old age unpopular, and was condemned to death. Patriotic to the last, he made this final request to his son. Phocion was one of the political opponents of Demosthenes. The great orator called the blunt man of action the "pruner of my periods."

Ἔβιδαξά σε κυβιστᾶν, καὶ σὺ βυθίσαι με θέλεις.

Ἐθέλω ὑμᾶς συντηῆσαι καὶ συμφύσαι εἰς τὸ αὐτὸ, ὥστε δύο ὄντας ἓνα γεγονέναι.  
—*Plato*.

Εἰ βούλει ἀγαθὸς εἶναι, πρῶτον πιστεύουσιν ὅτι κακὸς εἶ.—*Epicteetus*.

Εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο, καὶ θάμα τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο.—*Hesiod*.

Εἰ γὰρ τι καλὸν ἔργον πεποίηκα, τοῦτο μνημεῖον ἐστίν· εἰ δὲ μηδέν, οὐδ' οἱ πάντες ἀνδριάντες.  
—*Agasilaus, King of Sparta*.

Εἰ δὲ θεὸν ἀνὴρ τις ἔλπεται λαθήμεν ἔρδων, ἁμαρτάνει.—*Pindar*.

Εἰ δεῖν' ἔδρασας, δεῖνα καὶ παθεῖν σε δεῖ.  
—*Sophocles*.

Εἰ δὲ περὶνυθατε δεῖνὰ δι' ὑμετέρην κακότητα μὴ τι θεοῖς τούτων μοῖραν ἐπεμφέρετε.  
—*Solon*.

Εἰκὼν.

Εἰ μὲν γὰρ πλουτῆς πόλλοι φίλοι, ἦν δὲ πένηαι παῦροι, κ' οὐκεθ' ὁμῶς αὐτὸς ἀνὴρ ἀγαθός.  
—*Theognis*.

Εἰ μὲν οὖν καὶ ἄλλο τι ἐστὶ θεῶν δῶρημα ἀνθρώποις, εὐλογον καὶ τὴν εὐδαιμονίαν θεόσδοτον εἶναι, καὶ μάλιστα τῶν ἀνθρώπων ὅσο βέλτιστον.—*Aristotle*.

Εἴπερ γὰρ τε καὶ αὐτὸς Ὀλύμπιος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὅψ' τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν, οὖν σφῆσιν κεφαλῇσι γυναιξὶ τε καὶ τεκέεσσιν.—*Homer*.

Εἷς ἀνὴρ, οὐδεὶς ἀνὴρ.

Εἷς αἵριον τὰ σπουδαῖα.

Εἷς οἶωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης.  
—*Homer*.

(I taught you to dive, and now you wish to drown me.) Do a kindness and you make an enemy.

I wish you to become so much of one mind, so closely allied, so that, though you are two, you may become one.

If you wish to be good, first consider that you are wicked.

(If to a little you still a little add, by adding thus continually you will soon possess a large heap.) Many littles make a mickle.

If I have done any noble action, that is a sufficient memorial; if I have done nothing noble, all the statues in the world will not preserve my memory.\*

That man deceives himself who thinks his evil deeds escape the eyes of God.

If thou doest evil, thou must suffer evil also.

If you suffer ills through your own folly, do not blame heaven for your sufferings.

(An icon.) An image or representation.

If you are rich you will have abundance of friends; if poor, you will lose both your friends and any good reputation you have possessed.

If, then, there is any gift from the gods to men, it is surely reasonable to suppose that happiness is a divine gift, since it is the best of all human possessions.

Even though Olympian Jove does not avenge at once, he will do so, though he tarry long; and with their own lives and the lives of their children the wicked pay a heavy penalty for their sins.

(One man, no man.) Two heads are better than one.

Business to-morrow.†

The best omen for a man is to fight for his country.‡

\* The reply of Agasilaus, the Spartan King, according to Plutarch, to those who suggested that a memorial should be erected to his honour.

† The saying of Archias, the Spartan commander, whose procrastination brought about his death. The Spartans had occupied Thebes, and Pelopidas, with other Theban patriots, formed a plan to recover the city and kill the invaders. A letter warned Archias of the conspiracy, but being engaged in the delights of the table, he put the letter aside, saying, "Business to-morrow."

‡ The reply of Hector, the Trojan hero, when told that the omens were unfavourable for fighting.



Εἰς τὸ πῦρ ἐκ τοῦ κάπνου.—*Lucian*.

Εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.  
—*Sophocles*.

Ἐκ θαμνῆς βραδείγυος, ὅπως λόγος αἰὲν  
λοῖσας,  
χάλιθος ἐς βρωχμὸν κοιλαίνεται.—*Bion*.

Ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροταῖς  
ἀρεταῖς  
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί  
τ' ἔφυν.—*Pindar*.

Ἐκ μελέτης πλείους ἢ φύσεως ἀγαθοί.  
—*Critias*.

Ἐκ παντὸς ξύλου κίων ἂν γένηται.

Ἐκ τοῦ βίου κράτιστόν ἐστιν ἐξελεθῆν ὥς  
συμποσίῳ, μήτε διψῶντα μήτε με-  
θύοντα.—*Aristotle*.

Ἐκ τοῦ δρᾶν γίγνεται τὸ ἐρᾶν.

Ἐκ τοῦ φοβεροῦ κατ' ὀλίγον ὑπονοστεῖ  
πρὸς τὸ εὐκαταφρόνητον.—*Longinus*.

Ἐκ τῶν ἀέλπτων ἡ χάρις μείζων βροτοῖς  
φανείσα μᾶλλον, ἢ τὸ προσδοκώμενον.  
—*Euripides*.

Ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς  
πλείονας  
ἀτρωμένους ἴδοις ἂν ἢ σεσωσμένους.  
—*Sophocles*.

Ἐκχύμωσις.

Ἐκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῷ.  
—*Æschylus*.

Ἐλαφρόν ὅστις πημάτων ξὺν πόδα  
ἔχει, παραινεῖν νοουθετεῖν τε τὸν κακῶς  
πράσσοντα.—*Æschylus*.

Ἐλέησόν με.

Ἐλπιδες ἀνθρώπων, ἐλαφρὰ θεαί.  
—*Diotimus*.

Ἐλπιδες ἐν ζωοῖσιν ἀνέλπιστοι δὲ θανόν-  
τες.—*Theocritus*.

Ἐλπίς καὶ σὺ Τύχῃ, μέγα χαίρετε· τὸν  
λίμεν' εὗρον.  
οὐδὲν ἐμοὶ χ' ὑμῖν, παύετε τοὺς μετ' ἐμέ.

(Out of the smoke into the fire.) Out  
of the frying-pan into the fire.

Though my body is enslaved, still my  
thoughts are free.

By frequent dropping, as the proverb  
says, the stone is hollowed away at  
last.

From heaven comes all that makes for  
human excellence; from the gods  
come wise men, and men of mighty  
hand and eloquent speech.

It is education rather than nature that  
makes men good.

(Any wood will do to make a sign-post.)  
Any blockhead is good enough to be  
shot at.

It is best to quit life just as we leave a  
banquet, neither thirsty nor drunken.

(From seeing comes loving.)  
Tell me where is fancy bred,  
Or in the heart, or in the head?  
'Tis engendered in the eyes.

—*Shakespeare*.

In a short time we travel from the awe-  
inspiring to the absurd.\*

Men derive a keener joy from unex-  
pected blessings than from those they  
have looked for.

More are ruined than made by ill-gotten  
gains

Extravasation of blood under the skin.  
No one voluntarily wears the yoke of  
slavery.

A light task it is for him who is free  
from troubles himself, to school and  
exhort one who is in misfortune's  
grasp.

Pity me.

Man's hopes are spirits with fast-fleet-  
ing wings.

While there is life there is hope, but  
the dead can hope no more.

Fortune and Hope, farewell! I've found  
the port:

You've done with me—Go now, with  
others sport.—*Merivale*.†

\* See French section: *Du sublime au ridicule*.

† A Latin version of these lines from the Greek Anthology was used by Le Sage at the  
end of "Gil Blas." See *Inveni portum*.

Ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε  
Μέλητος οὔτε Ἀνυτός· οὐδὲ γὰρ ἂν  
δύναίτο· οὐ γὰρ οἶμαι θεμιτὸν εἶναι  
ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι.  
—*Socrates.*

Ἐμοὶ γὰρ ὁ πατήρ οὐδὲν ἀπολείψει.  
—*Alexander the Great.*

Ἐμοὶ δὲ μόνοις πρόπιπε τοῖς ὅμμασι.  
—*Philostratus.*

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρὶ·  
οὐδὲν μέλει μοι· τὰμὰ γὰρ καλῶς ἔχει.

Ἐμποδίζει τὸν λόγον ὁ φόβος.  
—*Demades.*

Ἐμφυτος πᾶσιν ἀνθρώποις ὁ τῆς ἐλευ-  
θερίας πόθος.  
—*Dionysius of Halicarnassus.*

Ἐν ἀμούσοις καὶ κόρυδος φθέγγεται.

Ἐν ἀνδρῶν, ἐν θεῶν γένος.—*Pindar.*

Ἐν γῇ πένεσθαι κριῖττον ἢ πλουτοῦντα  
πλύν.—*Menander.*

Ἐν δ' ἔπει' ὥς ὅτε κύμα θοῇ ἐν νηϊ πειρήσι  
λάβρον ὑπάλ νεφέων ἀνεμοτρεφές· ἡ δὲ  
τε πᾶσα  
ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης  
ἱστίῳ ἐμβρέμεται, τρομέουσι δὲ τε φρένα  
ναῦται,  
δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο  
φέρονται.—*Homer.*

Ἐν ἐλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον.  
—*Euripides.*

Ἐνεστι καὶ μύρμηκι καὶ σέρφῳ χολή.

Ἐν θαλάττῃ ζητεῖς ὕδωρ.

Neither Meletus nor Anytus can injure me. Indeed they have not the power to do so; for I imagine that it is impossible for the better man to be injured by the worse.\*

My father will leave me nothing to do.†

Drink to me only with thine eyes.

When I am dead, let fire consume the world: I care not so long as I prosper.‡

Fear curbs the tongue.

The love of liberty is innate in all mankind.

(Among the unmusical the sparrow is reckoned a fine singer.) The fowl is a fine bird when the peacock is not nigh.

(The race of men and gods is one.) God made man after his own image.

Better be a pauper on the land than a Croesus on the sea.

He bursts upon them all: Bursts as a wave that from the cloud impends,

And swell'd with tempests on the ship descends;

White are the decks with foam; the winds aloud

Howl o'er the masts, and sing through every shroud;

Pale, trembling, tired, the sailors freeze with fears!

And instant death on every wave appears.—*Pope.* §

The wise ought to possess their lives in hope.

(Even the ant and worm have got a temper.) The worm will turn if you tread on it.

(You are looking for water in the sea.) Who so blind as he that will not see?

\* Part of the speech of Socrates given in Plato's "Apology of Socrates." Anytus and Meletus had accused Socrates of "corrupting the youth" by his unorthodox teachings, and succeeded in getting the Athenians to condemn him to death.

† A saying of Alexander preserved by Plutarch. Philip's conquests of the Greeks aroused the ambition of his son, the future conqueror of Asia.

‡ Lines from an unknown Greek writer quoted by Suetonius. The historian narrates that when the first line was repeated to Nero, the Emperor said, "Yes, and when I am alive." The words contain the same idea as Madame de Pompadour's *Après moi le déluge*.

§ The simile describes the onset of the Trojan Hector upon the Greeks.

Ἔνθ' ὕπνῳ ξύμβλητο, κασιγνήτῳ θανά-  
τοιο.—*Homer.*

There he met with Sleep, Death's twin  
brother.

How wonderful is Death,  
Death and his brother Sleep.

—*Shelley.*

Ἐν μύρτου, κλαδί τὸ ξίφος φορήσω  
ὥσπερ Ἀρμόδιος καὶ Ἀριστογείτων,  
ὅτε τὸν τύραννον κτανέτην  
ἰσονόμους τ' Ἀθήνας ἐποίησάτην.

—*Callistratus.*

Ἐννοῦς τὰ καινὰ τοῖς πάλαι τεκμαίρεται.  
—*Sophocles.*

I'll wreath my sword in myrtle bough,  
The sword that laid the tyrant low,  
When patriots, burning to be free,  
To Athens gave equality.\*

Ἐν νύκτι βουλὴ τοῖς σοφοῖσι γίγνεται.  
—*Menander.*

A wise man anticipates what the future  
will bring from observing the ex-  
periences of the past.

(The night brings counsel to the wise.)  
Take counsel of your pillow.

Ἐν οἴνῳ ἀλήθεια.  
Ἐν δαβίῳ ὄλβια πάντα.—*Theocritus.*

In wine there is truth; *In vino veritas.*  
All things go well with the lucky man.

Ἐν ὕρπνῳ δραπετὴς μέγα σθένει.  
—*Euripides.*

Cowards are wondrous brave in the  
darkness.

Ἐνὸς φιλία ξυνοῦτο κρέσσων ἀξυνέτων  
ἀπάντων.—*Democritus.*

The friendship of one wise man is better  
than the friendship of a world of  
fools.

Ἐν πενθοῦσι γελᾷν.  
—*Apollodorus.*

To laugh among mourners; to laugh at  
a funeral.

Ἐν πιθήκοις ὄντα δεῖ εἶναι πίθηκον.  
—*Apollodorus.*

(When in apes' company one must  
play the ape.) One must howl with  
the wolves.

Ἐν τῷ φρονεῖν μὴδὲν ἥδιςτος βίος.  
—*Sophocles.*

Sweetest is the life that is untroubled  
with thought.

Ἐξ ἄμμου σχοινίον πλέκειν.  
—*Sophocles.*

(To make ropes of sand.) Your labour  
is in vain.

Ἐξω δρόμον φέρεσθαι.  
—*Sophocles.*

(To be carried out of the course.) To  
wander from the point.

Ἐξω τοῦ πράγματος.  
—*Sophocles.*

(Beside the question.) An argument  
not to the point.

Ἐοικεν ἡ κολακεία γραπτῇ πανοπλίᾳ·  
διδ τέρψιν μὲν ἔχει, χρεῖαν δὲ μηδεμίαν  
παρέχεται.—*Demophilus.*

Flattery is like armour in a picture; for  
it is pretty in appearance, but is  
absolutely useless.

Ἐοικεν ὁ βίος θεάτρῳ, διδ πολλάκις χεῖρι-  
στοὶ τὸν κάλλιστον ἐν αὐτῷ κατέχουσι  
τόπον.—*Aristonymus.*

Life is like a theatre; for the greatest  
knaves often sit in the best seats.

Ἐπάμεροι· τί δέ τις; τί δ' οὐ τις;  
σκιάς ὄναρ ἄνθρωπος.—*Pindar.*

Creatures of a day are we; for what is  
Man? Naught but a phantom that  
quickly fades away.

Ἐπεὶ ἡμίονοι τέκωσι.  
—*Pindar.*

(When mules have foals.) When two  
Sundays come in a week; never.

Ἐπεὶ πτερόεντα.—*Homer.*

Winged words.

\* The first stanza of the famous song that commemorated the attempt of Harmodius and Aristogeiton to slay Hippias and Hipparchus, sons of Peisistratus, who succeeded their father as tyrants of Athens. The attempt was practically a failure, and the motives of the two revolutionists were not the lofty ones assigned to them; but their action appealed to the imagination of the Athenians, who regarded the two conspirators as martyrs in the cause of liberty.

Ἐπεισιν ἐκάστῳ ποικίλον ἐξ ἀδήλου τὸ μέλλον.—*Solon*.

Ἐπὶ γήραος οὐδῶ.—*Homer*.

Ἐπιγλωττίς.

Ἐπὶ δυοῖν ὀρμεῖν.

Ἐπὶ ξυροῦ ἴσταται ἀκμῆς.

Ἐπὶ σαυτῷ τὴν σελήνην καθελεῖς.

Ἐποποιία.

Ἔργα δὲ Κυπρογενοῦς νῦν μοι φίλα καὶ Διονύσου καὶ Μουσέων, ἃ τίθησ' ἀνδράσιν εὐφροσύνας.—*Solon*.

Ἔργον δὲ παντὸς ἦν τις ἀρχηταὶ καλῶς, καὶ τὰς τελευτὰς εἰκὸς ἔσθ' οὕτως ἔχειν.—*Sophocles*.

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.—*Hesiod*.

Ἔργον εὐρεῖν συγγενῇ πένητός ἐστιν. Οὐδεὶς γὰρ ὁμολογεῖ αὐτῷ προσήκειν τὸν βοηθείας τινὸς δεόμενον. Αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ.—*Menander*.

Ἔρδοι τις, ἣν ἕκαστος εἰδέη τεχνήν.—*Aristophanes*.

Ἐρημία μεγάλη ἔστιν ἡ Μεγαλήπολις.

Ἔρως.

Ἔρως, ὃς ἐν μαλακαῖς παρειαῖς νεάνιδος ἐνυχεύει.—*Sophocles*.

Ἔρως σοφιστοῦ γίγνεται διδάσκαλος σκαίου πολὺ κρείττων πρὸς τὸν ἀνθρώπων βίον.—*Anaxandrides*.

Ἔσται δὴ τοῦτ' ἄμαρ, ὅπανκα νεβρὸν ἐν εὐνᾷ Καρχαρόδων σίνεσθαι ἰδὼν λύκος οὐκ ἐθελήσει.—*Theocritus*.

Ἔς Τροίαν πειρώμενοι ἦλθον Ἀχαιοί.—*Theocritus*.

Ἔτεδν δὲ οὐδὲν ἴδμεν· ἐν θυφῷ γὰρ ἡ ἄληθεα.—*Diogenes Laertius*.

Futurity carries for every man many various and uncertain events in its bosom.

On the threshold of old age.

(The epiglottis.) A cartilaginous plate that covers the windpipe during the act of swallowing.

(To have two anchors to one's ship.) To be prepared for emergencies.

(It stands upon the razor's edge.) The affair is in a critical state.

(You are bringing the moon on yourself.) You are preparing a rod for your own back.

Epic poetry; the composition of an epic.

Wine, Wit, and Beauty still their charms bestow,

Light all the shades of life, and cheer us as we go.

If anyone begins well his task, it is likely that the end, too, will be good.

It is idleness, not labour, that disgraces.

A poor man's relatives are hard to find, for no one will confess that a needy man is one of his kindred, since he might be asked to give something.

(Let each man practise the craft he understands.) The cobbler should stick to his last.

Megalopolis (the Great City) is a great desert; a great city is a great solitude.\*

(Eros.) The god of love; Cupid.

Love, who keeps vigil on the soft cheek of a maiden.

Love is a far better teacher in the school of life than any clumsy sophist.

The day will come when the savage wolf shall see the lamb in his lair, and not wish to harm it.†

(By trying, the Greeks reached Troy.) Who perseveres succeeds at last.

We know nothing certain; for truth is hidden in the bottom of a well.

\* See note on *Magna civitas, magna solitudo* in Latin section.

† The 24th Idyl of Theocritus contains several passages that are not unlike Chapter xi. of Isaiah. Virgil also uses similar language in the "Eclogues," and some imaginative critics have thought that Virgil may have had access to the writings of the Hebrew prophet.

Εὐγένεια καὶ ἀρετή.

Εὐδαιμονίας χάριν τὰ λοιπὰ πάντες πάντα  
πράττομεν.—*Aristotle.*

Εὐδαιμονία χάρις ἀρετᾶς ἐν εὐτυχίᾳ.  
—*Archytas.*

Εὐδαίμων ὁ μὴδὲν ὀφείλων.

Εὐδοντι κύρτος αἰρεῖ.

Εὐθανασία.

Εὐ κα, εὕρηκα.

Εὐ τὸ σῶμα ἔχειν καὶ τὴν ψυχὴν.  
—*Cleobulus.*

Εὐτυχία πολύφιλος.

Εὐτυχῶν μὲν μέτριος ἔσθι, ἀτυχῶν δὲ  
φρόνιμος.—*Periander.*

Εὐχίσθαι πάντες δὲ θεῶν χατέουσ' ἄν-  
θρωποι.—*Homer.*

Ἐχει τε γὰρ ὀλβιος οὐ μέλινα φθόνον.  
—*Pindar.*

Ἐχθαίρω δὲ γυναῖκα περιδρομον.  
—*Theognis.*

Ἐχθρὸς γὰρ μοι κείνος ὁμῶς Ἀἴδαο  
πύλῃσιν  
ὅς χ' ἕτερον μὲν κεῖθει ἐνὶ φρεσίν, ἄλλο  
δὲ βάζει.—*Homer.*

Ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.  
—*Sophocles.*

Ἐως κόρακες λευκοὶ γίνωνται.

Ζεῖ χύτρα, ζῆ φίλια.

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐξαμένοις  
καὶ ἀνεύκτοις  
ἔμμι δίδου, τὰ δὲ δεινὰ καὶ εὐξαμένοις  
ἀπερῦκου.

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους  
ὕπερ ἐχθαίρει.—*Sophocles.*

Ζεὺς πάντων αὐτὸς φάρμακα μόνος ἔχει.  
—*Simonides of Ceos.*

Gentle birth and virtue.

The desire for happiness is the incentive  
that moves us in all our undertakings.

Happiness is the exercise of virtue by  
one who is in prosperous circum-  
stances.

(Happy the man who has no debts.)  
Out of debt, out of danger.

(The net of the sleeper catches fish.)  
Blessings come when least expected.

(Euthanasia.) An easy, happy death.

(Eureka.) I have found it.\*  
Keep a healthy mind in a healthy body.  
*Mens sana in corpore sano.*

(Prosperity is never friendless.) The  
rich guest is always a welcome guest.

Be moderate in your prosperity, and  
prudent in adversity.

(Pray; since all men stand in need of  
Heaven's aid.)

More things are wrought by prayer  
than this world dreams of.

—*Tennyson.*

The lucky man is always greatly envied.

I hate the woman who is ever gadding  
about.

Who dares think one thing, and another  
tell,

My heart detests him as the gates of  
hell.

The gifts of an enemy are no gifts;  
they bring no profit.

(Until the crows turn white.) Until  
two Sundays come in one week;  
never.

(While the pot boils friendship flour-  
ishes.) An empty purse frightens  
away friends.

O king Zeus, grant us good things  
whether we pray for them or not,  
and keep from us hurtful things even  
though we pray for them.†

God utterly abhors the boasts of a  
proud tongue.

Jove alone has a remedy for all evils.

\* The exclamation of Archimedes when a sure way whereby to test the genuineness of the gold in the crown of his patron Hiero, the Syracusan King, suddenly occurred to him.

† A prayer quoted with approval by Plato in his dialogue *Alcibiades*

Ζῆλος γυναικὸς πάντα πυρπολεῖ δόμον.  
—*Menander*.

Ζηλωτὸς, ὅστις ηὐτύχησεν εἰς τέκνα.  
—*Euripides*.

Ζῆναῖσχρον αἰσχροῦ τοῖς καλῶς πεφυ-  
κόσιν.—*Sophocles*.

Ζώη καὶ ψυχή.

Ζώη μου.

Ζωῆς πονηρᾶς θάνατος αἰρετώτερος.  
—*Æschylus*.

Ζῶμεν ἀλογίστως, προσδοκῶντες μὴ θανεῖν.  
—*Menander*.

A jealous woman sets every house on fire.

That man is to be envied who is fortunate in his children.

(To live basely shames those who have been nobly born.) *Noblesse oblige*.

My life and soul; my dearest love.

My life; my darling.

Death is better than an evil life.

Carelessly we live, thinking death will never come.

Ἡ αἰδὼς ἄνθος ἐπισπείρει.

Ἡ ἄμαξα τὸν βοῦν.

Ἡβη.

Ἦ γὰρ ἔρωτι πολλάκις τὰ μὴ καλὰ καλὰ  
πέφανται.—*Theocritus*.

Ἦ γὰρ σιωπὴ τοῖς σοφοῖς ἐστ' ἀπόκρισις.  
—*Menander*.

Ἡγεμονία.

Ἦ γλῶσσ' ὁ μῶμος, ἡ δὲ φρὴν ἀνῶμος.  
—*Euripides*.

Ἡδεὺς μὲν ἔχει πρὸς ἅπαντας, χρῶ δὲ  
τοῖς βελτίστοις.—*Isocrates*.

Ἡδὴ γὰρ φράσδει πάνθ' ἄλιον ἔμμι δεδύ-  
κειν.—*Theocritus*.

Ἡ δημοκρατία ἡ τελευταία τυραννὶς ἐστίν.  
—*Aristotle*.

Ἡδιον οὐδὲν ἔρωτος.

Ἡδιστον ἄκουσμα ἔπαινος.—*Xenophon*.

Ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ ἐστὶν ἢ ἐν  
κινήσει· μεταβολὴ δὲ πάντων γλυκὴ  
διὰ πονηρίαν τινα.—*Aristotle*.

Ἡδονὴν φεύγει· αὕτη γὰρ λύπην τίττει.  
—*Solon*.

Ἡδὺ γὰρ τὸ φῶς βλέπειν.—*Euripides*.

Ἡδὺ γε φίλου λόγος ἐστὶ τοῖς λυπου-  
μένοις.—*Menander*.

Ἡδὺ δούλεμα.

(Modesty gives rise to grace.) Modesty is essential to true beauty.

(The waggon draws the ox.) Putting the cart before the horse.

(Hebe.) The goddess of youth.

What is not really beautiful, often seems so to the eyes of love.

(Silence is a sufficient answer to the wise.) Silence gives consent.

(Hegemony.) The lead, the chief command; the sovereignty of one state over smaller states.

My tongue has sworn, but not my mind.\*

Be gracious to all men, but choose the best to be your friends.

Thinkest thou that all my suns are set?†

Democracy is the severest form of despotism.

Love is the sweetest thing in life.

No sound is sweeter than the sound of praise.

Pleasure really exists in rest rather than motion; and the saying that change in everything is sweet is the outcome of wrong principles.

Shun pleasure; for pleasure is the mother of repentance.

Ah, sweet it is to behold the light of day.

The voice of a friend sounds sweet in the ears of a mourner.

(A sweet servitude.) A happy bondage; the golden chains of love.

\* See Latin section, "Juravi linguâ."

† Philip V. of Macedon quoted this line when the insults of the Thessalians provoked him to attack them, 182 B.C.

Ἡ εὐδαιμονία ἐνέργειά τίς ἐστι.

—*Aristotle.*

\* Ἡ ἥκιστα, ἡ ἥδιστα.—*Æsop.*

\* Ἡ θηρίον, ἡ θεός.—*Aristotle.*

\* Ἡθος προκρίνειν χρημάτων γαμουῦντα δεῖ.

—*Menander.*

\* Ἡθους δὲ βάσανός ἐστιν ἀνθρώποις χρόνος.

—*Menander.*

\* Ἡλιξ ἡλικά τέρπει.

\* Ἡ μεγάλη χάρις δώρω σὺν ὀλίγῳ πάντα  
δὲ τίματα τὰ παρ φίλων.—*Theocritus.*

\* Ἡ μεσότης ἐν πᾶσιν ἀσφαλέστερον.

—*Menander.*

\* Ἡνίδε σιγῇ μὲν πότις, σιγῶντι δ' ᾄηται·  
ἂ δ' ἐμὰ οὐ σιγῇ στέρνων ἐντοσθεν ἀνία.

—*Theocritus.*

\* Ἡ πῖθι ἢ ἀπιθι.

\* Ἡ σοῦ χεῖρ, Κύριε, δεδόασται ἐν ἰσχύι.

\* Ἡσὼ γὰρ καὶ ἐγὼ, τὰ δέ κεν Διὶ πάντα  
μελήσει.—*Homer.*

\* Ἡ τὰν ἢ ἐπὶ τάν.

\* Ἡ τέχνη μιμεῖται τὴν φύσιν.—*Aristotle.*

\* Ἡ τέχνη τέλειος, ἡνίκ' ἀν φύσιν εἶναι  
δοκῇ.—*Longinus.*

\* Ἡ τ' ὀλίγη μὲν πρῶτα κορυσσεται, αὐτὰρ  
ἐπειτα  
οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει.

\* Ἡ τῶν κολάκων εὐνοια φεύγει τὰς ἀτυχίας.  
—*Socrates.*

\* Ἡ τῶν ὄντως ὄντων κτήσις διὰ βραδύωνης  
οὐ περιγίγνεται.—*Demophilus.*

\* Ἡ φιλία ἐν μόνοις τοῖς σπουδαίοις ἐστι.  
—*Diogenes Laertius.*

\* Ἡ φιλοχρημοσύνη μίτηρ κακότητος ἀπά-  
σης.—*Phocylides.*

Happiness consists in the active employ-  
ment of the faculties.

Speak very little, or very pleasantly.\*

(Man is) either a god or a brute.

Choose a wife for her character rather  
than for her dowry.

Time is the touchstone that proves the  
character of men.

(Like pleases like.) Birds of a feather.

Much kind feeling accompanies a small  
gift; and what a friend has given we  
count of value.

(The middle course is always the safest.)  
*Medio tutissimus ibis.*

The sea is still, the winds in silence rest,  
Yet speaks the voice of grief within my  
breast.

(Either drink or depart.) The water  
drinker is out of place at a drinking-  
bout.

(Thy hand, O Lord, hath been glorified  
in strength.) Motto of the Order of  
the Redeemer, Greece.

I hurl the spear, but Jove directs the  
blow.—*Lord Derby.*

A man's heart deviseth his way, but  
the Lord directeth his steps.

—*Solomon, Book of Proverbs.*

(Either with this or upon it.) With  
your shield or upon it.†

Art takes Nature as its model.

Art has reached its highest pitch when  
it seems to be nature.

With humble crest at first, anon her  
head,

While yet she treads the earth, affronts  
the skies.—*Lord Derby.*‡

The kindness of flatterers disappears  
when misfortune comes.

A thing worth having is never obtained  
without hard work.

Friendship exists among the good  
alone.

The love of money is the parent of all  
wickedness.

\* The motto for a courtier.

† The words of a Spartan mother to her son when he was setting out to battle. The loss of his shield was considered a proof of cowardice in the soldier among the ancients. Epaminondas inquired anxiously for his shield when mortally wounded at Mantinea. Horace describes his inglorious flight from Philippi, "when he left his little shield behind."

‡ The description of the growth of Rumour, which is here personified. Virgil imitated the passage, *Parva metu primum mox sese attollit in auras.*

Θάνατον εἰσορῶ πέλας,  
 Ἱερέα θανόντων.—*Euripides.*  
 Θάνατος ἀπροφάσιτος.—*Euripides.*

Θανάτῳ πάντες ὀφειλόμεθα.  
 —*Simonides of Ceos.*

Θάρσει μοι, θάρσει, τέκνον,  
 ἔτι μέγας οὐρανῷ  
 Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.  
 —*Sophocles.*

Θέλω τύχην σταλαγμὸν, ἢ φρενῶν πῖθον.  
 —*Menander.*

Θεοὶ δὲ τε πάντα ἴσασιν.—*Homer.*  
 Θεὸς ἐκ μηχανῆς.—*Lucian.*  
 Θεοὺ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός.  
 —*Sophocles.*

Θεῷ δουλεῖν οὐκ ἐλευθερίας μόνον, ἀλλὰ  
 καὶ βασιλείας ἔμεινον.—*Philo Judæus.*

Θεῶν δ' ἀέκητι τέτυκτο  
 ἀθανάτων· τὸ καὶ οὐ τι πολλὸν χρόνον  
 ἔμπεδον ἦεν.  
 Θεῶν ἐν γούνασι κεῖται.—*Homer.*

Θνατοῖσι μὴ φῦναι φέριστον,  
 μηδ' ἀελίου προσιδεῖν φέγγος·  
 ὕλβιος δ' οὐδεὶς βροτῶν πάντα χρόνον.  
 —*Bacchylides.*

Θυμοῦ κράτει.  
 Θυσία μεγίστη τῷ θεῷ τὸ εὐσεβεῖν.  
 —*Menander.*

Ἰδίας νόμιζε τῶν φίλων τὰς συμφοράς.  
 —*Menander.*

Ἰδιον ἀνθρώπου φιλεῖν καὶ τοὺς παλόντας.  
 —*Marcus Aurelius.*

Ἰκμὰς φροντίδος.

Ἰλιὰς κακῶν.

Ἰππαλεκτρῶν.—*Aristophanes.*

Ἰππος με φέρει, βασιλεὺς με τρέφει.

Ἰστοὶ γυναικῶν ἔργα κοῦκ ἐκκλησίαι.  
 —*Menander.*

I see Death, the high-priest of the dead,  
 standing near.

Death admits of no excuses; there is no  
 arguing with death.

Death is a debt we all must pay.

Take courage, take courage, I pray you,  
 daughter; Zeus, the mighty king,  
 still rules in heaven, and sees and  
 directs all things.

(Better a drop of fortune than a barrel of  
 wisdom.) Better be lucky than wise.

The gods are omniscient.

A god from the machine.\*

None can escape the avenging arm of  
 God.

The service of God is better than free-  
 dom, yea, better than the rule of a  
 •kingdom.

Against the will of heaven  
 The work was done, and thence not  
 long endured.—*Lord Derby.*

(The issue lies on the knees of the  
 gods.) It is in the hands of God.

It were better for a man never to be  
 born, nor ever behold the light of the  
 sun, for no mortal is happy through-  
 out his life.

Rule the temper.

A righteous life is the best sacrifice that  
 man can pay to Heaven.

(Consider the sorrows of thy friends to  
 be thine own) "Bear ye one  
 another's burdens, and so fulfil the  
 law of Christ."

It is a man's duty to love even those  
 who injure him.

(The sap of the mind.) The power of  
 active intellectual work.

(An Iliad of woes.) A train of dis-  
 asters; a peck of trouble.

A cock-horse.

My horse carries me, but the king sup-  
 ports me.†

(Women's proper place is the loom, not  
 the public meeting.) Women should  
 attend to their homes, and leave plat-  
 forms alone.

\* See note on *Deus ex machina* in Latin Section.

† This proverbial expression is said to have originated with one Corraus. He was serving as a soldier of the Macedonian king, and, being requested by his mother to apply for his discharge, made the above reply.



Ἱστορία φιλοσοφία ἐστὶν ἐκ παραδειγμάτων.—*Dionysius of Halicarnassus.*

Ἱσχύειν τῇ ψυχῇ αἰροῦ μάλλον ἢ τῷ σώματι.—*Pythagoras.*

Ἱσχυρὸν ὄχλος ἐστὶν, οὐκ ἔχει δὲ νοῦν.  
—*Menander.*

Ἱχθὺς εἰς Ἑλλάσποντον.

Ἱχθὺς ἐκ τῆς κεφαλῆς ὀζειν ἀρχεται.

Ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν σκιαί τις ἂν τρέψειεν· εἰ δὲ δυστυχοί, βολαῖς ὑγρώσων σπόγγος ὥλεσεν γραφήν.  
—*Æschylus.*

Κάγῳ νῆ Δία εἰ Παρμενίων ἦμην.  
—*Alexander the Great.*

Καδμεία νίκη.

Καὶ γὰρ ἀνὴρ πενίρῳ δεδμημένος οὔτε τι εἰπεῖν οὔθ' ἔρξαι δύναται, γλώσσα δὲ οἱ δέδεσται.—*Theognis.*

Καὶ ἐστὶν ὁ πόλεμος οὐχ ὕπλων τὸ πλεόν, ἀλλὰ δαπάνης, δι' ἣν τὰ ὕπλα ὠφελεῖ, ἄλλως τε καὶ ἡπειρώταις πρὸς θαλασσίους.—*Thucydides.*

Καὶ κεραμεὺς κεραμεὶ κοτέει καὶ τέκτονι τέκτων.—*Hesiod.*

καὶ μέizon δστις ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.  
—*Sophocles.*

Καὶ μὴν τό γε νικῆσαι τοὺς πολεμίους καλοκαγαθὰ καὶ τοῖς δικαίοις, οὐκ ἐλάττω, μείζω δὲ παρέχεται χρεῖαν τῶν ἐν τοῖς ὅπλοις κατορθωμάτων. Οἷς μὲν γὰρ δι' ἀνάγκην, οἷς δὲ κατὰ προαίρεσιν, εἰκονοῦν οἱ λειψθέντες.—*Polybius.*

Καὶ πτωχὸς πτωχῷ φθονεῖ.—*Hesiod.*

Καίρῳ γνῶθι.—*Pittacus.*

Καίρὸς βραχὺ μέτρον ἔχει.

History is philosophy teaching by examples.\*

Choose to have a vigorous mind rather than a vigorous body.

The mob is strong, but it has no sense.

(Carrying fish to the Hellespont.) Coals to Newcastle.

(Fish begins to stink at the head.) Bad kings have bad subjects.

Alas for human life! in prosperity 'tis but a sketch, and when misfortune comes, the wet sponge with a touch blots out the drawing.

And so would I, if I were Parmenio.†

(A Cadmæan victory.) A victory that has cost too much to win. A Pyrrhic victory.

A man whom poverty holds in its grasp, may not speak nor act as he pleases, but his tongue is tied.

War is not so much a matter of weapons as of money, for money furnishes the material for war. And this is specially true when a land power is fighting those whose strength is on the sea.

(Potter hates potter, and smith hates smith.) Two of a trade never agree.

If any makes a friend of more account than his fatherland, that man hath no place in my regard.—*Jebb.*

If we conquer our enemies by honest dealings and just treatment, our success is greater and more permanent than if we defeated them in war. In the latter case they yield to us under compulsion, in the former, their submission is voluntary.

(Beggar envies beggar.) 'Tis one beggar's woe to see another by the door go.

(Know your opportunity.) Strike while the iron is hot.

(Opportunity brooks but little delay.) Time and tide wait for no man.

\* This saying is paraphrased from Thucydides.

† Parmenio, one of Alexander's generals, had advised his master to accept a bribe: "I would do so if I were Alexander." The above was the king's reply.

Καιρῷ λατρεύειν, μηδ' ἀντιπνέειν ἀνεμοῖσι.  
—*Phocylides*.

Καὶ σὺ, τέκνον.

Καὶ τὰ λειπόμενα (κ.τ.λ.).

Καὶ τοῖς ἀγαθοῖς γέ που τῶν νέων ἐν πολέμῳ ἢ ἄλλοθι που γέρα δοτέον καὶ ἄλλα.—*Plato*.

Καὶ τὸ πένεσθαι οὐχ ὁμολογεῖν τινα αἰσχρόν, ἀλλὰ μὴ διαφεύγειν ἔργῳ αἰσχίον.—*Thucydides*.

Κακοὶ γὰρ εὖ πράσσοντες οὐκ ἀνδύσχετοι.  
—*Æschylus*.

Κακοῖς βοηθῶν μισθὸν ἀγαθὸν οὐ λήψῃ· ἀλλ' ἀρκέσει σοι, μὴ τι τῶν κακῶν πάσχειν.—*Babrius*.

Κακοῖς ὁμιλῶν, αὐτὸς ἐκβήσῃ κακός.  
—*Menander*.

Κακοῦ κόρακος κακὸν ὦδον.

Κάλλος καλὸν ἐστί τὸ παιδικὸν ἀλλ' ὀλίγον ζῇ.—*Theocritus*.

Καλὸν μὲν ἐστὶν ἡ τυραννὶς χωρίον, οὐκ ἔχει δὲ ἀπόθασιν.—*Solon*.

Καλῶς ἀκούειν μᾶλλον ἢ πλουτεῖν θέλει.  
—*Menander*.

Καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς.  
—*Antiphanes*.

Κατακρύπτει δ' οὐ κόνις  
συγγόνων κεδνὰν χάριν.—*Pindar*.

Κατὰ σταγόνα.

Κατ' ἐξοχήν.

Κάτθαν' ὁμῶς δ' τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἑοργῶς.—*Homer*.

Κατόπιν ἑορτῆς ἤκει.

Κλύοντες οὐκ ἤκουον.—*Æschylus*.

Κοινὰ γὰρ ἔρχονται ἐλπίδες  
πολυπόνων ἀνδρῶν.—*Pindar*.

Κοινὰ πάθη πάντων· ὁ βίος τρόχος, ἅστα-  
τος ὁλβος.—*Phocylides*.

\* Julius Cæsar's dying words to Brutus, as reported by Plutarch. The words are more familiar in the Latin form, *Et tu, Brute!*

(Serve the opportunity, strive not against the favourable breeze.)

There is a tide in the affairs of men,  
Which, taken at the flood, leads *f* to fortune.—*Shakespeare*.

Thou, too, my son.\*

And the rest; et cetera.

To those young men who, either in war or in other circumstances, have deserved commendation, prizes should be given.

To be ashamed of one's poverty is shameful, but it is still more disgraceful not to labour to be rid of it.

A prosperous knave is grievous to endure.

If you aid the wicked you will get no return; but it will be enough if you are not made to suffer for your kindness.

¶ If you associate with knaves, you will become knavish yourself.) Who sleeps with dogs gets up with fleas.

(Bad crow lays a bad egg.) Like father, like son.

Lovely is the bloom of youth, but it quickly fades away.

Absolute monarchy is a fair field, but it has no outlet.

(Choose a good name before riches.)

Good name in man and woman, dear my lord,

Is the immediate jewel of their souls.

—*Shakespeare*.

Honourable poverty is better than dishonourable wealth.

The bright actions of the just  
Survive unburied in the kindred dust.

—*Whelevright*.

Drop by drop; a little at a time.

(Pre-eminently.) *Par excellence*.

Death comes equally to the energetic and the idle man.

(You are come after the feast.) You come too late in the day.

Ears had they, and heard not.

The hopes that are cherished by ever-toiling men, are a bond that unites them all.

Misfortunes come to all alike; life is a wheel, and happiness abides not.

Κοινὰ τὰ φίλων.

Κοινωνικὸν ζῶον ὁ ἄνθρωπος.—*Aristotle?*  
Κολοῖς ποτὶ κολοῖον.

Κόσμος.

Κούφη γῆ τοῦτον καλύπτει.  
Κουφότατον πρᾶγμα λόγος.

Κρεῖσσον γὰρ εἰσάπαξ θανεῖν,  
ἢ τὰς ἅπασας ἡμέρας πάσχειν κακῶς.  
—*Æschylus.*

Κρεῖσσον τῆς εὐγενίας τὸ καλῶς πράσσειν.  
—*Euripides.*

Κρεῖττον γὰρ ἐστὶν ἔρξασθαι ὁπὲρ τὰ  
δόντα πράττειν, ἢ μηδέποτε.  
—*Dionysius of Halicarnassus.*

Κρεῖττον γὰρ που σμικρὸν εὖ ἢ πολὺ μὴ  
ικανῶς περᾶναι.—*Socrates.*

Κρεῖττον ἕνα φίλον ἔχειν πολλοῦ ἕξιον  
ἢ πολλοὺς μηδεὶς ἀξιῶν.  
—*Anacharsis.*

Κρεῖττων ἡ πρόνοια τῆς μεταμελείας.  
—*Dionysius of Halicarnassus.*

Κρέσσων γὰρ οἰκτιρῶν φθόνος.—*Pindar.*  
Κρήτες ἀεὶ ψεύσται.

Κρίνει φίλους ὁ καὶρὸς ὡς χρυσὸν τὸ πῦρ.  
—*Menander.*

Κριὸς τροφεῖα ἀπέτισε.

Κτήμα ἐς ἀεὶ.

Κτήματα καὶ χρήματα.

Κτήμα τέ ἐς ἀεὶ μᾶλλον ἢ ἀγώνισμα ἐς  
τὸ παραχρήμα ἀκούειν ζύγκεται.  
—*Thucydides.*

Κῦδος.

Κυμνοπρίστης.

Κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτι-  
δανοῖο.—*Homer.*

Λαγὼς καθεύδων.

Λάθε βιώσας.—*Epictetus.*

Friends have their goods in common.

Man is a social animal.

(Jackdaw with jackdaw.) Birds of a  
feather flock together.

(Order; harmony.) The universe.

May the earth lie light upon him.\*

(A word is a very light thing.) Words  
are but wind, but blows unkind.

Far better is it to die once for all, than  
spend one's life in endless misery.

(Noble acts are better than noble birth.)  
'Tis only noble to be good.

—*Tennyson.*

(It is better to begin late to do our duty  
than never to do it.) It is never too  
late to mend.

Better to do a little well, than a great  
deal badly.

It is better to have one good friend  
than a multitude of worthless ones.

It is better to be wise before than after  
the event.

Better be envied than pitied.

All Cretans are liars.

As gold is tried in the furnace, so  
friends are tried by adversity.

(The crow has paid for his keep.) His  
owner has reared a bird to peck out  
his eyes; he has warmed a viper in  
his bosom.

A possession for all time.

Property in kind and in money.

I have composed my history to be a  
possession for all time, not a mere  
literary achievement to win temporary  
renewn.

Glory: fame.

(A splitter of cummin.) A skin-flint.

Harmless is the shaft of the unwarlike  
coward.

(A sleeping hare.) One who is never  
caught napping; a difficult man to  
tackle.

(Seek to live obscurely.) Far from  
court, far from danger.

\* A common inscription on tombstones. Compare Latin, *Sit tibi terra levis.*

Λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις.  
—*Plato*.

Λάφ' ἡ πίστευε, πολύτροπός ἐστιν ὄμιλος.  
—*Phocylides*.

Λήθη.

Λίθος κυλινδόμενος τὸ φῦκος οὐ ποιεῖ.

Λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος  
ἀνδρὶ.—*Hesiod*.

Λιμῷ γὰρ οὐδὲν ἐστὶν ἀντειπεῖν ἔπος.  
—*Menander*.

Λόγος γὰρ τοῦργον οὐ νικᾷ ποτέ.  
—*Euripides*.

Λοιδορεῖσθαι δ' οὐ πρέπει  
ἄνδρας ποιητὰς, ὥσπερ ἀρτοπώλιδας.

—*Aristophanes*.

Λύπης δὲ πάσης γίνετ' ἱατρὸς χρόνος.  
—*Diphilus*.

Λύχνου ἀρθέντος, γυνὴ πᾶσα ἡ αὐτή.

Μακάριος ὅς οὐσίαν καὶ νοῦν ἔχει· χρῆται  
γὰρ εἰς ἃ δεῖ καλῶς.—*Democritus*.

Μακρὰ τυράννων χεῖρες.

Μάντις δ' ἄριστος ὅστις εἰκάζει καλῶς.  
—*Euripides*.

Μάντις κακῶν.

Μέγα βιβλίον, μέγα κακόν.

Μέγαλα βλάπτουσι τοὺς ἀξυνέτους οἱ  
ἐπαιέοντες.—*Democritus*.

Μεγάλην παράκαιρος ἡδονὴ τίκτει βλάβην·  
ἐξ ἡδονῆς γὰρ φύεται τὸ δυστυχεῖν.  
—*Menander*.

Μεγάλη πόλις μεγάλη ἐρημία.

Μεγάλων ἀπολισθαίνειν ὅμως εὐγενὲς  
ἁμάρτημα.

Μέγα χαίρε, θεοὶ δέ τοι ὕλβια δοῖεν.  
—*Homer*.

Μείζω κακὰ ἢ ὥστε ἀνακλαίνειν.  
—*Herodotus*.

Μελέτη τὸ πᾶν.—*Periander*.

Μέμνησο ἀπιστεῖν.

(Those who have lamps will pass them  
to others.) Those who possess know-  
ledge will interpret to their fellows.

Trust not the people; ever fickle is the  
crowd.

(Lethe.) Forgetfulness; oblivion.\*

A rolling stone gathers no moss.

Hunger is the constant companion of  
the idle man.

(There is no arguing with hunger.)  
Hunger pierceth stone walls.

Action always effects more than words.

Poets should not wrangle like hawker  
dames.

Time is a physician that heals every  
grief.

(When the light is removed every  
woman is the same.) In the dark all  
cats are grey.

Happy is the man who has both money  
and sense; for he knows how to use  
his wealth aright.

(Kings have long arms.) Who sups  
with the devil must have a long spoon.

The best guesser is the best prophet.

A prophet of evils.

A great book is a great evil.†

Those who praise the foolish injure  
them.

Pleasure when sought at the wrong  
time produces much evil; for mis-  
fortune is often the child of pleasure.

A great city is a great solitude.‡

In great attempts even to fail is glorious.

Farewell, and heaven bless thee.

Sufferings that awaken thoughts too  
deep for tears.

(Practice is everything.) Nothing is  
impossible to a willing mind.

(Remember to distrust.)

If you trust before you try,

You may repent before you die.

\* One of the seven rivers which, according to mythology, flow round the lower world.

† This familiar expression is an adaptation of a line from Callimachus. See Τὸ μέγα βιβλίον.

‡ See note on Ἐρημία μεγάλη.

Μεταβολὴ πάντων γλυκύ.—*Euripides.*

Μετὰ λύπης γὰρ ἡ μάθησις.—*Aristotle.*

Μετὰ τὸν πόλεμον ἡ συμμαχία.

Μέτρον ἄριστον.—*Cleobulus.*

Μέτρῳ ὕδωρ πίνοντες, ἀμέτρως μάζαν  
ἔδοντες.

Μὴ γένοιτο.

Μηδὲ μοι ἄκλειστος θάνατος μόλοι, ἀλλὰ  
φίλοισι  
καλλέιποιμι θανὼν ἄλγεα καὶ στοναχάς.  
—*Solon.*

Μηδὲν ἄγαν.—*Solon.*

Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε  
λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς,  
σαυτῷ γε συνειδήσεις.—*Isocrates.*

Μὴ εἰς τὴν αὐρίον ἀναβάλλου· ἡ γὰρ  
αὐρίον οὐδέ ποτε λαμβάνει τέλος.

—*St. Chrysostom.*

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ' ἄτρησιν.—*Hesiod.*

Μὴ κίνει Καμαρίναν.

Μὴ κινεῖν κακὸν εὖ κείμενον.

Μὴ κρίνετε ἵνα μὴ κριθήτε.

Μῆλα κακοὶ φθείρουσι νομήες.—*Homer.*

Μὴ μοι γένοιθ' ἂ βούλου' ἀλλ' ἂ συμφέρει.  
—*Menander.*

Μῆνιν ἄειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος  
οὐλομένην, ἥ μυρ' Ἀχαιοῖς ἄλγε' ἔθηκε.  
—*Homer.*

Μὴ παῖδι μάχαιραν.

Μὴ πᾶσι πίστευε.—*Pittacus.*

Μήποτέ τοι κακὸν ἄνδρα φίλον ποιῆσθαι  
ἐταῖρον,  
ἀλλ' αἰεὶ φεύγειν ὥστε κακὸν λιμένα.  
—*Theognis.*

Μὴ πῦρ ἐπὶ πῦρ.

Μήτε μοι μέλι, μήτε μέλιττα.

Μήτηρ τῆς ἐνδείας ἡ ἀργία.

Change is sweet in everything.

There is no learning without trouble.

(Getting allies when the war is over.)  
Shutting the stable door when the  
horse is stolen.

Moderation is best ; the middle course  
is safest.

(Drinking water by measure, and eating  
cake without.) Penny wise and  
pound foolish.

God forbid.

(Let me not die unwept, but let my death  
cause grief and sorrow to my friends.)  
I desire to die a dry death, but am not  
so very desirous to have a dry funeral.

—*Jeremy Taylor.*

Nothing in excess.

Never hope to do a shameful action  
and escape detection ; for if you  
deceive other men, your own con-  
science will still accuse you.

Defer not till the morrow ; for the morrow  
never brings accomplishment.

Seek not evil gains ; ill-gotten gains  
are equal to a loss.

(Do not disturb Kamarina.) Let sleep-  
ing dogs lie.

(Do not raise up an old grievance.) Do  
not stir up the mud.

Judge not, that ye be not judged.

Bad shepherds destroy the sheep.

May Heaven send me not what I wish,  
but what will be for my good.

Of Peleus' son, Achilles, sing, O Muse,  
The vengeance deep and deadly ; whence  
to Greece

Unnumbered ills arose.—*Lord Derby.\**

(Put not a sword in the hands of a  
child.) *Ne puero gladium.*

Do not trust everybody.

Never choose a base fellow to be your  
friend, but shun such an one as a  
sailor avoids an unsafe anchorage.

Add not fuel to the flame.

(No bees, no honey.) No gains without  
pains.

Idleness is the mother of want.

\* The opening lines of Homer's "Iliad."

Μὴ ὑπὲρ τὸν πόδα τὸ ὑπόδημα.—*Lucian.*

Μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ' ἐπεὶ φανή βῆναι κείθεν ὅθεν περ ἦκει πολὺ δεύτερον ὡς τάχιστα.—*Sophocles.*

Μία γὰρ ἐστὶ πρὸς τύχην ἀσφάλεια, τὸ μὴ τοσαυτακὶς αὐτὴν πειράσαι.  
—*Diocles Carystius.*

Μία γὰρ χελιδὼν ἔαρ οὐ ποιεῖ, οὐδὲ μία ἡμέρα· οὐτῶ δὲ οὐδὲ μακάριον καὶ εὐδαίμονα μία ἡμέρα οὐδ' ὀλίγος χρόνος.  
—*Aristotle.*

Μία λόχνη οὐ τρέφει δύο ἐριθάκους.  
Μιᾶς γὰρ χειρὸς ἀσθενὴς μάχη.  
—*Euripides.*

Μία χελιδὼν ἔαρ οὐ ποιεῖ.  
Μικρὰ πρόφασίς ἐστι τοῦ πρᾶξι κακῶς.

Μικρὸν ἀπὸ τοῦ ἡλίου μετὰστηθι.  
—*Diogenes.*  
Μικρὸν κακὸν, μέγα ἀγαθόν.

Μισῶ γε μέντοι χῶταν ἐν κακοῖσι τις ἄλους ἔπειτα τοῦτο καλλύνειν θέλη.  
—*Sophocles.*

Μισῶ δωρέαν, ἥ τις ἀναγκάζει ἀγρυπνεῖν.  
—*Anacreon.*  
Μισῶ μνήμονα συμποτὴν.—*Plutarch.*

Μισῶ σοφιστὴν ὅστις οὐκ αὐτῷ σοφός.  
—*Euripides.*

Μόνοις οὐ γίγνεται  
θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,  
τὰ δ' ἄλλα συγχεῖ πάνθ' ὃ παγκρατὴς  
χρόνος.  
φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος,  
θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.  
—*Sophocles.*

Μόνον ἄργυρον βλέπουσι.—*Anacreon.*  
Μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἐρᾷ.  
—*Aeschylus.*

Μόνος ὁ σοφὸς ἐλεύθερος, καὶ πᾶς ἄφρων  
δούλος.—*Chrysippus?*

(Let not the shoe be too large for the foot.) Cut your coat according to your cloth.

Not to be born is, beyond all question, best; but, when a man hath once beheld the light of day, this is next best, that speedily he should return to that place whence he came.

There is one way of making sure against the tricks of Fortune; do not tempt her often.

One swallow does not make a spring, nor one day; so neither one day nor a brief space of time makes a man happy and prosperous.

One cherry tree sufficeth not two jays.  
(Weak is the fight that one hand wages.)  
Many hands make labour light.

One swallow does not make a spring.  
(A slight excuse is enough to do wrong.)  
It is an easy thing to find a staff to beat a dog.

Stand a little out of the sunshine.\*

(A little evil is a great good.) Nothing so bad that it might not be worse.

But verily this, too, is hateful,—when one who hath been caught in wickedness then seeks to make the crime a glory.—*Jebb.*

I hate a gift that gives me sleepless nights.†

I hate the man who reveals what has been told over the cups.

I hate the man who is wise in the affairs of others, and foolish in his own.

To the gods alone comes never old age or death, but all else is confounded by all-mastering time. The strength of the earth dies, and the strength of the body; faith dies, and distrust is born.

Men have eyes for nothing but money.

Death is the only god that gifts cannot appease.

The wise alone are free, and every fool is a slave.

\* The reply of the cynic Diogenes to Alexander the Great when the latter asked how he could serve him. Nevertheless, Alexander declared, "If I were not Alexander, I would be Diogenes."

† The reply of the poet to Polycrates, the despot of Samos, who desired to present him with a talent of gold.

Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν.  
—*Menander.*

(Those who wish to be prosperous must needs endure toil.) No gains without pains.

Νεκρὸν ἰατρεῦειν καὶ γέροντα νουθετεῖν  
ταῦτόν ἐστι.

(Reforming old men is like healing a corpse.) Habits become second nature; you cannot teach an old dog new tricks.

Νεκρὸς οὐ δάκνει.

(A dead man bites not.) Dead men tell no tales.

Νέκταρ.

(Nectar.) The drink of the gods; any very pleasant drink.

Νέμεσις.

(Neme-sis.) Retribution; the personification of the righteous anger of Heaven against the proud and insolent.

Νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν.

(Silence is better than speech for the young.) Children should be seen and not heard.

Νέος ἔμπειρος οὐκ ἐστί· πλῆθος γὰρ  
χρόνου ποιήσει τὴν ἐμπείριαν.

—*Aristotle.*

Youth lacks experience; length of years alone can give this.

Νήπιοι, οὐδ' ἴσασιν ὅσῃ πλέον ἤμισυ  
παντός.—*Hesiod.*

(Fools not to know that half exceeds the whole.) A little safely obtained is better than much acquired with danger.

Νήπιος ὅς τὰ ἔτοιμα λιπὼν, ἀνέτοιμα  
διώκει.—*Hesiod.*

(A fool is he who leaves a certainty to pursue the uncertain.) A bird in the hand is worth two in the bush.

Νικᾷ δὲ καὶ σίδηρον καὶ πῦρ καλὴ τις  
οὖσα.—*Antacron.*

(A beautiful woman conquers both fire and sword.) Beauty is invincible.

Νίκη δ' ἐπαμβέβηται ἄνδρας.—*Homer.*

Victory comes now to this man, now to that.

Νόμον φοβηθεὶς μὴ ταραχθῆσιν νόμῳ.

—*Menander.*

Respect the law, lest it cause thee trouble.

Ξενίων δέ τε θύμος ἄριστος.

Welcome is the best cheer.

Εἰφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.  
—*Menander.*

(A sword wounds the body, but a sharp word wounds the mind.) The tongue's not steel, yet it cuts.

Εἰφους πληγὴ κουφοτέρα γλώσσης· τὸ  
μὲν γὰρ σῶμα, ἡ δὲ τὴν ψυχὴν τιτρώ-  
σκει.—*Pythagoras.*

The sword inflicts a less grievous blow than the tongue; the former wounds the body, but the latter hurts the soul.

Εὐλον ἀγκύλον οὐδέποτε ὄρθον.

(A crooked log can never be straightened.) Just as the twig is bent the tree's inclined.—*Pope.*

Εὖν τῷ δικαίῳ γὰρ μέγ' ἔξεστι φρονεῖν.

—*Sophocles.*

We may be bold when justice fights for us.

Ευρεῖν ἐπιχειρεῖ λέοντα.

(He is trying to shave a lion.) He has a wolf by the tail.

‘Ο ἀγαθὸς φίλαντός ἐστι· καὶ γὰρ αὐτὸς ὀνήσεται τὰ κατὰ πράττων καὶ τοὺς ἄλλους ὠφελήσει.—*Aristotle.*

‘Ο ἀδικῶν οὐ βούλεται, εἶναι θεὸν ἵνα μὴ τὸ διδῶναι δίκην· ὃ δὲ ἀδικούμενος βούλεται εἶναι θεὸν, ἵ’ ἐπικουρίας ὧν πέπονθε τύχῃ.—*Hierocles.*

‘Ο ἄνθρωπος εὐεργετικὸς πέφυκεν.  
—*Marcus Aurelius.*

‘Ο βίος βραχύς, ἡ δὲ τέχνη μακρή.  
—*Hippocrates.*

‘Ο γὰρ ἄνθρωπος, φυτὸν οὐκ ἔγγειον οὐδὲ ἀκίνητον, ἀλλ’ οὐρανίον ἐστίν, ὥσπερ ἐκ ρίζης τὸ σῶμα τῆς κεφαλῆς ὀρθὸν ἰστῶσης, πρὸς τὸν οὐρανὸν ἀνεστραμμένον.—*Plutarch.*

‘Ο γὰρ δαιτητῆς τὸ ἐπικικὲς ὄρεῖ, ὃ δὲ δικαστῆς τὸν νόμον.—*Aristotle.*

‘Ο δ’ αὖ θάνατος κίχεται καὶ τὸν φυγόμενον.  
—*Simonides of Ceos.*

‘Ο δὴ χαρτεῖς καὶ ἐλευθέριος οὐτὸς ἔξει, οἷον νόμος ὧν ἑαυτῷ.—*Aristotle.*

‘Ο δ’ ἄλβος οὐ βέβαιος, ἀλλ’ ἐφήμερος.  
—*Euripides.*

‘Ο ἐλαχίστων δεόμενος ἔγγιστα θεῶν.  
—*Socrates.*

‘Ο ἐλέφας τὴν μῦτιν οὐκ ἀλεγίζει.

‘Ο ἔχων ὦτα ἀκούειν, ἀκουέτω.  
Οἱ ἀξύνετοι δυστυχέοντες σωφρονέουσι.  
—*Democritus.*

Οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.

Οἱ γὰρ κακοί, κακίους ἐπαινούμενοι.  
—*Philostratus.*

Οἱ γὰρ Κύπριν φεύγοντες ἀνθρώπων ἄγαν νοσοῦσ’ ὁμοίως τοῖς ἄγαν θηρωμένοις.  
—*Euripides.*

Οἱ γὰρ πνέοντες μεγάλα, τοὺς κρείσσους λόγους  
πικρῶς φέρουσι τῶν ἐλασσόνων ὕπο.  
—*Euripides.*

Οἱ γὰρ πολλοὶ μᾶλλον ὀρέγονται τοῦ κέρδους, ἢ τῆς τιμῆς.—*Aristotle.*

Οἱ διψῶντες σιωπῇ πίνουσι.

The good man is a friend to himself; for by doing right, he will benefit himself and be a help to others.

The man who wrongs another hopes there is no God, fearing that he will have to pay the penalty of his sin; but he who is wronged hopes that God does exist, in order that he may be compensated for his sufferings.

Man is naturally inclined to beneficence.

(Life is short, art is long.) *Ars longa, vita brevis.*

Man is a plant, not bound to the earth, nor immovable, but belonging to heaven, which, raising its head erect from the stem, looks upward to the skies.

The arbitrator considers what is equitable, the judge what is legal.

Death catches even the coward as he flies.

In such wise the man of a frank and pleasing character will habitually act, being, so to speak, a law unto himself.

Happiness abideth not, enduring but for a day.

He who has the smallest wants approaches the gods most nearly.

The elephant does not take notice of the fly.

He that hath ears to hear, let him hear.  
(Fools learn wisdom from misfortune.)  
Experience is the mistress of fools.

(The same persons saying the same things to the same persons about the same things.) Wearisome iteration.

Praise makes knaves more knavish.

Those who shun love altogether are as foolish as those who pursue it too sedulously.

Conceited folk are indignant when they are beaten in argument by their inferiors.

The mob strives for gain rather than honour.

(Thirsty folk drink in silence.) Beware of still water and of a dog that does not bark.



Οἴη περ φύλλων γενεή, τοιή δὲ καὶ ἀνδρῶν·  
φύλλα. τὰ μὲν τ' ἄνεμος χαμάδις χέει,  
ἄλλα δὲ θ' ὕλη  
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·  
ὥς ἀνδρῶν γενεή, ἣ μὲν φύει, ἣ δ'  
ἀπολήγει.—*Homer.*

Οἱ θεοὶ οὐδὲν πρότερον ποιοῦσιν ἢ τῶν  
πονηρῶν ἀνθρώπων τὴν διανοίαν παρά-  
γουσι.—*Lycurgus.*

Οἰκοὶ λέοντες ἐν μάχῃ δ' ἄλωπέκες.  
—*Aristophanes.*

Οἱ μὲν γὰρ ἀρχαῖοι τὴν ἀρχὴν ἡμῖν τοῦ  
παντὸς εἶναι φάσκοντες, μεγίστην  
παρῆνον ποιῆσαι σπουδὴν ἐν ἐκάστοις  
ὑπὲρ τοῦ καλῶς ἔρξασθαι.—*Polybius.*

Οἶνοβαρὲς, κυνὸς ὄμματ' ἔχων, κραδίην  
δ' ἐλάφοιο.—*Homer.*

Οἶνος Ἀφροδίτῃ γάλα.—*Aristophanes.*

Οἶνος γὰρ ἀνθρώποις δίοπτρον.—*Alcæus.*

Οἶνος καὶ παῖδες ἀληθεῖς.

Οἶνος τοι χαρλέντι μέγας πέλει ἵππος  
αἰοιδῷ.

Οἶνος, ὦ φίλε παῖ, λέγεται, καὶ ἀλάθεα.  
—*Theocritus.*

Οἶνου κατίκνυτος ἐπιπλέουσιν ἔπη.  
—*Herodotus.*

Οἶος ὁ βίος, τοῖος ὁ λόγος.

Οἱ πλείστοι ἀνθρώποι κακοί.—*Bias.*

Οἱ πολλοί.

Οἱ πόνοι τίκτουσι τὴν εὐδοξίαν.  
—*Euripides.*

Ὁ κοινὸς ἰατρὸς σε θεραπεύσει Χρόνος.  
—*Philippides.*

Ὁ κόσμος οὗτος μία πόλις ἐστίν.  
—*Epictetus.*

Ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἦλθες,  
ἶδες, ἀπῆλθες.—*Democritus.*

Ὅλβισαι δὲ χρῆ  
βίον τελευτήσαντ' ἐν εὐεστοί φιλῇ.  
—*Æschylus.*

Ὅλιγοχρόνιον γίγνεται, ὥσπερ ὄναρ  
ἦβη τιμήσσεα.—*Mimnermus.*

The race of man is as the race of leaves :  
Of leaves, one generation by the wind  
Is scattered on the earth ; another soon  
In spring's luxuriant verdure bursts to  
light—

So with our race ; these flourish, those  
decay.—*Lord Derby.*

(In dealing with the wicked, the gods  
first deprive them of their senses.)  
Whom the gods wish to destroy, they  
first drive mad.

(Lions at home, foxes in the fight.)  
Brave when there is no danger nigh.

When the men of old time declared  
that the beginning was half the work,  
they meant that we ought to use our  
best endeavours to make a good be-  
ginning in whatever we undertook.

Thou sot, with eye of dog, and heart  
of deer !—*Lord Derby.*

Wine is the milk of love.

Wine is the mirror that reveals the  
nature of a man.

Wine and children speak the truth.

Truly wine is a great help to the tune-  
ful bard.

(Wine, dear lad, and truth, the proverb  
says.) *In vino veritas.*

(When the wine is in the words flow  
out.) Wine loosens the tongue.

(As the life is, so will be the language.)  
The tongue of a fool carves a piece of  
his heart to all that sit near him.

Most men are knaves.

The multitude : King Demos.

Labour is the mother of fame.

Time, the physician of all our ills, will  
heal thee.

This world of ours is one city.

(The world is a stage, and life a piece  
of acting : you come, you see, and in  
a moment you are gone.) All the  
world's a stage.—*Shakespeare.*

We must not consider a man truly  
happy, unless prosperity endures  
with him to the end of his life.

A few short years youth holds imperious  
sway,

Then, like a dream, grows dim, and  
fades away.

Ὁ λύκος τὴν τρίχα, οὐ τὴν γνώμην  
ἀλλάττει.

Ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.  
—*Antiphanes*.

Ὁμμα γὰρ  
δόμων νομίζω δεσπότου παρουσίαν.  
—*Æschylus*.

Ὁμοιον ὁμοίῳ φίλον.

Ὁμοιότης τῆς φιλότῃτος μήτηρ.

Ὁναρ ἐκ Διὸς ἐστίν. — *Homer*.

Ὁναρ καὶ ὕπαρ.

Ὁν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος.  
—*Menander*.

Ὁνοματοποιῖα.

Ὁνον γένεσθαι κρεῖττον, ἢ τοὺς χεῖρονας  
ὄρῳ ἑαυτοῦ ζῶντας ἐπιφανέστερον.  
—*Menander*.

Ὁνος ἐν πιθήκοις.

Ὁνος λύρας.

Ὁνος τ' ὄνφ κάλλιστον.

Ὁνου οὐρὰ τηλίαν οὐ ποιεῖ.

Ὁνου πόκας ζητεῖς.

Ὁνφ τις ἔλεγε μῦθον· ὁ δὲ τὰ ὦτα  
ἐκίνει.

Ὁ ὅρκω παρακρουόμενος τὸν μὲν ἐχθρὸν  
ὁμολογεῖ δεδιέναι, τοῦ δὲ θεοῦ κατα-  
φρονεῖν. — *Plutarch*.

Ὁ πᾶς πρέπει ἐννέπειν τὰ δίκαια χρόνος.  
—*Sophocles*.

Ὁπῃ γὰρ ἂν ἐπιθυμῇ καὶ ὁποῖος τις ὦν  
τὴν ψυχὴν, ταύτῃ σχεδὸν ἐκάστοτε  
καὶ τοιοῦτος γίγνεται ἅπας ἡμῶν ὡς  
τὸ πολὺ. — *Plato*.

Ὁποιὰ ἡ δέσποινα τοῖαι καὶ θεραπαινίδες.

Ὁπου γὰρ μὴ νόμοι ἄρχουσιν, οὐκ ἔστι  
πολιτεία. Δεῖ γὰρ τὸν μὲν νόμον  
ἄρχειν πάντων. — *Aristotle*.

The wolf changes his coat, but not his nature.

(The just man requires no law.) The righteous are a law unto themselves.

I consider the presence of the master to be the eye of the house.

(Like loves like.) Birds of a feather flock together.

(Likeness is the mother of love.) Like will to like.

Dreams are sent by God.

Sleeping and waking; always.

Whom the gods love die young.

(Onomatopœa.) The formation of words in imitation of the sounds they indicate, e.g. buzz.

It is better to be born an ass, than to see one's inferiors enjoying higher positions than we hold ourselves.

(An ass among apes.) A butt for others' jokes.

(An ass at the lyre.) A sow to a fiddle; a bull in a china-shop.

(An ass thinks an ass a pretty fellow.) No mother ever had an ugly child.

(The tail of an ass does not make a sieve.) You can't make a silk purse out of a sow's ear.

(You seek wool from an ass.) Ye seek hot water under cauld ice.

(A man told a story to an ass; and the ass wagged its ears.) Cast not pearls before swine.\*

He who takes an oath to deceive another, confesses that he fears his enemy, but despises God.

Every moment is the right moment to say what is just.

(What each of us most aspires to, and what we are in the depths of our mind, that, for the most part, each of us becomes.) My nature is subdued to what it works in. — *Shakespeare*.

Like mistress, like maid.

There is no real state where the laws are not supreme. Law ought to be above all else.

\* A proverbial pleasantry used to hint that someone was very slow-witted.

"Οπου γυναῖκες εἰσι, πάντ' ἐκεῖ κακὰ.  
—*Menander.*

"Ορα τέλος μακροῦ βίου.

"Οργὴ φιλοῦντων ὀλγὸν ἰσχύει χρόνον.  
—*Menander.*

"Ορκους ἐγὼ γυκαῖκός εἰς ὕδωρ γράφω.  
—*Sophocles.*

"Ορος ὅρει οὐ μίγνυται.

"Ορῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν  
εἶδωλ' ὅσοιπερ ζῶμεν ἢ κουφὴν σκιάν.  
—*Sophocles.*

"Ορῶ γὰρ τῶν ἀνθρώπων οὐδένα ἀναμάρ-  
τητον διατελοῦντα.—*Xenophon.*

\*Ὅς ἂν ᾗ πρὸς ἀρετὴν καλῶς γεγονώς  
τοῦτον προσήκει γενναῖον λέγεσθαι,  
κἂν μηδεὶς ἐπίσταιται τοὺς γονέας  
αὐτοῦ μηδὲ τοὺς προγόνους.  
—*Dion Chrysostom.*

\*Ὅς δ' ἂν ἄνευ μανίας Μουσῶν ἐπὶ  
ποιητικὰς θύρας ἀφίκηται, πεισθεὶς ὡς  
ἄρα ἐκ τέχνης ἱκανὸς ποιητὴς ἐσόμενος,  
ἀτελεὶς αὐτός.—*Plato.*

"Ὅς δ' ἂν πλείστ' ἔχῃ, σοφώτατος.  
—*Euripides.*

"Ὁ Σιμωνίδης τὴν μὲν ζωγραφίαν ποίησιν  
σιωπῶσαν προσαγορεύει, τὴν δὲ ποίησιν  
ζωγραφίαν λαλοῦσαν.—*Plutarch.*

"Ὁ σοφὸς ἐν αὐτῷ περιφέρει τὴν οὐσίαν.  
—*Menander.*

"Ὅς τε πολὺ γλυκίων μέλιτος καταλει-  
βομένοιο.—*Homer.*

"Ὅστις ἂν βροτῶν  
κακὸς πεφύκη, ζημιούσιν οἱ θεοί.  
—*Euripides.*

"Ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,  
ἢ γλῶσσαν, ἢν οὐκ ἄλλος ἢ ψυχὴν ἔχειν,  
οὗτοι διακτυχθέντες ὥφθησαν κενόι.  
—*Sophocles.*

Where women are, there dwelleth  
every kind of ill.

(Regard the end of a long life.) Re-  
spect your end.—*Shakespeare.*

(The anger of lovers is soon appeased.)  
Lovers' quarrels are the renewal of  
love.

(A woman's vows I write in water.)  
Frailty, thy name is Woman!  
—*Shakespeare.*

(Mountain does not mingle with moun-  
tain.) Friends may meet, but moun-  
tains never greet. Pride loves no  
man, and is beloved of no man.

(I see that we mortals who live upon  
the earth, are nothing but breathing  
ghosts and fleeting shadows.) "Man,  
that is born of a woman, hath but a  
short time to live, and is full of  
misery."

(I know no man who never errs.) To  
err is human, to forgive divine.  
—*Pope.*

Whoever is naturally disposed to live  
virtuously, that man we ought to call  
noble, even if no one knows who are  
his parents or his ancestors.

Whoever comes to the shrine of the  
poetic Muses without a spice of mad-  
ness in him, being persuaded that Art  
is sufficient to make a poet, will  
accomplish nothing.

(The richest is counted the wisest.)  
Rich men's spots are covered with  
money.

Simonides says that painting is silent  
poetry, and poetry is speaking paint-  
ing.

(The wise man carries all his wealth  
within himself.) Better wise than  
wealthy.

(Sweeter it is by far than flowing honey.)  
Sweet is revenge, especially to  
women.—*Byron.*

The gods will punish the man whose  
heart is full of sin.

For if any man thinks that he alone is  
wise,—that in speech or in mind he  
hath no peer,—such a soul, when  
laid open, is ever found empty.—  
*Jebb.*

"Οταν ἀγαθὸν πράσσης, θεοὺς, μὴ σαυτὸν, αἰτιῶ.—*Bias*.

"Οταν γὰρ ἐξ ἀπάντων συνεισφέρηται, ἐκάστῳ κοῦφον γίνεται τὸ ἐπίταγμα.

—*Dion Chrysostom*.

"Οταν δ' ὁ δαίμων ἀνδρὶ πορσύνη κακὰ τὸν νοῦν ἐβλαψε πρῶτον, ᾧ βουλεύεται.

"Οταν πῶς τὸν οἶνον, εὐδουσιν αἱ μέριμναι, τί πόνων, τί γόων μοι, τί μοι μέλει μεριμνῶν ; θανεῖν με δεῖ, κἄν μὴ θέλω.—*Anacreon*.

"Οταν σπεύδῃ τις αὐτὸς, χῶ θεὸς συνάπτεται.—*Æschylus*.

"Ο τ' ἐχθρὸς ἡμῖν ἐς τοσόν δ' ἐχθαρτέος, ὥς καὶ φιλήσων αὖθις.—*Sophocles*.

"Οτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

"Οτου δ' ἀπορρεῖ μνηστὺς εὐ πεπονθότος, οὐκ ἂν γένοιτο' ἔθ' οὗτος εὐγενὴς ἀνὴρ.

—*Sophocles*.

Οὐ ἀεικὲς ἀμυνομένῳ περὶ πάτρης τεθνάμεν.—*Homer*.

Οὐ γὰρ ἂν ποτε τρέφειν δύναιτο' ἂν μία λόχμη κλέπτας δύο.—*Aristophanes*.

Οὐ γὰρ ἐστὶ πικρῶς ἐξετάσαι τί πέπρακται τοῖς ἄλλοις, ἂν μὴ παρ' ὑμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ δέοντα.

—*Demosthenes*.

Οὐ γὰρ θανεῖν ἐχθιστον, ἀλλ' ὅταν θανεῖν χρήζων τις εἴτα μὴδὲ τοῦτ' ἐχρῇ λαβεῖν.

—*Sophocles*.

Οὐ γὰρ πάσχοντες εὖ ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους.—*Thucydides*.

Οὐ γὰρ πῶς τις ἐδὼν γόνον ἀνέγνων.

—*Homer*.

Οὐ γὰρ τ' αἰψα θεῶν τρέπεται νόος αἰὲν ἐόντων.—*Homer*.

Οὐ γὰρ τὰ δνόματα πίστις τῶν πραγμάτων ἐστί, τὰ δὲ πράγματα καὶ τῶν δνομμάτων.—*Dion Chrysostom*.

When you do a good action, give the credit, not to yourself, but to God.

When all pay their share, the burden to each is light.

When God wishes to bring evil on a man, he first makes him mad.\*

Whene'er my thoughts in wine I steep,  
All carking cares are lulled to sleep ;  
Of toil or sorrow what reck I,  
Since, willy-nilly, all must die.

Whenever a man deliberately chooses the downward course, God helps him on.

We ought to set limits to our hatred of our enemies, remembering that in the future we may be their friends.

(God can raise to Abraham children of stones.) Motto of the Paviours' Company.

He who forgets a kindness done to him, could never be a truly noble man.

A glorious death is his  
Who for his country falls.

—*Lord Derby*.

(One coppice could never support two thieves.) One cherry-tree sufficeth not two jays.

You ought not to be a severe critic of others' actions, unless you have first done your own duty.

Death is not the worst evil, but, when we wish to die, not to have the power to do so.

Not by receiving benefits, but by rendering them do we gain the friendship of other men.

(No one has ever known his own parent.) It is a wise child that knows its own father.

Not easily changed is the mind of the eternal gods.

Names are not the pledge for things, but things for names.

\* Lines from an unknown poet quoted by the Scholiast on the *Antigone* of Sophocles. The sentiment is expressed by the orator Lycurgus, see *ὅι θεοὶ οὐδὲν*, who also quotes another version of the above lines. They seem to be the origin of the familiar *Quem Deus (or Jupiter) vult perdere, prius dementat*.

Οὐ γὰρ τὸν τρόπον, ἀλλὰ τὸν τόπον  
μόνον μετέλλαξεν.—*Æschines*.

Οὐδὲ Ἡρακλῆς πρὸς δύο.

Οὐ δεῖ λέγειν γὰρ μακάριον τὸν χρήματα  
ἔχοντα πλείστα, τὸν δὲ μὴ λυπούμενον.  
—*Æpollodorus*.

Οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀπο-  
τείσει.—*Herodotus*.

Οὐδεὶς γὰρ ὃν φοβεῖται φιλεῖ.  
—*Aristotle*.

Οὐδεὶς γὰρ οὕτως οὐδὲ μάρτυς ἐστὶ  
φοβερὸς, οὔτε κατήγορος δεινὸς ὥς ἡ  
σύνεσις ἢ ἐγκατοικοῦσα ταῖς ἐκάστων  
ψυχαῖς.—*Polybius*.

Οὐδεὶς διχὰ ἀπωλείας καὶ ζημίας κακὸς  
ἐστι.—*Ærictetus*.

Οὐδεὶς, Κόρν', ἄτης καὶ κέρδεος αἴτιος  
αὐτὸς,  
ἀλλὰ θεοὶ τούτων δώτορες ἀμφοτέρων.  
—*Theognis*.

Οὐδὲν γὰρ ἀνθρώποισιν οἷον ἀργυρος  
κακὸν νόμισμα\* ἐβλάσπετο· τοῦτο καὶ πόλει  
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·  
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας  
χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι  
βροτῶν.—*Sophocles*.

Οὐδὲν ἐν ἀνθρώποις μένει χρῆμα\* ἔμπεδον  
αἰεῖ·  
οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.  
—*Simonides of Amorgos*.

Οὐδὲν ἐστὶ θῆριον γυναικὸς ἀμαχώτερον.  
—*Aristophanes*.

Οὐδὲν μάτην ἢ φύσις ποιεῖ.—*Aristotle*.

Οὐδὲν οὕτω πιαίνει τὸν ἵππον ὥς βασιλέως  
ὀφθαλμός.

Οὐδὲν πρᾶγμα.

Οὐδὲν πρὸς ἔπος.

Οὐδὲν σιωπῆς ἐστὶ χρησιμώτερον.  
—*Menander*.

A man does not change his mode of  
life when he changes his abode.\*

(Even Hercules could not struggle  
against two.) Two to one is odds  
enough.

Do not call him happy who has the  
most wealth, but him who has the  
fewest troubles.

The evil-doer has always to suffer for  
his wickedness.

(No one loves the man whom he fears.)  
"Perfect love casteth out fear."

(There is no more dreadful witness, no  
more terrible accuser, than the con-  
science that dwells in the hearts of  
each of us.) Thus conscience does  
make cowards of us all.

—*Shakespeare*.

No wicked man is free from loss and  
punishment.

No man, friend, is the author of his own  
grief or happiness, but the gods im-  
part to all both good and evil for-  
tunes.

No evil so great as money ever was  
current among mankind. This lays  
waste cities, this drives men from  
their homes, this trains and perverts  
honest souls so that they essay deeds  
of shame.

(Nothing that belongs to man abides  
for any time, for like the leaves of  
the tree, so man fades speedily away.)  
"He cometh up and is cut down like  
a flower."

It is harder to conquer a woman than  
to subdue any wild beast.

(Nature creates nothing in vain.) Every  
created thing has its own proper  
function.

(Nothing fattens the horse so well as  
the master's eye.) The master's eye  
makes the horse fat.

It is no matter; it is of no conse-  
quence.

Not to the point; nothing to do with  
the case.

(There is nought more beneficial than  
silence.) Silence seldom doth harm.

\* The same sentiment is expressed by Horace,  
section.

*Cælum non animum mutant.* See Latin

Οὐ δὴ που κακόν τι λέγων ἑμαυτὸν  
λέληθα;—*Phocion*.

Οὐ δίκαιον τὴν τῶν ἀνθρώπων πονηρίαν  
ἐπὶ τὰ πράγματα μεταφέρειν.

—*Isocrates*.

Οὐ δοκεῖν ἄριστος ἀλλ' εἶναι.

—*Aeschylus*.

Οὐ δύναται Θέτιδος τε καὶ Γαλατείας ἐρᾶν.

Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὕρους  
κειμένη.

Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἷς κοίρανος  
ἔστω

εἷς βασιλεὺς.—*Homer*.

Οὐκ Ἀθηναῖος οὐδ' Ἕλλην ἀλλὰ κόσμιος.

—*Socrates*.

Οὐκ αἰεὶ θέρος ἐσσεῖται· ποιεῖσθε καλιάς.

—*Hesiod*.

Οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς.

—*Euripides*.

Οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ,  
ἀλλ' ἐστὶ τις σύγκρασις, ὥστ' ἔχειν  
καλῶς.—*Euripides*.

Οὐκ ἀνδρὸς ὅρκοι πίστις ἀλλ' ὅρκων ἀνὴρ.

—*Aeschylus*.

Οὐκ ἔθανες, Πρώτη, μετέβης δ' ἐς  
ἀμείνονα χῶρον.

Οὐκ εἰσὶν οἱ παμπλοῦσις ἀγαθοί.—*Plato*.

Οὐκ ἐνὶ δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς  
φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν,  
μή τί γε δὴ τοῖς θεοῖς.—*Demosthenes*.

Οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·  
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,  
ἢ πλήθος αὐτὸν πόλεος ἢ νόμων γραφαὶ  
ἐργουσι χρῆσθαι μὴ κατὰ γνώμην τρώποις.

—*Euripides*.

Οὐκ ἔστι κρεῖττον τοῦ σιωπᾶν οὐδὲ ἔν.

—*Amphis*.

Have I inadvertently said something  
wrong? \*

It is not right that the evil which men  
bring upon themselves should be  
imputed to circumstances.

Not to seem, but to be the noblest.

(You cannot love Thetis and Galatea at  
the same time.) You must be off  
with the old love before you are on  
with the new.

A city that is set upon a hill cannot be  
hid.

Ill fares the State  
Where many masters rule; let one be  
lord,

One king supreme.—*Lord Derby*.

I am a citizen, not of Athens, nor of  
Greece, but of the whole world.

The world is my parish.

—*John Wesley*.

(It will not always be summer; harvest  
while you may.) Make hay while  
the sun shines.

Nothing that is compulsory should be  
regarded as shameful.

There could be no good without evil,  
but both are intermingled, so that all  
may be well.

(Men credit gain for oaths, not oaths  
for them.) The word of an honest  
man is as good as his bond.

Thou art not dead, my Prote, thou art  
flown unto a land much fairer than  
our own. †

(The very rich are not good.) No saint  
was ever a millionaire.

The man who makes no effort for him-  
self, ought not to seek the help of  
either friends or the gods.

No mortal man is truly free: he is a  
slave either to money or fortune; or  
else the populace of his city or the  
laws prevent him from doing as he  
pleases.

(Nothing, nothing is more valuable  
than silence.) Speech is silvern,  
silence is golden.

\* Phocion's criticisms were so unpalatable to the Athenian Assembly that, when on one occasion he was applauded, he affected to be surprised, and put the above question to a friend sitting near.

† The first line of a poem from the Greek Anthology. The sentiment is Christian rather than pagan.

Οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς,  
ὡς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραινέσις.  
—*Euripides*.

Οὐκ ἔστιν ἐν κακοῖσιν εὐγένεια,  
παρ' ἀγαθοῖσι δ' ἀνδρῶν.—*Euripides*.

Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.  
—*Euripides*.

Οὐκ ἔστιν οὐδὲν μητρὸς ἡδίων τέκνοις·  
ἐρᾷτε μητρὸς, παῖδες, ὡς οὐκ ἔστ' ἔρω  
τοιοῦτος ἄλλος, οἷος ἡδίων ἐρᾷν.  
—*Euripides*.

Οὐκ ἔστιν οὕτω μῶρος ὅς θανεῖν ἐρᾷ.  
—*Sophocles*.

Οὐκέτι πιστὰ γυναιξίν.—*Homer*.  
Οὐκ οἴεται θεοὺς εἶναι ὁ ἄθεός, ὁ δὲ δεισι-  
δαίμων οὐ βούλεται, πιστεῦει δ' ἄκων·  
ἀποθανεῖν γὰρ φοβεῖται· καὶ τοί γε,  
ὥσπερ ὁ Τάνταλος ὑπεκδῦναι τὴν λίθον  
ἐπαιωρούμενον, οὕτω καὶ οὗτος τὸν  
φόβον, ὡς οὐχ ἤττον ὑπ' αὐτοῦ πιεζό-  
μενος, ἀγαπήσειεν ἂν.—*Plutarch*.

Οὐκ οὐν γέλως ἡδιστος εἰς ἐχθροὺς γελᾷν;  
—*Sophocles*.

Οὐκ ὠνούμαι μυρίων δραχμῶν μεταμέ-  
λειαν.

Οὐ λέγειν δεινός, ἀλλὰ σιγᾷν ἀδύνατος.  
—*Ericharmius*.

Οὐ λόγῳ, ἀλλ' ἔργῳ.

Οὐ μὰν γὰρ τί πού ἐστιν οἰζυρώτερον  
ἀνδρὸς  
πάντων, ὅσσα τε γαῖαν ἐπι πνέει τε  
καὶ ἔρπει.—*Homer*.

Οὐ μὲν γὰρ τι γυναικὸς ἀνὴρ ληΐζειτ'  
ἄμεινον  
τῆς ἀγαθῆς· τῆς δ' αὖτε κακῆς οὐ βίγιον  
ἄλλο.—*Hesiod*.

Οὐ μόνον ἄρ', ὡς ξοικεῖν, ὁ γέρονς δις παῖς  
γίγνεται· ἂν, ἀλλὰ καὶ ὁ μεθυσθεὶς.  
—*Plato*.

Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐσθ' ὁ  
πλοῦς.

The best remedy for grief is the counsel  
of a kind and honest friend.

(True nobility does not exist in the base,  
but only in the virtuous.)

Howe'er it be, it seems to me  
'Tis only noble to be good.

—*Tennyson*.

No man has unalloyed happiness.

Children have no greater blessing than  
their mother; children, love your  
mother, for no love is so strong, so  
sweet, as that between a mother and  
a child.

No man is so foolish as to be enamoured  
of death.

No longer are women trustworthy.

The unbeliever thinks the gods do not  
exist, but the man who is afraid of  
the gods wishes they did not exist,  
and believes in them against his will,  
for he fears to die; and as Tantalus  
longs to escape the stone suspended  
over his head, so such a man is eager  
to escape this fear which weighs as  
heavily upon him.

Is it not the sweetest laughter when we  
laugh at our foes?

I do not buy repentance for ten  
thousand drachmæ.\*

Not a clever speaker, but incapable of  
keeping silence.

(Not in theory but in practice.) Deeds,  
not words.

Of all the creatures that breathe and  
move upon the earth, none is more  
sorrowful than man.

Nought better can a man obtain than a  
good wife; no greater curse than a  
bad one.

Not only, as it seems, is the old man,  
but also the drunkard, twice a child.

It is not every man that can go to  
Corinth.†

\* The reply of Demosthenes to Lais, the courtesan, who asked exorbitant sums from those who sought her favours.

† The luxury of the wealthy commercial city of Corinth was proverbial in ancient times, and it was the home of some of the most notorious courtesans. See οὐκ ὠνούμαι μυρίων.

Οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ  
βαδίζειν.—*Aristophanes*.

Οὐ πρὸς ἱατροῦ σοφοῦ  
θρηνεῖν ἐπ' ὧδ' ἀς πρὸς τυμῶντι πῆματι.  
—*Sophocles*.

Οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ  
τὸ εἶ ζῆν.—*Plato*.

Οὗτός ἐστι γαλεώτης γέρων.  
—*Menander*.

Οὕτως ἀπὸ τῆς τῶν ἀρχαίων μεγαλο-  
φυίας εἰς τὰς τῶν ζηλούντων ἐκείνους  
ψυχὰς, ὡς ἀπὸ ἱερῶν στομιῶν, ἀποβ-  
ροαὶ τινες φέρονται, ὑφ' ὧν ἐπιπνεύ-  
μενοι, καὶ οἱ μὴ λῶαν φοιβαστικοί, τῷ  
ἐτέρων συνενουσιῶσι μεγέθει.  
—*Longinus*.

Οὕτως ἄρα ὑποληπτέον περὶ τοῦ δικαίου  
ἀνδρός, ἐάν τ' ἐν πενίᾳ γίγνηται ἐάν τ'  
ἐν νόσοις ἢ τινι ἄλλῳ τῶν δοκούντων  
κακῶν, ὡς τοῦτ' αὐτὰ εἰς ἀγαθόν τι  
τελευτήσει ζῶντι ἢ καὶ ἀποθανόντι.  
Οὐ γὰρ δὴ ὑπὸ γέ θῶν ποτὲ ἀμελεῖται,  
ὅς ἂν προθυμῆσθαι ἐθέλῃ δίκαιος γίνε-  
σθαι καὶ ἐπιτηδεύων ἀρετῇ εἰς ὅσον  
δυνατὸν ἀνθρώπῳ ὁμοιοῦσθαι θεῷ.  
—*Plato*.

Οὕτως, οὐ πάντεσσι θεὸς χαρίεντα δίδω-  
σιν.  
ἀνδράσιν.—*Homer*.

Οὕτως ὑπὸ λόγων μᾶλλον, ἢ πράξεων  
πονρῶν, ἀνίστασθαι ἐπ' ὀφύκασιν οἱ πολλοί·  
χαλεπώτερον γὰρ ὕβριν, ἢ βλάβην  
φέρουσι.—*Plutarch*.

Οὕτω χρή ποιεῖν, ὅπως ἕκαστός τις  
ἐαυτῷ ξυνείσεται τῆς νίκης αἰτιώτατος  
ᾧ.—*Xenophon*.

Οὐχ εὐδὲι Δίος  
ὀφθαλμός· ἐγγὺς δ' ἐστὶ καὶ παρῶν πόνῳ.

Οὐ χρή παννύχιον εὐδεῖν βουληφόρον  
ἄνδρα.—*Homer*.

Ὁ φεύγων μύλον ἄλφιστα φεύγει.

(You will never make a crab to walk  
straight.) That which is bred in the  
bone will never be out of the flesh.

It is not the skilful surgeon's part to  
sing charms over a wound that needs  
the knife.

We ought not to reckon mere life, but  
life spent virtuously, to be the highest  
good.

A cute old fox this !

Thus, from the sublime spirit of the  
ancients there flow into the minds of  
those who imitate them certain eman-  
ations, like clouds of vapour from the  
cleft rocks in holy shrines ; and these  
inspire even the most ungifted with  
the enthusiasm and greatness of  
others.

We must hold this opinion of the just  
man, that, if he fall into poverty or  
disease, or any other of these seeming  
evils, all these things work together  
for good to him, either during his  
life, or after death. For that man is  
never neglected by the gods whoso-  
ever exerts himself to the utmost to  
become just, and, by practising virtue,  
tries to approach, as nearly as a man  
may, to the likeness of God.

Not on every man does God bestow  
His good gifts.

It is man's nature to resent evil words  
more than evil deeds ; for it is more  
easy to submit to injury than insult.

We ought to exert ourselves in such  
a way that each may feel that he  
has gained the victory by his own  
exertions.

(The eye of God closes not in sleep,  
but is near at hand whatever work  
we engage in.) Behold, he that keep-  
eth Israel shall neither slumber nor  
sleep.—*Psalms cxxi. 4.\**

(No counsellor must sleep the whole  
night through.) Uneasy lies the head  
that wears the crown.

(Who shirks the mill has no meal.) No  
mill, no meal ; no gains without  
pains.

\* The Greek quotation is a fragment from an unknown poet, preserved by Stobæus.



‘Ο φίλος ἕτερος ἐγώ.—*Aristotle.*

‘Οχλος ἀσταθμητότατον πρᾶγμα τῶν  
ἀπάντων καὶ ἀσυνετώτατον.

—*Demosthenes.*

‘Ο χοῖρος ἥδεται κόπροις καὶ βορβόρῳ.

—*Clement of Alexandria.*

‘Οψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ  
λεπτά.—*Sextus Empiricus.*

‘Οψιμαθῇ ἢ ἀμαθῇ.—*Cleobulus.*

(A friend is a second self.) *Alter ego.*

The mob is the most unreliable and senseless thing in the world.

(In dung and filth the swine revel.)

“He that is filthy will be filthy still.”

Though the mills of God grind slowly, yet they grind exceeding small.

—*Longfellow.*

(Better learn late than never.) It is never too late to mend.

Παθήματα μαθήματα.—*Æsop.*

Παθὼν δέ τε νήπιος ἔγνω.—*Hesiod.*

Παλαιὰ καινοῖς δακρύοις οὐ χρὴ στένειν.

—*Euripides.*

Πάλιν χρόνῳ τάρχαῖα καινὰ γίνεται.

—*Nicostratus.*

Πᾶν γὰρ τὸ πολὺ πολέμιον τῇ φύσει.

—*Hippocrates.*

Πάν ὁ μέγας τέθνηκε.—*Plutarch.*

Πάντα γὰρ μίαν ἰκνεῖται δασπλητὰ Χά-  
ρυβδιν,  
αἱ μεγάλαί ἄρεται καὶ ὁ πλοῦτος.

(Sufferings are lessons.) Bought wit is best, but may cost too much.

(Even a fool is taught by experience.) The burnt child dreads the fire.

(It is useless to weep anew over old griefs.) It is no use crying over spilt milk.

(Old things become new in course of time.) There is nothing new under the sun.

All things in excess are contrary to nature.

The great god Pan is dead.

Whate’er of virtue or of power,

Or good, or great we vainly call,

Each moment eager to devour,

One vast Charybdis yawns for all.

—*Merivale.*

Πάντα γυναῖκες ἴσαντι.—*Theocritus.*

Πάντα ἐν τῷ βασιλικῷ ἔνεστι.

Πάντα κινήσαι πετράν.

Πάντα μὲν καθαρὰ τοῖς καθαροῖς.

—*St. Paul.*

Πάντα ἐπὶ ὁλήψις.

Παντὶ μέσφ τὸ κράτος θεὸς ὥπασεν.

—*Æschylus.*

Πᾶν τὸ σκληρὸν χαλεπῶς μαλάττεται.

—*Plutarch.*

Πάντων δὲ μάλιστα αἰσχύνει σαυτόν.

Women know everything about every-thing.

Everything is contained in the words “like a king.” \*

To leave no stone unturned.

To the pure all things are pure.

Everything is a matter of opinion.

God always favours those that take the middle course.

(Everything once hardened is difficult to mould.) Youths and white paper take any impression.

Respect thyself, let that be thy first care.†

\* The reply of Porus, the Indian prince, to Alexander the Great. Alexander, during his invasion of Asia, having defeated and captured Porus, asked his prisoner how he wished to be treated. “Like a king,” replied the captive, “Πάντα ἐν τῷ βασιλικῷ ἔνεστι.” The reply appealed to Alexander so much that he restored to Porus his territory and kingly power.

† A quotation from the “Golden Verses” of Pythagoras.

Πάντων χρημάτων μέτρον ἄνθρωπος.  
—*Protagoras*.

Πάνυ καλῶς.

Παραμυθίαν φέρει τὸ κοινωνοῦς εἶναι τῶν συμφορῶν.—*Dion Chrysostom*.

Πᾶς γοῦν ποιητῆς γίγνεται, κἂν ἄκουσος ᾖ τὸ πρὶν, οὗ ἂν Ἔρως ἄψηται.

—*Plato*.

Πᾶς ἐστὶ νόμος εὕρημα μὲν καὶ δῶρον θεῶν.—*Demosthenes*.

Πᾶσι θανεῖν μερόπεσσι ὀφείλεται, οὐδέ τις ἐστὶν ἄβριον εἰ ζήσει, θνητὸς ἐπιστάμενος.

—*Palladas*.

Πᾶσιν εὐφρονοῦσι συμμαχεῖ τύχη.

Πάταξον μὲν, ἄκουσον δέ.

Πατρίς γὰρ ἐστὶ πᾶς, ἢν ἂν τις εὖ.  
—*Aristophanes*.

Παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε, φίλον τὸν εὐτυχοῦντ' ἄνευ φθόγου σέβειν.

—*Æschylus*.

Παχεῖα γαστήρ λεπτόν οὐ τίκτει νόον.

Πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας μήτηρ γονῆς σωτήρος· ὧδ' ἔχει λόγος.

—*Æschylus*.

Πειθῶ μὲν γὰρ ὄνειρα, ἔρις δ' ἔριν ἀντι-φυτεύει.—*Phocylides*.

Πείρα θὴν πάντα τελείται.—*Theocritus*.

Πείσας λάβε, μὴ βιασάμενος.—*Bias*.

Πένητος ἀνδρὸς οὐδὲν εὐτυχέστερον· τὴν γὰρ ἐπὶ τὸ χεῖρον μεταβολὴν οὐ προσδοκᾷ.—*Diphilus*.

Πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλους·

οὐ γὰρ τεθνᾶσιν, ἀλλὰ τὴν αὐτὴν ὁδόν, ἣν πᾶσιν ἐλθεῖν ἐστ' ἀναγκαίως ἔχον, προσελλύθασιν. Εἰτα χημεῖς ὕστερον εἰς ταῦτ' ἀκαταγώγιον αὐτοῖς ἤζομεν, κοινῇ τὸν ἄλλον συνδιατρίβοντες χρόνον.

—*Antiphanes*.

Πενία γὰρ ἐστὶν ἡ τρόπων διδάσκαλος.

—*Antiphanes*.

Man is the measure of the universe.

No, thank you.

Misfortunes are rendered less keen when others share them with us.

When Love claps him on the shoulder, even the man with no ear for poetic harmonies becomes poetical.

All laws are an invention and gift of Heaven.

Death is a debt all mankind must pay, nor can any be sure that he will be alive to-morrow.

Fortune is the ally of every prudent man.\*

Strike, but hear me! †

Our country is the country in which we fare the best.

Few men have the natural inclination to respect a friend when he prospers, without envying him.

(A full stomach breeds an empty mind.) Plain living and high thinking.

Obedience is the mother of prosperity, a child that brings salvation; so says the proverb.

Persuasion is a great blessing, but strife ever breeds strife.

Trying will do anything in this world.

Win by persuasion, not by force.

None is more fortunate than the poor man; for he alone does not fear that his condition may change for the worse.

We ought to bemoan with moderation the loss of friends; for they are not dead, but have gone before along the same road which we must all traverse. Hereafter we shall all come to the same abiding-place, and shall spend the future in their company.

(Poverty is the teacher of manners.) Poverty sharpens the wits.

\* An adaptation of a line of Euripides.

† The famous reply of the Athenian Themistocles to Eurybiades, the Spartan commander, when the latter was hotly resisting the proposal of the Athenians to meet the fleet of Xerxes near Salamis, 480 B.C., instead of retiring to the Isthmus of Corinth. Plutarch relates that the Spartan, enraged at the boldness of Themistocles, threatened to strike him. Herodotus gives a different account, making Adeimantus the Corinthian, not Eurybiades, the opposer of the Athenian's plans.

Πέρας μὲν γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, κἂν ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρῇ· δεῖ δὲ τοὺς ἀγαθοὺς ἀνδρας ἐγχειρεῖν μὲν ἅπασιν ἀεὶ τοῖς καλοῖς, τὴν ἀγαθὴν προβαλλομένους ἐλπίδα, φέρειν δ' ὅ τι ἂν ὁ θεὸς διδῶ γενναίως.—*Demosthenes*.

Πῆμα κακὸς γείτων, ὕσσοντ' ἀγαθὸς μέγ' δνειαρ.—*Hesiod*.

Πῖνε καὶ εὐφραίνου.—*Palladas*.

Πίνωμεν ἄβρὰ γελῶντες.—*Anacreon*.

Πίστει χρήματ' ὀλέσσω ἀπιστίῃ δ' ἐσάωσα.—*Theognis*.

Πλάνη βίον τίθησι σωφρονέστερον.

Πλεόνων δέ τοι ἔργον ἄμεινον.—*Homer*.

Πλήρωμα νόμου ἡ ἀγάπη.—*St. Paul*.

Πλούτος ἄνευ ἀρετᾶς οὐκ ἀσυνῆς πάροικος· ἅ δὲ κρᾶσις εὐδαιμονίας ἔχει τὸ ἄκρον.—*Sappho*.

Πλούτος δὲ πολλῶν ἐπικάλυμψ' ἐστὶν κακῶν.—*Menander*.

Πλούτος ὁ τῆς ψυχῆς πλούτος μόνος ἐστὶν ἀληθής.—*Lucian*.

Πολιὰ χρόνον μῆνυσιν, οὐ φρονησέως.—*Menander*.

Πόλις γὰρ οὐκ ἔσθ' ἥ τις ἀνδρὸς ἔσθ' ἐνός.—*Sophocles*.

Πολλαῖσι πληγαῖς στερεὰ δρῦς δαμάζεται.

Πολλάκι καὶ κηπωρὸς ἀνὴρ μάλα καίριον εἶπεν.

Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπήνυα.—*Hesiod*.

Πολλάκις δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.—*Demosthenes*.

Πολλάκις ἐθαύμασα, πῶς ἑαυτὸν μὲν ἔκαστος μᾶλλον πάντων φιλεῖ, τὴν δὲ ἑαυτοῦ περὶ αὐτοῦ ὑπόληψιν ἐν ἐλάττονι λόγῳ τίθεται ἢ τὴν τῶν ἄλλων.—*Marcus Aurelius*.

Πολλὰ μετὰ ξὺν πέλει κύλικος καὶ χεῖλεος ἄκρου.—*Aristotle*.

Πολλὰς ἂν εὖροις μηχανὰς· γύνῃ γὰρ εἴ.—*Euripides*.

Death is the end of all men's lives, even if a man is ever on his guard, and hides himself in some obscure corner. Brave men, therefore, should always boldly engage in honourable deeds, and, using hope as their shield of defence, should endure with a stout heart whatever lot God sends them.

A good neighbour is a blessing, as a bad one is a curse.

Drink and be merry.

Drink, and let the merry laugh go round.

(By trusting I lost my money, by mistrusting I saved it.)

If you trust before you try, You may repent before you die.

Travel sharpens the wits.

Many hands make labour light.

Love is the fulfilling of the law.

Wealth without virtue, is a dangerous guest :

Who holds them mingled, is supremely blest.—*Merivale*.

Wealth is a cloak that covers a multitude of sins.

A well-stored mind is the only true riches.

Grey hairs are a proof of age, but not of wisdom.

That is no real city where the power is vested in one man.

Little strokes fell great oaks.

(Often even a boor speaks to the purpose.) A fool may give a wise man counsel.

(Often a whole city suffers for the sins of one man.) One ill weed mars a whole pot of pottage. One rotten sheep ruins the whole flock

It often seems more difficult to maintain than to gain an advantage.

It has often surprised me that, while each man loves himself more than anyone else, he sets less value on his own estimate of himself than on the opinion of others.

There's many a slip 'twixt the cup and the lip.

Many schemes you may devise, for you are a woman.

Πολλὰ τὰ δεινὰ κοῦδὲν ἀνθρώπου δεινό-  
τερον πέλει.—*Sophocles*.

Πολλὰ ψεύδονται αἰοδοί.—*Aristotle*.

Πόλλ' ἔχει σιωπὴ καλὰ.—*Menander*.

Πόλλ' οἶδ' ἀλώπηξ, ἀλλ' ἐχῖνος ἐν μέγα.

Πολλοὶ δὲ πολλοὺς ἠβῆσαν ἤδη καὶ  
ιδιώτας καὶ πόλεις, ὅφ' ὦν αὐξηθέντων  
τὰ μέγιστα κακὰ ἔπαθον.—*Xenophon*.

Πολλοὶ μαθηταὶ κρείττονες διδασκάλων.

Πολλοὶ στρατηγοὶ Καρίαν ἀπώλεσαν.

Πολλὸς γὰρ ἡμῖν εἰς τεθνάναι χρόνος·  
ζῶμεν δ' ἀριθμῷ  
παῦρα κακῶς ἔτα.—*Simonides of Ceos*.

Πολλοὺς ὁ πόλεμος δι' ὀλίγου ἀπώλεσεν.  
—*Menander*.

Πολλῶν ἡ γλῶττα προτρέχει τῆς δια-  
νοίας.—*Isocrates*.

Πολλῶν ἱατρῶν εἰσοδὸς μ' ἀπώλεσεν.  
—*Menander*.

Πολλῶν ὁ λιμὸς γίγνεται διδάσκαλος.

Πολλῷ τοι πλέονας λιμοῦ κόρος ὤλεσεν  
ἄνδρας.—*Theognis*.

Πολλῷ τὸ φρονεῖν εὐδαιμονίας πρῶτον  
ὑπάρχει.—*Sophocles*.

Πομφόλυξ ὁ ἄνθρωπος.

Πονηρὰ κέρδη τὰς μὲν ἡδονὰς ἔχει  
μικράς, ἔπειτα δ' ὕστερον ὕπας μακράς.  
—*Antiphanes*.

Πόντιων δὲ κυμάτων ἀνῆριθμον γέλασμα.  
—*Aeschylus*.

Ποσὶ καὶ χερσίν.

Πυῖ στῶ.

Πράττε μεγάλα, μὴ ὑπισχνούμενος με-  
γάλα.—*Pythagoras*.

Πρὶν ἢν ἀμφοῖν μῦθον ἀκούσης οὐκ ἔν  
δικάσαις.

Προλεγόμενα.

Προμηθεὺς ἐστὶ μετὰ τὰ πράγματα.

The world is full of wonders, but  
nothing is more wonderful than man.

Poets are responsible for many fictions.  
Silence is often advantageous.

(The fox knows many tricks, but the  
hedgehog knows one good one.) The  
fox knows many tricks, but more he  
that catches him.

Many men have raised individuals and  
states to eminence, and afterwards  
have suffered the greatest wrongs  
from those they have aided.

Many scholars are wiser than those who  
teach them.

(Many generals lost Caria.) Too many  
cooks spoil the broth.

Long, long and dreary is the night  
That waits us in the silent grave:

• Few, and of rapid flight,  
The years from Death we save.—  
*Merivale*.

(War destroys many for the benefit of  
the few.) *Quicquid delirant reges*.

The tongue often runs more swiftly  
than the mind.

Too many doctors are my undoing.

(Hunger teaches us many lessons.)  
Necessity is the mother of invention.  
(Satiety kills far more than famine.)  
Gluttony kills more than the sword.

Wisdom is the most important part of  
happiness.

Man is a bubble.

Ill-gotten gains give a little pleasure  
for the moment, but afterwards cause  
lasting woe.

Ye waves  
That o'er th' interminable ocean wreath  
Your crisped smiles.—*Potter*.

(With feet and hands.) With might  
and main.

(Where I may stand.) A basis to work  
from; leverage ground.

Do great actions, but make no great  
promises.

(Hear both sides before you judge.)  
There are two sides to every question.

Preliminary statements; prefatory re-  
marks.

He is wise after the event.

Πρὸ πάντων γὰρ δεῖ τοὺς πατέρας τῷ  
μηδὲν ἁμαρτάνειν, ἀλλὰ πάντα, ἃ δεῖ,  
πράττειν, ἐναργὲς ἑαυτοὺς παράδειγμα  
τοῖς τέκνοις παρέχειν, ἵνα πρὸς τὸν  
τούτων βίον ὡς περ κάτοπτρον ἀποβλέ-  
ποντες ἀποτρέπωνται τῶν αἰσχυρῶν  
ἔργων καὶ λόγων.—*Plutarch.*

Πρὸς τῷ λαβεῖν γὰρ ὧν ὁ νοῦς τᾶλλ'  
οὐχ ὀρᾷ.—*Diphilus.*

Πρὸς τῶν ἐχόντων τὸν νόμον τίθης.  
—*Euripides.*

Πρὸ τῆς νίκης τὸ ἐγκώμιον ἄδεις.

Πρῶτον ἀγαθὸν ἀναμαρτία, δεῦτερον δὲ  
αἰσχύνη.—*Demades.*

Πτωχοῦ πῆρα οὐ πιμπλαται.

Πῦρ μαχαίρα μὴ σκαλεῖν.—*Pythagoras.*

Ῥᾶγες ὀμφακίζουσι μάλα.—*Æsop.*

Ῥεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον.  
—*Simonides of Ceos.*

Ῥεχθὲν δέ τε νήπιος ἔγιω.—*Homer.*

Ῥητῖον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν  
ἔχουσι  
ἢ μὲν κυδῆναι θνητὸν βροτὸν, ἢ δὲ κακ-  
ῶσαι.—*Homer.*

Ρίψας λόγον τις οὐκ ἀναιρεῖται πάλιν.  
—*Menander.*

Ῥοδοδάκτυλος ἦώς.—*Homer.*

Σεισάχθεια.

Σιγᾶν τὴν ἀλήθειαν, χρυσὸν ἐστὶ θάπτειν.  
—*Pythagoras.*

Σιγὴ ποτ' ἐστὶν αἰρετωτέρα λόγου.

Σκιανὴ πᾶς ὁ βίος, καὶ παίγνιον· ἢ μάθε  
παίζειν,  
τὴν σπουδὴν μεταθεῖς, ἢ φέρε τὰς ὀδύνας.  
—*Palladas.*

Σκιομαχία.

It is the chief duty of parents to set a bright example to their children by eschewing wrongdoing, and doing what is right. For then, their children, looking at the life of their parents as into a mirror, will themselves shun evil both in word and deed.

The man whose mind is fixed on gain has eyes for nothing else.

You are making the law in the interests of the rich.

(You are singing the triumph-song before the victory.) Don't halloo until you are out of the wood.

Innocence is the first virtue, modesty the second.

A beggar's purse is bottomless.

(Don't poke the fire with a sword.) Let an angry man be.

The grapes are sour.

The gods easily beguile the minds of men.

(Even a fool learns by experience.) The burnt child dreads the fire. Experience is the mistress of fools.

An easy task it is for gods that rule the wide heaven, either to exalt or humble a mortal man.

A word once uttered can never be recalled.

Rosy-fingered morn.

The shaking off of burdens.\*

He buries gold who hides the truth.

(Silence is sometimes better than talking.) Speech is silver, silence is golden.

Our life's a stage, a comedy; either learn to play and take it lightly, or bear its troubles patiently.

(Fighting with shadows.) Making mountains out of mole-hills.

\* A famous decree of Solon, the Athenian lawgiver, was so called. He relieved the hopeless condition of the poorer Athenian citizens by enacting that no one might recover money lent on the security of the person of the borrower. Inability to pay such loans had reduced many of the Athenians to a condition of serfdom.

Σολοικισμός.

Σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις  
εἴη φρονούσα πλεῖον ἢ γυναῖκα χρῆν.

—*Euripides*.

Σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται,  
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν  
τῷδ' ἔμμεν ὅτ' φρένας  
θεὸς ἄγει πρὸς ἅπαν.—*Sophocles*.

Σοφοῖς ἐστὶ πρὸς σοφοὺς ἐπιτήδεια.

Σοφοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ σοφός.

—*Menander*.

Σπάρτην ἔλαχε ταύτην κόσμη.

Σπεῦδε βραδέως.

Στέντορι εἰσαμένη μεγαλήτορι χαλκευ-  
φώνῳ,  
ὅς τὸσον αὐδῆσασχ' ὅσον ἄλλοι πεντή-  
κοντα.—*Homer*.

Στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.  
—*Sophocles*.

Στήθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ  
τέτλαβι δὴ, κραδίην· καὶ κύντερον ἄλλο  
ποτ' ἔτλης.—*Homer*.

Στιγμὴ χρόνου πᾶς ὁ βίος ἐστι. Ζῆν καὶ  
οὐ παραζῆν προσήκει.—*Plutarch*.

Στρεπταὶ μὲν τε φρένες ἐσθλῶν.

—*Homer*.

Στυλοὶ γὰρ οἰκῶν εἰσὶ παῖδες ἄρσενες.

—*Euripides*.

Σύγγορον

βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.

—*Æschylus*.

Σῦκα φίλ' ὀρνίθεσσι φυτεῦναι δ' οὐκ  
ἐθέλουσι.

Συκίνη μάχαιρα.

Συνειδὸς ἀγαθοῦ φιλεῖ παρρησιάζεσθαι.

—*Pausanias*.

Συνελόντι δὲ εἰπεῖν, πάντα τὰ μὲν τοῦ  
σώματος ποταμός· τὰ δὲ τῆς ψυχῆς  
ὄνειρος καὶ τύφος· ὁ δὲ βίος, πόλεμος  
καὶ ξένου ἐπιδημία· ἡ ὑστεροφημία δὲ,  
λήθη.—*Marcus Aurelius*.

(A solecism.) Bad grammar; incorrect diction.\*

I hate a clever woman; may there be in my house no woman who knows more than a woman ought to know.

For with wisdom hath someone given forth the famous saying, that evil seems good, soon or late, to him whose mind the god draws to mischief.

There exists a tie of kindred between all wise people.

By associating with wise people you will become wise yourself.

You have obtained Sparta; be a credit to it.

Hasten slowly.†

In form of Stentor of the brazen voice, Whose shout was as the shout of fifty men.—*Lord Derby*.‡

No man loves the bearer of ill tidings.

Smiting his breast he spake aloud, "Patience, stout heart, thou hast endured even worse ills than this."

The whole of life is but a moment of time. It is our duty, therefore, to use, not to misuse it.

The noblest minds readily hearken to persuasion.

Male children are the pillars of a house.

'Tis still the way of men to spurn the fallen.

(Birds love figs, but they will not plant them.) No mill, no meal; no gains without pains.

(A sword of fig wood.) A feeble, unconvincing argument.

A good conscience is wont to speak out openly and fearlessly.

In a word, all the attributes of the body are as a river, all of the mind as a dream and a vapour; life is a war, and a sojourn in a strange land, and fame after death is mere oblivion.

\* This word is said to have originated from the people of Soli, a Cilician colony of Athens, whose dialect was a very corrupt form of Attic.

† More familiar in the Latin form, *Festina lente*. A favourite motto of Augustus Cæsar.

‡ Hence the expression, "a stentorian voice."

Συνετῶν ἐστὶν ἀνδρῶν  
πρὶν γενέσθαι τὰ δυσχερῆ,  
προνοῆσαι ὅπως μὴ γένηται.  
ἀνδρείων δὲ, γενόμενα εὖ θέσθαι.

—*Pittacus.*

Συντριβὴ προηγείται ὕβρις.

Συστολή.

Σχολῇ που, τὸ κατὰ τὴν παροιμίαν λεγόμενον, ὃ γε τοιοῦτος ἂν ποτε ἔλοι πόλιν.

—*Plato.*

The wise with prudent thought provide  
Against misfortune's coming tide.  
The valiant, when the surge beats high,  
Undaunted brave its tyranny.

—*Merivale.*

Pride goeth before a fall.

(A contraction.) A spasm of the heart.

It will be a long time, as the proverb says, before such a man takes a town by storm.

Τὰ γὰρ ἄλλα τοῦ πολέμου τοῖς ἀγαθοῖς  
ἀνδράσιν ἐστὶν ἐλευθερία καὶ ἄρετή.

—*Lycurgus.*

Τὰ δάνεια δούλους τοὺς ἐλευθέρους ποιεῖ.

—*Menander.*

Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

—*Sophocles.*

Τὰ ἐλάχιστα ληπτέον τῶν κακῶν.

—*Aristotle.*

Ταῖς ἀτυχίαις μή ποτ' ἐπίχαιρε τῶν πέλας,

—*Menander.*

Τὰ καλὰ δύσκολα.

Τὰ μὲν

δίκαι' ἐπαινεῖ, τοῦ δε κερδαίνειν ἔχου.

—*Sophocles.*

Τὰ νεῦρα τῶν πραγμάτων.

—*Demosthenes.*

Τὰ πεπραγμέν' αὐτὰ βοᾷ.—*Demosthenes.*

Τὰ πολλὰ τοῦ πολέμου, γνώμη καὶ χρημάτων περιουσία κρατοῦνται.

—*Thucydides.*

Τὰς γὰρ ἐκ

Θεῶν ἀνάγκας, θνητὸν ὄντα δεῖ φέρειν.

—*Euripides.*

Τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λέγειν.

Ταχὺς γὰρ Αἴδης ῥᾶστος ἀνδρὶ δυστυχεῖ.

—*Euripides.*

Τεθνάμεναι γὰρ καλὸν ἐνὶ προμάχοισι πεσόντα

ἀνδρ' ἀγαθὸν περὶ ᾧ πατρίδι μαρνάμενον.

—*Tyrtæus.*

Τέλος ὁρᾶν μακροῦ βίου.

Τέτταρας δακτύλους θανάτου οἱ πλείοντες ἀπέχουσιν.—*Anacharsis.*

Τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.

—*Æschylus.*

Τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα.

—*Xenophon.*

To brave men the prizes that war offers  
are liberty and fame.

Debt makes slaves of free men.

Gains dishonourably acquired cause  
sorrow.

When we must choose between evils,  
we ought to choose the least.

Never exult over your neighbour's misfortunes.

(Beautiful things harass.) No rose  
without a thorn.

Praise just dealing, but let the making  
of money be your chief care.

(The sinews of affairs.) The sinews of  
war.

The facts speak for themselves.

Success in war depends chiefly on  
prudent counsel and abundance of  
money.

A mortal man must needs endure the  
ills that Heaven sends.

(To call figs figs, and a tub a tub.) To  
call a spade a spade.

For him whose life is misery a speedy  
death is best.

It is a noble thing for a brave man to  
die facing the foe, when he is fighting  
for his own dear native land.

To see the end of a long life.

Sailors have only four inches between  
them and death.

Art is far weaker than necessity.

The body ought to be trained to obey  
the mind.

Τὴν δὲ μάλιστα γαμεῖν, ἥτις σέθεν ἔγγυθι  
ναίει. — *Hesiod.*

Τὴν παρούσαν ἀμελγε, τὴν τὸν φεύγοντα  
διώκεις; — *Theocritus.*

Τὴν πλατεῖάν σοι μόνω ταύτην πεποίηκεν  
ὁ βασιλεὺς; — *Philemon.*

Τῆς λανθανούσης μουσικῆς οὐδεὶς λόγος.

Τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν  
σαφῶς ἐπίστας, οὐκ ἂν ἀλλάξαιμ' ἐγώ.  
— *Æschylus.*

Τι γὰρ ἂν μείζον τοῦδ' ἐπὶ θνατοῖς  
πάθος ἐξέυροις,  
ἢ τέκνα θανόντ' ἐσιδεσθαι. — *Euripides.*

Τὶ δὲ καὶ ἐστὶν ὅλως τὸ ἀείμνηστον;  
ὅλον κενόν. — *Marcus Aurelius.*

Τίθεται δὲ γε τοὺς νόμους ἐκάστη ἡ ἀρχὴ  
πρὸς τὸ αὐτῇ συμφέρον, δημοκράτεια μὲν  
δημοκρατικούς, τυραννὶς δὲ τυραννι-  
κούς. — *Plato.*

Τίττει τὸ κόρος ὕβριν. — *Theognis.*

Τί σε δεῖ λίθον μυρίζειν;

Τίς οὖν ἄρξει τοῦ ἄρχοντος. — *Plutarch.*

Τί τυφλῷ καὶ κατόπτρῳ.

Τὸ αἰσχρόν.

Τὸ γὰρ δολῶσαι πρὸς γυναῖκας ἦν σαφές.  
— *Æschylus.*

Τὸ γὰρ  
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.  
— *Sophocles.*

Τὸ γὰρ φοβεῖσθαι τὸν θάνατον λῆρος  
πολὺς.  
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.  
— *Aristophanes.*

Τὸ γὰρ ψευδὲς ὄνειδος οὐ περαιτέρω τῆς  
ἀκοῆς ἀφικνεῖται. — *Æschines.*

(When you take a wife, choose a neigh-  
bour rather than one who lives far  
away.) Know the character of the  
woman you are about to marry.

(Milk the cow that is nigh you; why  
pursue the one that runs away?) A  
bird in the hand is worth two in the  
bush.

(Did the king make the street for you  
alone?) You walk as if the street  
belonged to you.

(No praise is given to music that is not  
heard.) You must cry your own  
wares if you wish others to praise  
them.

Be well assured I would not exchange  
my misery for your servitude.\*

What greater woe canst thou find  
among mortals than when parents see  
their children dead?

But what is eternal fame? Nothing but  
vanity.

Every form of government passes laws  
to give advantage to those who  
govern. A popular government  
makes laws to benefit the people; a  
despotic government legislates in the  
interests of despotism.

Satiety breeds insolence.

(Why should you anoint a stone?)  
Why waste your labour?

(Who will rule the ruler?) *Quis cus-  
todiet ipsos custodes?*

(What use is a mirror to a blind man?)  
All colours are the same to a blind  
man.

The dishonourable; baseness.

To use deceit was surely the woman's  
part.

To be over-busy is a witless task.

Great folly is it to be afraid of death,  
since all of us alike must pay that  
debt.

When a man is accused falsely, the  
reproach does not go farther than his

\* The words of Prometheus, whose service to mankind had caused Zeus to punish him, to  
Hermes (Mercury), the messenger of the gods.



Τὸ γε λοιδορῆσαι θεοῖς, ἐχθρὰ σοφία.

—*Pindar.*

Τὸ δὲ ναυτικὸν τέχνης ἐστίν, ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὅταν τύχῃ, ἐκ παρέρρου μελετᾶσθαι, ἀλλὰ μᾶλλον μὴδὲν ἐκείνῳ πάρεργον ἄλλο γίγνεσθαι.

—*Thucydides.*

Τὸ δὲ παθεῖν εὖ, πρῶτον ἄθλων·

εὖ δ' ἀκούειν, δευτέρα μοῖ-

β' ἀμφοτέροισι δ' ἀνὴρ

ὅς ἂν ἐγκύρῃ καὶ ἔλῃ,

στέφανον ὕψιστον δέδεκται. —*Pindar.*

Τὸ δ' εὖ νικάτω. —*Æschylus.*

Τὸ δ' εὖ τυχεῖν.

τοδ' ἐν βροτοῖς θεὸς τε καὶ θεοῦ πλεόν.

—*Æschylus.*

Τὸ δὲ φυῆ, κράτιστον ἔπαν,

πολλοὶ δὲ διδασκᾶται

ἀνθρώπων ἀρεταῖς κλέος

ᾠρουσαν ἐλέσθαι. —*Pindar.*

Τὸ ἐν τῇ καρδίᾳ τοῦ νήφοντος ἐπὶ τῇς γλώττης ἐστὶ τοῦ μεθύοντος.

—*Plutarch.*

Τὸ ζῆν ἐστὶν ὥσπερ οἱ κύβοι·

οὐ ταῦτ' αἰεὶ πίπτουσιν, οὐδὲ τῷ βίῳ

ταῦτ' ἐν διαμένει σχῆμα, μεταβολὰς δ' ἔχει. —*Alexis.*

Τοῖς ἄφροσιν, ὥσπερ τοῖς παιδίοις, μικρὰ πρόφασις εἰς τὸ κλαίειν ἱκανή.

—*Socrates.*

Τοῖς βασιλεῦσι δεῖ ὡς ἥμιστα ἢ ὡς ἥμιστα δομῆσθαι. —*Æsop.*

Τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ.

—*Æschylus.*

Τοῖσιν εὖ φρονούσι συμμαχεῖ τύχη.

Τοῖς μικροῖς μίκα διδοῦσι θεοί.

—*Callimachus.*

Τοῖς πᾶσι κοινὸν ἐστὶ τοῦ ἁμαρτάνειν·

ἐπεὶ δ' ἁμαρτῇ, κείνος οὐκέτ' ἐστ' ἀνὴρ

ἔβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν

πεσὼν ἀκείνῳ μὴδ' ἀκίνητος πέλει.

—*Sophocles.*

Τοῖς σίτου ἀποροῦσι σπουδάζονται οὐ ὄροβοι.

Τοῖς τοι δίκαιοις χὼ βραχὺς νικᾷ μέγαν.

—*Sophocles.*

To revile the gods is a sorry kind of cleverness.

Skill in naval affairs, as in other crafts, is the result of scientific training. It is impossible to acquire this skill unless the matter be treated as of the first importance, and all other pursuits are considered to be secondary to it.

Prosperity is the best prize a man can gain, and reputation is the next best lot; but the man who wins and enjoys both these boons, has received the highest crown of all.

May the right prevail.

Success is counted a god by men, and they honour it far more.

Natural ability is by far the best, but many men have succeeded in winning high renown by skill that is the fruit of teaching.

(What is in the heart of the sober man is on the lips of the drunkard.) Drunkenness reveals what soberness conceals. When the wine is in the wit is out.

Life is like the dice that, falling, still show a different face. So life, though it remains the same, is always presenting different aspects.

Fools, like children, want but small excuse to make them weep.

A man should either not converse with kings, or, if he does, say nothing except what pleases them.

Gold is useless to the dead.

Fortune is ever the ally of the prudent. To little men the gods send little things.

All men are liable to err; but prudent and happy is that man who, when he has erred, seeks a remedy for the evil into which he has fallen, and does not persist in his mistake.

(Chick-peas are welcomed by those who lack corn.) To the hungry every bitter thing is sweet.

(In a righteous cause the weak overcomes the strong.) Thrice is he armed who has his quarrel just.

—*Shakespeare.*

Τὸ κακόν.

Τὸ καλόν.

Τὸ κηδεῦσαι καθ' ἑαυτὸν  
ἀριστεύει μακρῶ.—*Æschylus*.

Τολμῆεις μοι θυμός, ἐπεὶ κακὰ πολλὰ  
πέπονθα.—*Homer*.

Τὸ μέγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ.  
—*Callimachus*.

Τὸ μὲν ἀληθές πικρόν ἐστι καὶ ἀγρὸς τοῖς  
ἀνόητοις· τὸ δὲ ψεῦδος γλυκὺ καὶ  
προσηνές.—*Dion Chrysostom*.

Τὸ μὲν τελευτῆσαι, πάντων ἡ πεπρωμένη  
κατέκρινε, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον  
τοῖς σπουδαίοις.—*Isocrates*.

Τὸ μὴ πιστεύειν τοῖς πονηροῖς σωφρονέ-  
τερον τοῦ προπιστεύσαντας κατηγορεῖν.  
—*Dionysius of Halicarnassus*.

Τὸ μήτ' ἀλγεῖν κατὰ σῶμα μήτε τεράτ-  
τεσθαι κατὰ ψυχὴν.—*Æriscurus*.

Τὸν γὰρ κάκιστον πλοῦτος εἰς πρῶτους  
ἔγει.—*Euripides*.

Τὸν δὲ ἀποχόμενον μνήμη τιμᾶτε, μὴ  
δάκρυσιν.—*Dion Chrysostom*.

Τὸν δῆμον αἰεὶ προσποιῶ,  
ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς·  
τὰ δ' ἄλλα σοι πρόσσεστι δημαγωγικά,  
φωνὴ μίαν, γέγονας κακός, ἀγοραῖος εἰ.  
—*Aristophanes*.

Τὸ νικᾶν αὐτὸν αὐτὸν πασῶν νικῶν πρῶτη  
τε καὶ ἀρίστη, τὸ δὲ ἡττᾶσθαι αὐτὸν  
ὑφ' ἑαυτοῦ πάντων ἀσχεστὸν τε ἅμα  
καὶ κάκιστον.—*Plato*.

Τὸν Κολοφῶνα ἐπέθηκεν.

Τὸν ξύοντα ἀντιξέειν.

Τὸν οἶκοι θησαυρὸν διαβάλλειν.

Evil ; baseness.

(The beautiful.) Ideal beauty, either  
physical or moral.

To marry in one's own station is by far  
the wisest way.

Stout of heart am I, since many are the  
evils I have undergone.

A great book is like to a great mis-  
fortune.

Foolish men find the truth bitter and  
unpleasant, while they think false-  
hood is sweet and palatable.

To die is the destined lot of all, but to  
die nobly is the peculiar privilege of  
the good.

It is wiser not to trust knaves than,  
having trusted them, to revile them.

(Neither to suffer in body nor to be  
troubled in mind.) The ideal of  
happiness.

(Riches raise the worst knave to the  
highest rank.) Poverty is the only  
crime.

Honour the dead by keeping their  
memory green, and not by weeping  
over their end.

Always curry favour with the people by  
saying sweet, palatable things to  
them ; as to the other qualities neces-  
sary for a demagogue, you possess  
them ; I mean you have a vilely rau-  
cous voice, your character is bad, and  
you are a lounging and a chatterbox.\*

To conquer oneself is the best and  
noblest victory ; to be vanquished by  
one's own nature is the worst and  
most ignoble defeat.

(He has put the Colophon to it.) He  
has settled the matter ; it needs no  
further argument.†

(Scratch him who scratches thee.) One  
good turn deserves another.

(To speak ill of one's own home.)  
That bird is not honest which defiles  
its own nest.

\* Advice to a would-be demagogue. Aristophanes never wearied of attacking the political  
adventurers of his day.

† The origin of this proverbial expression is not certain. Colophon was one of the twelve  
Ionian cities of Asia Minor which had formed a federation. It is supposed that Colophon had  
a casting vote in the deliberations of this league. Another theory is that the famous cavalry  
of Colophon were so invincible that their appearance in battle gave the victory to the side on  
which they fought. Colophon was one of the cities that claimed to be the birthplace of Homer,

Τὸν τε γὰρ μέλλοντα καλῶς ἔρχειν,  
ἀρχθῆναι φασὶ δεῖν πρῶτον.

—*Aristotle.*

Τὸν τελευταῖον μὴ κακολόγει, ἀλλὰ  
μακάριζε.

Τὸν φίλον κακῶς μὴ λέγε, μηδ' εὖ τὸν  
ἐχθρόν.—*Pittacus.*

Τὸ συγγενὲς τοι δεῖνδ' ἢ θ' ὀμίλια.  
—*Æschylus.*

Τὸ ὅλον.

Τὸ πρέπον.

Τὸ σπάνιον τίμιον.—*Socrates.*

Τότε γὰρ χρὴ, κἄν ἄθλον ᾗ τὸ μέλλον,  
αἰρεῖσθαι κινδυνεύειν, ὅταν τὸ τὴν  
ἡσύχιαν ἄγειν φανερώς χειρόν ᾗ.

—*Aristides the Rhetorician.*

Τοῦ ἀριστεύειν ἕνεκα.

Τοῦ βίου καθάπερ ἀγάλματος πάντα ἰὰ  
μέρη καλὰ εἶναι δεῖ.—*Socrates.*

Τοῦ γὰρ καὶ γένος ἐσμεν.

Τοῦ ζῆν γὰρ οὐδεὶς ὥς ὁ γηράσκων ἐρᾷ.  
—*Sophocles.*

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων  
βέειν αὐθ.—*Homer.*

Τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπομένους.  
—*Sophocles.*

Τοῦτ' ἔσθ', ὃ θνητῶν εὖ πόλεις οἰκουμένας  
δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι,  
οὐ γὰρ τι τοῖσιν ὥσθ' ἐπὶ λείγειν,  
ἀλλ' ἐξ ὅτου τις εὐκλεὴς γενήσεται.

—*Euripides.*

Τοῦτο γὰρ πρὸς τὰ ἄλλα ζῶα τοῖς ἀνθρώποις  
ἴδιον τὸ μόνον ἀγαθοῦ καὶ κακοῦ  
καὶ δικαίου καὶ ἀδίκου, καὶ τῶν ἄλλων  
αἰσθῆσιν ἔχειν.—*Aristotle.*

Τοῦτο κἂν παῖς γνῶι.

Τοῦτό τοι τάνδρεϊον, ἢ προμηθία.  
—*Euripides.*

Τούτῳ νίκα.

Τρόπος δίκαιος κτήμα τιμιώτατον.  
—*Antiphanes.*

Τροφὰς δ' αἱ παιδευόμεναι  
μέγα φέρουσιν εἰς ἀρετάν.—*Euripides.*

It is a common saying that he who  
would govern must learn to obey.

Do not revile the dead, but call them  
blessed.\*

Do not revile a friend, nor eulogise an  
enemy.

The tie of kinship and of long acquaint-  
ance is wondrous strong.

The whole; the universe.

(The right.) Rectitude; honesty.

What is rare is always valued.

As soon as it is obvious that it is dis-  
honourable for us to maintain peace,  
we ought to choose the risk of war,  
even if the result is doubtful.

(In order to excel.) The motto of Lord  
Henniker.

A man's life, like a statue, ought to be  
beautiful in all its parts.

For we are also his offspring.†

None are so much enamoured of life as  
those who are growing old.

And from his tongue flowed words  
sweeter than honey.

Methinks the dead know nought of  
sorrow.

Flattering speeches destroy the cities  
and families of mankind. We ought  
not to say such things as are merely  
pleasing to the ears, but what will  
make a man live more nobly.

This is the quality peculiar to man,  
wherein he differs from other animals,  
that he alone is endowed with per-  
ception to distinguish right from  
wrong, justice from injustice.

(Even a child would know this.) Every  
schoolboy knows this.

(The truest courage is discretion.) Dis-  
cretion is the better part of valour.

In this sign conquer.‡

A righteous disposition is the most  
precious possession.

A careful education contributes much  
to the making of a virtuous life.

\* A saying attributed to Chilo, one of the Seven Sages of Greece.

† St. Paul quotes these words in his speech to the Athenians (Acts xvii.) as from "certain of your poets." The words are found in a poem of Aratus, who wrote at the beginning of the third century B.C. He lived at Soli, in Cilicia, so that it was specially appropriate for Paul of Tarsus to quote from his works.

‡ See note in Latin section on *In hoc signo*.

Τρόχος ἄρματος γὰρ οἷα  
βίος τρέχει κυλισθεὶς.—*Anacreon.*  
Τύραννος τυράννῳ συγκατεργάζεται.  
—*Herodotus.*

Τῷ δ' ἀφανεῖ πᾶς ἔπεται δόλος.

Τῷ θεῷ δόξα.  
Τῶν ἁλῶν συγκατεδδοκέναι μέδιμον.

Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς.  
—*Menander.*

Τῶν ἡδέων τὰ σπανιῶτατα γιγνόμενα  
μάλιστα τέρπει.—*Epictetus.*

Τῶν πόνων πωλοῦσιν ἡμῖν τὰγαθὰ οἱ θεοί.  
—*Epicharmus.*

Τῷ νῦν μήποτε καὶ σὺ γυναῖκί περ ἥσιος  
εἶναι\*  
μὴ οἱ μῦθον ἅπαντα πιφασκόμεν, ὅν κ'  
εὖ εἶδῃς,  
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμ-  
μένον εἶναι.—*Homer.*

Τῶν ὥτων ἔχω τὸν λύκον, οὗτ' ἔχειν, οὗτ'  
ἀφείναι δύναμαι.

Ἵγίαινον μὲν ἄριστον ἀνδρὶ θνατῷ·  
δεύτερον δὲ, φῦλιν καλὸν γενέσθαι·  
τὸ τρίτον δὲ πλουτεῖν ἀδόλως·  
καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.  
—*Simonides of Ceos.*

Ἵγία.

Ἵγία, πρεσβίστα μακάρων.—*Ariphron.*

Ἵδραν τέμνεις.

Ἵπεροχῆς γὰρ ἐπιθυμεῖ ἡ νεότης.  
—*Aristotle.*

Ἵπὲρ σεαυτοῦ μὴ φράσης ἐγκώμιον.  
—*Menander.*

Ἵπν' ὄδυνας ἀδαῆς, Ἵπνε δ' ἀλγέων,  
εὐαῆς ἡμῖν ἔλθοις,  
εὐαῖων εὐαίων, ὦναξ.—*Sophocles.*

Ἵπνος δὲ πάσης ἐστὶν Ἵγία νόσου.  
—*Menander.*

Ἵπνος τὰ μικρὰ τοῦ θανάτου μυστήρια.  
—*Mnesimachus.*

Life is like a chariot-wheel that ever  
rolls along.

(One despot aids another.) A fellow  
feeling makes us wondrous kind.

(A snare ever lurks in the dark.) To  
be forewarned is to be forearmed.

Glory to God.

(To have eaten a bushel of salt together.)  
To be old friends.

All desire to be the relations of pros-  
perous folk.

The pleasures that come most rarely  
delight us most.

It is by our work that we purchase all  
good things from the gods.

Never tell your wife all you know, how-  
ever much you may love her; but  
tell her a part, and a part conceal  
from her.

•

(I have a wolf by the ears, I can neither  
hold him nor let go.) I have caught  
a Tartar.

The first of mortal joys is health;  
Next beauty; and the third is wealth.  
The fourth, all youth's delights to prove  
With those we love.—*Merivale.*

(Hygeia.) The goddess of health.

Health, the greatest of all we count as  
blessings.

(You are wounding a Hydra.) You are  
making bad worse.\*

Youth always longs for pre-eminence.

(Do not utter your own praises.) Self-  
praise is no recommendation.

Sleep, stranger to anguish, painless  
sleep, come, at our prayer, with  
gentle breath, come with benison, O  
King.—*Jebb.*

(Sleep is a healing balm for every ill.)  
Tired Nature's sweet restorer, balmy  
sleep! —*Young.*

Sleep the lesser mysteries of death.

\* One of the labours of Hercules was to slay the Hydra, the many-headed water-snake. As  
fast as the hero cut off one of the heads of the monster, two heads grew in its place.

Ἰπὸ παντὶ λίθῳ σκόρπιος εὐδῇ.

(Beneath every stone a scorpion sleeps.)  
A hidden danger threatens us.\*

Ἰπὸ πτερος δ' ὁ πλούτος.—*Sophocles.*

Wealth has wings.

Τὶς ποτ' Ἀθηναίαν ἔριν ἤρισε.

(A sow once strove to rival Athene.)  
Fools rush in where angels fear to tread.

—*Theocritus.*

Ἦστέρον πρότερον.

(The last put first.) Putting the cart before the horse.

Φάγωμεν καὶ πίωμεν· αἴριον γὰρ ἀπο-  
βησόμεν.

Let us eat and drink, for to-morrow we die.

Φαῖδρυνον σεαυτὸν ἀπλότῃ καὶ αἰδοῦ καὶ  
τῇ πρὸς τὸ ἀνὰ μέσον ἀρετῆς καὶ  
κακίας, ἀδιαφορίᾳ· φίλησον τὸ ἀνθρώ-  
πινον γένος· ἀκολούθησον θεῷ.

Cultivate simple tastes, a modest de-  
meanour, and contempt of any com-  
promise between virtue and vice ;  
love your fellow creatures, and obey  
the commands of God.

—*Marcus Aurelius.*

Φάρμακον νηπενθές.

(A drug that kills sorrow.) The ne-  
penthe of the gods. The anodyne  
of the heart.

Φαῦλος γὰρ κριτὴς καλοῦ πράγματος  
ὄχλος.—*Demophilus.*

The mob is a bad judge of real merit.

Φαῦλον ἀνδρὶ, καθάπερ κυνὸς κακοῦ,  
μᾶλλον δεῖ τὴν σιγὴν ἢ τὴν φωνὴν  
εὐλαβεῖσθαι.—*Demophilus.*

The silence of a treacherous man, like  
that of a dog, is more to be feared  
than his words.

Φεῖδω τῶν κτεάνων.—*Lucian.*

Be a thrifty steward of thy goods.

Φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως  
τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως.

The sufferings that fate inflicts on us  
should be borne with patience, what  
enemies inflict, with manly courage.

—*Thucydides.*

Φεῦ· τοῦ θανόντος ὡς ταχεῖά τις θρῆνξ  
χάρις διαρρεῖ.—*Sophocles.*

Alas! how quickly is reputation of the  
dead forgotten by mankind.

Φῆμη γὰρ μέντοι δημόθρους μέγα σθένει.

Strong is the power of the people's  
voice.

—*Æschylus.*

Φῆμη δ' οὐτὶς πάμπαν ἀπόλλυται, ἥντινα  
πολλοὶ

No rumour, which folk have once spread,  
ever dies ; but it becomes, as it were,  
one of the immortal gods.

λαοὶ φημίζουσι, θεὸς νύ τις ἔστί καὶ αὐτή.  
—*Hesiod.*

Φημὶ πολυχρονίην μελέτην ξιμεραι, φίλε·  
καὶ δὴ

Long exercise, my friend, inures the  
mind ;

ταύτην ἀνθρώποισι τελευτῶσαν φύσιν  
εἶναι.—*Hesiod.*

And what we once disliked we pleasing  
find.

Φησὶν σιωπῶν.—*Æuripides.*

His silence gives consent.

Φθείρουσιν ἥθη χρηστὰ ὁμιλίας κακῆς.

Evil communications corrupt good  
manners.

—*Menander.*

Φθονέεσθαι κρέσσον ἐστὶν ἢ οἰκτεῖρεσθαι.

It is better to be envied than pitied.

—*Herodotus.*

Φθονεραὶ θανατῶν φρένας ἀμφικρέμονται  
ἐλπίδες.—*Pindar.*

Envious hopes still hover round the  
minds of men.

\* Aristophanes puts a humorous variation of this proverb in the mouth of the chorus of his play, the *Thesmophoriazuse* : " Beneath every stone we must look lest there be lurking there — an orator."

φιλαργυρία μὲν νόσημα μικροποιὸν, φιλη-  
δονία δ' ἀγεννέστατον.—*Longinus*.

φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα  
κολοῦειν.—*Herodotus*.

φιλεῖ δ' ἑαυτοῦ μᾶλλον οὐδεὶς οὐδένα.

φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός.  
—*Æschylus*.

φίλον ὕπνου θέλγητρον.—*Euripides*.

φιλοσοφία ὄρεξις τῆς θείας σοφίας.  
—*Plato*.

φιλόφιλον δεῖ εἶναι τὸν ἀγαθὸν ἐνδρα καὶ  
φιλόπατριν.—*Polybius*.

φιλῶ τέκν', ἀλλὰ πατρίδ' ἐμὴν μᾶλλον  
φιλῶ.—*Plutarch*.

φρέατα ἀντλούμενα βελτίω γίνεται.  
φύεται μὲν ἐκ τῶν τυχόντων πολλάκις τὰ  
μέγιστα τῶν πραγμάτων.—*Polybius*.

φύσει σοφὸς μὲν οὐδεὶς.—*Aristotle*.

Χαῖρε.

Χαίρων πορεύου.

Χαλεπὰ τὰ καλὰ ἐστὶν ὅπη ἔχει μαθεῖν.

Χαλεπὸν μὲν ἐστὶν πρὸς γαστέρα λέγειν  
ὅσα οὐκ ἔχουσιν.—*Plutarch*.

Χαλεπὸν τὸ μὴ φιλήσαι·  
χαλεπὸν δὲ καὶ φιλήσαι·  
χαλεπώτερον δὲ πάντων  
ἀποτυγχάνειν φιλοῦντα.—*Anacreon*.

Χάος.

Χάρις ἀμεταμέλητος.—*Theophrastus*.

Χάρις χάριν γὰρ ἐστὶν ἡ τίκτουσ' ἀελ.  
—*Sophocles*.

Χαρίτων μία.

Χάρων.

The love of money is a disease that makes us petty in all our actions, and the love of pleasure utterly degrades us.

(God is wont to humble overweening pride.) "He hath put down the mighty from their seat, and hath exalted the humble and meek."

(No one loves another more than himself.) Charity begins at home.

God loves to aid a man in sore distress.

The blessed, healing spell of sleep.

Philosophy is a striving after heavenly wisdom.

The good man should love his friends and love his country.

I love my children, but I love my country more.

Drawn wells have sweetest water.

The most important events are often the results of accidents.

None are wise by natural instinct.

Happiness to you! Welcome! Farewell!

Go in peace; may luck attend you.

Whatever is good to know is difficult to learn.\*

(It is difficult to argue with the belly, as it has no ears.) Hunger listens to no reason.

Grievous is it not to love, and grievous, too, to love; but far more grievous is it to love and love in vain.

(Chaos.) The first state of the universe; void; infinite space.

(Kindness knows no repentance.) No one repents of a good action.

(Kindness is ever the mother of kindness.) One good turn deserves another.

(One of the Graces.) A pretty, charming she.

(Charon.) The ferryman who conducted the dead in his boat across the Styx.

\* An old proverb quoted by Socrates in Plato's dialogue "Cratylus" to show that there is no smooth and easy road to knowledge, as the Athenian sophists declared.

Χεῖρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον.

(Hand washes hand, and finger finger.)  
All men live by another's aid.

Χειρῶν νόμος.

The law of might.

Χελιδὼν ἕαρ οὐ ποιεῖ.—*Aristotle*

One swallow does not make a spring.

Χρεῖα διδάσκει, κὰν βραδὺς τις ᾖ, σοφόν.  
—*Euripides*.

(Necessity teaches wisdom even to the stupid man.) Necessity is the mother of invention.

Χρεῖῳ πάντ' ἐδίδαξε, τί δ' οὐ χρεῖῳ κεν  
ἀνέυροι;

Need all things taught; what cannot  
need invent?

Χρεὼν τέλος ὁρᾶν.—*Solon*.

(We must look to the end.) The end  
approves the work; *respice finem*.

Χρὴ γὰρ οὐ μόνον ἑαυτὸν εἰδέναι θνητὸν  
ὄντα τὴν φύσιν, ἀλλὰ καὶ ὅτι θνητῷ  
σύγκληρὸς ἐστὶ βίῃ.—*Plutarch*.

A man ought to think not only that his  
own nature is mortal, but also that  
he shares the common lot of the  
human race.

Χρὴ καὶ ἐν τοῖς ἡθεσιν ὥσπερ καὶ ἐν τῇ  
τῶν πραγμάτων συστάσει ἀεὶ ζητεῖν ἢ  
τὸ ἀναγκαῖον, ἢ τὸ εἰκός.—*Aristotle*.

(Both in the treatment of character and  
in the composition of the narrative  
we must always observe what the  
necessity of the case requires, or what  
probability demands.) A writer should  
not put too much strain on the credu-  
lity of the reader.

Χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι  
βοροῖσι.—*Hesiod*.

Money is life to wretched mortals.

Χρήματα, χρήματ' ἀνὴρ, πενιχρὸς δ'  
οὐδεὶς πέλετ' ἐσλός.—*Alcæus*.

Money, money makes a man, no poor  
man is ever reckoned noble.

Χρήματ' ἔχων οὐδεὶς ἐρχεται εἰς Ἀΐδew,  
οὐδ' ἂν ἄποινα διδύς θάνατον φύγοι οὐδὲ  
βαρεῖα  
νούσους οὐδὲ κακὸν γῆρας ἐπερχόμενον.  
—*Theocritus*.

No man can take his wealth with him  
to the grave, nor can he escape death  
by paying a ransom, nor does his  
hoard of money ward off disease and  
the approach of age.

Χρὴ μὲν σφωίτερόν γε θεὰ ἔπος εἰρύσ-  
σασθαι,  
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ  
ἕμεινον.  
ὅς κε θεοῖς ἐπιπειθεται, μάλα τ' ἔκλυον  
αὐτοῦ.—*Homer*.

I needs must yield to your goddess'  
commands,  
Indignant though I be—for so 'tis best;  
Who hears the gods, of them his prayers  
are heard.—*Lord Derby*.

Χρὴ σιγᾶν ἢ κρείσσονα σιγῆς λέγειν.  
—*Pythagoras*.

Either be silent, or speak words that  
are better than silence.

Χρῆσις ἀρετῆς ἐν βίῃ τελείῃ.  
—*Diogenes Laertius*.

The exercise of virtue in a complete and  
perfect life.\*

Χρόνος καθαιρεῖ πάντα γηράσκων ὄμοῦ.  
—*Æschylus*.

Advancing time sifts and cleanses all  
alike.

Χρόνος ὅξυς ὀδόντας  
πάντα καταψήχει καὶ βιαίωτατα.  
—*Simonides of Ceos*.

The gnawing teeth of Time soon devour  
all things, even the strongest.

Χρόνῳ τὰ πάντα κρίνεται.

Time judges everything.

Χρυσὰ πῆδαι.

(Fetters of gold.) Chains of love.

Χρυσὸς δ' ἀνοίγει πάντα κατ' οὐλᾶς.  
—*Menander*.

A golden key will open any gate, even  
those of hell.

\* A definition of happiness.

Χρυσὸς μὲν οἶδεν ἐξελέγχεσθαι πυρὶ,  
ἡ δ' ἐν φίλοις εὖνοια καιρῷ κρίνεται.  
—*Menander*.

Χωρὶς ὑγείας ἀβίος βίος, βίος ἀβίωτος.

Gold is tested by fire, and the reality of a friend's professions is proved in a critical time.

Without health life is not life at all, but a lifeless life.

Πεκάδες δμβρον γεννῶνται.

Πευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα  
τὸ Δίον· ἀλλὰ πᾶν ἔπος τελεῖ.  
—*Æschylus*.

Πευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον.  
—*Menander*.

Ψυχῇ μιᾷ ζῆν, οὐ δυοῖν, ὀφείλομεν.  
—*Euripides*.

Ψυχῆς πόνος γὰρ ὑπὸ λόγου κουφίζεται.  
—*Philemon*.

(Many drops make the rain.) Many little things make a mickle.

God's lips know not how to lie, but he will accomplish all his promises.

(No liar can long escape detection.) A liar should have a good memory.

One life, not two, is our apportioned span.

Telling our sorrows lightens the burden of our heart.

Ἦ γῆρας, ὥς ἐπαχθὲς ἀνθρώποισιν εἶ  
καὶ πανταχῇ λυπηρόν, οὐ καθ' ἐν μόνον,  
ἐν ᾧ γὰρ οὐδὲν δυνάμεθ' οὐδ' ἰσχύομεν,  
σὺ τηρικαυθ' ἡμᾶς προδιδάσκεις εὖ φρονεῖν.  
—*Pherocrates*.

Ἦδινεν ὕρος, Ζεὺς δ' ἐφοβεῖτο τὸ δ'  
ἔτεκεν μῦν.—*Athenæus*.

Ἦ θάνατε, θάνατε, νῦν μ' ἐπισκέψαι  
μολών.—*Sophocles*.

Ἦ θάνατε Παιῖν, μόνος ἱατρὸς τῶν  
ἀνηκέστων κακῶν.—*Æschylus*.

Ἦκεῖαι χάριτες γλυκερώτεραι.

Ἦ Κρίτων, τῷ Ἀσκληπίῳ ὀφείλομεν  
ἀλεκτρύονα· ἀλλ' ἀπόδοτε καὶ μὴ  
ἀμελήσητε.—*Socrates*.

Ἦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι  
τῇδε  
κείμεθα, τοῖς κείνων ῥήμασι πειθό-  
μενοι.—*Simonides of Ceos*.

Ἦ ὀλίγον οὐχ ἱκανόν, ἀλλὰ τοῦτω γε  
οὐδὲν ἱκανόν.—*Æpicurus*.

Old age, what a grievous burden thou art to mankind, yea, a plague in everything and not in one alone, for when we have no power or vigour left, then thou teachest us to be wise.

(The mountain was in labour. Jove was frightened, and then a little mouse was born.) *Parturiunt montes, nascetur ridiculus mus*.\*

O Death, Death, come now and cast thy eyes on me.†

Death, the Great Healer, thou alone art the physician of unendurable sorrows.

(Benefits given quickly are most welcome.) He gives twice who gives in a trice. *Bis dat qui cito dat*.

Crito, we owe a cock to Æsculapius; by no means forget to give it.‡

Stranger! to Sparta say, her faithful band

Here lie in death, remembering her command.—*Hodgson*.§

He who doesn't find a little enough, will find nothing enough.

\* Said of Agesilaus, King of Sparta, whose stature was not equal to his great courage.

† These words form part of the last speech of Ajax in Sophocles' tragedy of that name.

‡ The last words of Socrates as he was dying from the effects of the hemlock that he had been condemned to drink. Cocks were sacrificed as a thank-offering to the patron god of the healing art.

§ This was the famous epitaph on the gallant Spartans who were slain at the battle of Thermopylæ.



\*Ω παῖ γένοιο πατρός εὐτυχέστερος,  
τὰ δ' ἄλλ' ὅμοιος\* καὶ γένει' ἂν οὐ κακός.  
—*Sophocles.*

\*Ω πατρί, εἴθε πάντες οἱ ναῖουσίν σε  
οὕτω φιλοῖεν ὡς ἐγὼ καὶ γε βράδιος  
οἰκοῖμεν ἔν σε, κούδεν ἂν πάσχοις κακόν.  
—*Euripides.*

\*Ω πόποι ἦ ῥά τις ἐστὶ καὶ εἰν Ἀῖδα  
δόμοισιν  
ψυχὴ καὶ εἶδωλον, ἅταρ φρένες οὐκ ἔνι  
πάμπαν.—*Homer.*

\*Ως ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτα γε  
ῥέζει.—*Homer.*

\*Ὡς ἀρχὴ ἄνδρα δέικνυσιν.

\*Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βρο-  
τοῖσι,  
ζῶειν ἀχρυνμένοι\* αὐτοὶ δέ τ' ἀκηδέες  
εἰσίν.—*Homer.*

\*Ὡς δὲ κινήθην αὐτὸ καὶ ζῶν ἐνόησε  
αἰδῶν θεῶν γεγονὸς ἀγαλμα δ γεννή-  
σας πατὴρ, ἡγάσθη τε καὶ εὐφρανθεὶς  
ἔτι δὴ μᾶλλον ὅμοιον, πρὸς τὸ παρά-  
δειγμα ἐπενόησεν ἀπεργάσασθαι.  
—*Plato.*

\*Ὡς ἡδὺ κάλλος ἦταν ἔχῃ νοῦν σώφρονα.

\*Ὡς ἡδὺ τὴν θάλατταν ἀπὸ γῆς ὄραν.  
—*Archilochus.*

\*Ὡς ἡδὺ τὸν σωθέντα μεμνησθαι πόνου.  
—*Euripides.*

\*Ὡτα γὰρ τυγχάνει ἀνθρώποισι εὐντα  
ἀπιστότερα ὀφθαλμῶν.—*Herodotus.*

\*Ὡ τρισκακοδαίμων, ὅστις ἂν πένης γαμῇ.  
—*Menander.*

\*Ὡ τύχῃ μικρόν τι μοι κακὸν ἂν τὶ τοσού-  
των ἀγαθῶν ποιήσον.  
—*Philip, King of Macedon.*

\*Ὡ φίλον ὕπνου θέλγητρον, ἐπίκουρον  
νόσου  
ὡς ἡδὺ μοι προσήλθες ἐν δέοντί γε.  
Ὡ πότνια λήθη τῶν κακῶν, ὡς εἰ σοφῇ,  
καὶ τοῖσι δυστυχούσιν εὐκτατὰ θεός.  
—*Euripides.*

My son, mayst thou be more fortu-  
nate than thy father; in all else be  
like him; then wilt thou be no base  
man.\*

Dear land of my fathers, would that all  
thy citizens loved thee as I do; then  
should we possess thee more worthily,  
nor would any evil thing come nigh  
to hurt thee.

O Heaven, there are then, in the realms  
below,  
Spirits and spectres, unsubstantial all.†  
—*Lord Derby.*

So let others perish whoever make a  
similar attempt.‡

(How office proves the man.) Offices  
are given, but not discretion.

Such lot have the gods given to  
wretched mortals—to live in wretch-  
edness, while they themselves are free  
from sorrows.

And when he saw that what was  
created after the image of the eternal  
gods had motion and life, God said  
that it was good, and, pleased with  
his handiwork, bethought him how  
he might make it still more like the  
gods, after whose image it had been  
made.

Beauty is truly beauty, when its comrade  
is a modest mind.

\*Tis sweet to view the sea when we  
stand upon the shore.

How sweet it is to remember dangers  
when they are past and gone.

(Men's ears are less reliable than their  
eyes.) Believe what you see and not  
what you hear; seeing is believing.

Thrice wretched he who, being a poor  
man, takes a wife.

O Fortune, do me one small ill turn to  
make up for so much success.

O Sleep, thou sweet solace, and bul-  
wark against disease; how welcome  
comest thou in this time of trouble.  
O blessed oblivion, how kind thou  
art, a heaven-sent messenger ever  
welcome to those who mourn.

\* The parting words of the hero Ajax to his son before committing suicide.

† The exclamation of Achilles when he sees the ghost of Patroclus appear before him.

‡ This line was quoted by Scipio Æmilianus as his comment on the fate of his kinsman, Tiberius Gracchus, whose attempts to introduce reforms were rewarded by assassination.

ὦ φιλότατη γῆ μήτερ, ὥς σεμνὸν σφόδρ' εἶ  
τοῖς νοῦν ἔχουσι κτήμα.—*Menander.*

Dear native land, how do the good and  
wise

Thy happy clime and countless blessings prize.

ὦ φύσις, ἐν ἀνθρώποισιν ὥς μέγ' εἶ  
κακὸν,  
σωτήριόν τε τοῖς καλῶς κεκτημένοις.  
—*Euripides.*

(O Nature, how powerful thou art in  
mortals when bad, yet how bene-  
ficial to those who possess thee when  
good.) Our nature is very bad in  
itself; but very good to them that use  
it well.—*Jeremy Taylor.*

## French.

|   |  |
|---|--|
| A barbe de fou on apprend à raser.            | Men learn to shave on a fool's chin.   |
| A bas le traître.                             | Down with the traitor.   |
| A bâtons rompus.                              | By fits and starts; in a desultory manner.   |
| Abbé.   | An abbot; a priest.  |
| A beau demandeur, beau refuseur.              | A polite request must be politely refused.   |
| A beau jeu beau retour.                       | One good turn deserves another.  |
| A beau mentir qui vient de loin.              | Travellers from afar can lie with impunity   |
| Abîmé dans des réflexions.                    | Lost, wrapped up in thoughts.  |
| A bis et à blanc.                             | By fits and starts.  |
| A bon appétit il ne faut point de sauce.      | (A good appetite needs no sauce.)<br>Hunger is the best sauce.                         |
| A bon chat, bon rat.                          | (To a good cat, a good rat.) Well matched; set a thief to catch a thief                |
| A bon cheval point d'éperon.                  | Do not spur the willing horse.   |
| A bon chien il ne vient jamais un bon os.     | (A good bone does not always come to a good dog.) Merit seldom meets with its reward.  |
| A bon commencement bonne fin.                 | A good beginning makes a good end.   |
| Abondance de biens ne nuit pas.               | Store is no soré.  |
| A bon entendeur il ne faut que demi-mot.      | (To one of good intelligence half a word is enough.) A word is sufficient to the wise. |
| A bon vin point d'enseigne.                   | (No sign-post is needed where good wine is sold.) Good wine needs no bush.             |
| A brebis tondue Dieu mesure le vent.          | God tempers the wind for the shorn lamb.   |
| Abrégé.                                       | An abridgment.   |
| Absent le chat, les souris dansent.           | When the cat's away the mice play.   |
| A Carême-prenant chacun a besoin de sa poêle. | On Shrove Tuesday everyone wants his own frying-pan.                                   |
| Acariâtre.                                    | Peevish; churlish.   |
| A chacun son fardeau pèse.                    | We all our burdens bear.   |
| A chacun son goût.                            | Everyone to his liking.  |
| A chaque fou plaît sa marotte.                | Every fool rides his own hobby.  |

|  |  |
|--|--|
| A chaque jour suffit sa peine.   | Sufficient unto the day is the evil thereof.   |
| A chaque oiseau<br>Son nid est beau.   | (Every bird thinks its own nest beautiful.) Home is home, be it ever so homely.  |
| A chaque saint son cierge.   | (To each saint his candle.) Honour to whom honour is due.  |
| A charge de revanche.  | On condition of repayment.   |
| A chemin battu ne croît point d'herbe.   | No grass grows on the highway.   |
| Acheter des objets d'occasion.   | To buy second-hand things.   |
| A cheval.  | On horseback.  |
| A cheval donné il ne faut jamais regarder la bride.  | Never look a gift horse in the mouth.  |
| A chien endormi rien ne tombe en la gueule.  | A closed mouth catcheth no flies.  |
| A chose faite conseil pris.  | Too late is advice when the mischief is done.  |
| A cœur ouvert.   | With open heart; candidly; unreservedly.   |
| A cœur vaillant rien d'impossible.   | To a valiant heart nothing is impossible.*   |
| A confesseurs, médecins, avocats, la vérité ne cèle de ton cas.  | To confessors, doctors, and lawyers, tell the truth about yourself.  |
| A contre cœur.   | Unwillingly; with one's face against.  |
| A corps perdu.   | Neck or nothing; post haste; without ballast.  |
| A coup sûr.  | With a dead certainty; sure as fate; clear as noon-day.  |
| Acquérir méchamment et dépenser sottement.   | (To acquire wickedly and spend foolishly.) Ill-gotten goods seldom prosper.  |
| Adieu.   | (I commit you to God.) Good-bye.   |
| Adieu, France, adieu, je ne te reverrai plus.  | Farewell, France, farewell, I shall never see thee more †  |
| Adieu la voiture, adieu la boutique.   | (Good-bye to the carriage, good-bye to the shop.) The affair is over; it is finished and done with.  |
| Adieu, plaisant pays de France !<br>O ma patrie<br>La plus chérie,<br>Qui as nourri ma jeune enfance !<br>Adieu, France ! adieu mes beaux jours.<br>La nef qui disjoint nos amours,<br>N'a eu de moi que la moitié,<br>Une part te reste, elle est tienne ;<br>Je la fie à ton amitié,<br>Pour que de l'autre il te souvienné. | Farewell, thou pleasant land of France, my beloved country, the nurse of my infant days. Farewell to France; farewell to happiness ! The ship that sunders me from thee carries away but half of my being. With thee I leave half of my soul, for it is thine; I entrust it to thy love that there it may be a constant reminder of me to thee when I am far away. ‡ |
| A discrétion.  | At discretion; without stint.  |

\* The motto of Henri IV.

† The farewell of Mary Queen of Scots to France, when she left it on August 15th, 1561, to return to her kingdom of Scotland.

‡ These verses are popularly attributed, on very slight evidence, to Mary Queen of Scots.

A dix-huit ans, on adore tout de suite ;  
à vingt ans, on aime ; à trente, on  
désire ; à quarante, on réfléchit.

— *Paul de Kock.*

A dur âne dur aiguillon.

Affaire d'amour.

Affaire de cœur.

Affaire d'honneur.

Affiche.

A fond ; de fond en comble.

A force de parler d'amour, on devient  
amoureux.—*Pascal.*

A fripon fripon et demi.

Agacerie.

Agent de change.

Agiotage.

A grands frais

Agrément.

A haute voix.

Ah ! doit-on hériter de ceux qu'on  
assassine ?

— *Crébillon.*

A homme hardi fortune tend la main.

A huis clos.

Aide-de-camp.

Aide-toi, et le ciel t'aidera.

— *La Fontaine.*

Aidons-nous l'un et l'autre à porter nos  
fardeaux.—*Voltaire.*

Aidons-nous mutuellement,

La charge des malheurs en sera plus  
légère ;

Le bien que l'on fait à son frère,  
Pour le mal que l'on souffre est un  
soulagement.—*Florian.*

Aimable.

Aime-moi un peu, mais continue.

Aimer à lire, c'est faire un échange des  
heures d'ennui que l'on doit avoir en  
sa vie contre des heures délicieuses.

*Montesquieu.*

At eighteen we learn to adore a woman  
in a moment ; at twenty we love her ;  
we yearn for her at thirty ; but at  
forty we consider whether she is worth  
the trouble.

For a stubborn ass a sharp goad.

A love affair.

An affair of the heart.

An affair of honour.

A placard.

Thoroughly ; from top to bottom.

By dint of talking about love we are apt  
to fall in love.

(Against a rogue set a rogue and a  
half.) Set a thief to catch a thief.

Allurement.

A stockbroker.

Stock-Exchange gambling.

At great expense.

Consent.

Loudly ; openly.

Ought one to inherit the goods of those  
whose murderers we are ? \*

Fortune has a helping hand for the  
daring.

(With closed doors.) Secretly ; *in  
camerâ.*

Assistant to a General.

Help yourself, and Heaven will help  
you.

Let us help one another to bear the  
burdens of life.

Yes, let each man help a brother,  
And try to make his burden light ;  
Kind acts done to help another

Will make our own dark hours seem  
bright.

Amicable ; courteous.

Love me little, love me long.

A fondness for reading changes the in-  
evitable dull hours of our life into  
hours of exquisite delight.

\* A line from the tragedy *Rhadamiste et Zénobie*. In the original the words are full of tragic irony, but they are now generally quoted in a playful sense. Crébillon himself was the first to use them in this manner. When he was seriously ill, the physician who attended him asked the dramatist to make him a present of the unfinished tragedy *Catilina*. "Ah ! doit-on hériter de ceux qu'on assassine ?" replied Crébillon.

Aimer, c'est être deux et n'être qu'un :  
un homme et une femme qui se fon-  
dent en un ange, c'est le ciel.

—*V. Hugo.*

Aimer éperdument.

Aimer et savoir ne sont pas la même  
chose.

Aimer ses aises.

Aimez, mais d'un amour couvert

Qui ne soit jamais sans mystère.

Ce n'est pas l'amour qui vous perd,

C'est la manière de le faire.

—*Bussy-Rabutin.*

Ainsi que la vertu, le crime a ses degrés.

—*Racine.*

Air distingué.

Air distrait.

Air noble.

Aisé à dire est difficile à faire.

Ajustez vos flûtes.

A l'abandon.

A la belle étoile.

A la bonne heure.

A l'abri.

A la chandelle la chèvre semble  
demoiselle.

A la cour du roi chacun pour soi.

A la dérobée.

A la faim il n'y a point de mauvais  
pain

A la fin ils en vinrent aux coups.

A la française.

A la guerre comme à la guerre.

A la lettre.

A l'amiable.

A l'amitié, Monsieur, il n'est rien d'im-  
possible.—*Colin d'Harleville.*

A la mode.

A l'amour et au feu on s'habitue.

A l'anglaise.

A la portée de tout le monde.

A la presse vont les fous.

A la queue gît le venin.

To love is to be two and yet one ; a  
man and a woman blended as an angel  
—Heaven itself.

To love to distraction ; to hold dear.

To love and to be wise are two different  
things.

To love one's comforts.

Let love be clothed in mystery,

There's no true love without it ;

It is not love that ruins, but

The way we go about it.

As in virtue, so in crime there are  
degrees.

A distinguished appearance.

An absent, abstracted look.

A distinguished, patrician air, manner,  
or presence.

What is easy to say is hard to do.

Settle your differences yourselves.

At random.

In the open air ; *al fresco* ; out of  
doors.

(At the lucky moment.) Good ; well  
timed.

In shelter ; under cover.

All cats are gray alike in the dark.

At the king's court every man for  
himself.

Stealthily.

(With hunger no bread is nasty.)  
Hungry dogs eat dirty puddings.

At last they came to blows.

After the French mode.

(At the wars as they do at the wars.)  
Suit yourself to the company you are  
in.

Word for word ; literally.

In a friendly way ; amicably.

To friendship, sir, nothing is impos-  
sible.

According to the fashion.

One grows hardened to love and to fire.

After the English fashion.

Within everyone's reach.

(Fools herd together.) Birds of a  
feather.

In the tail lies the sting.

A la sourdine.

A la tête de l'échelle de notre globe est placé l'homme, chef-d'œuvre de la création terrestre.

A laver la tête d'un âne on ne perd que le temps et la lessive.

A l'envi.

A l'extrémité.

A l'impossible nul n'est tenu.

A l'improviste.

Allant à tort et à travers.

Allégresse.

Aller à tâtons.

Aller en enfants perdus.

Aller en vendanges sans panier.

Aller planter ses choux.

Aller sur les brisées de quelqu'un.

Allez dire à votre maître que nous sommes ici par la volonté du peuple, et que nous n'en sortirons que par la force des baïonnettes.

Allez, vous êtes une ingrâte,  
Ne tombez jamais sous ma patte.

—*La Fontaine*

Allons donc !

Allons, enfants de la patrie.

Allons, je puis mourir, tu m'as pleuré,  
tu m'aimes.—*C. Delavigne.*

A l'œil malade la lumière nuit.

A l'œuvre on connaît l'ouvrier.

A loisir.

A l'ongle on connaît le lion.

A longue corde tire qui d'autrui mort désire.

A l'origine de tous les pouvoirs, je dis de tous indistinctement, on rencontre la force.—*Guizot.*

A main armée.

A mal enfourner on fait les pains cornus.

Amant de cœur.

A ma puissance.

Silently ; with bated breath.

Man is placed at the top of the ladder in this world of ours ; he is the masterpiece of creation.

(To wash an ass's head is but loss of time and soap.) All your pains will not give an ass brains.

In a spirit of rivalry.

At the point of death ; without resource.

The best can do no more.

Unawares.

Going at random ; wide of the mark.

Cheerfulness ; mirth ; hilarity ; vivacity.

To walk irresolutely.

To go with the forlorn hope.

To go to the vintage without a basket.

(To go and plant cabbages.) Rustication ; estrangement from the world.

To be on the track of someone.

Go and tell your master that we are here by the will of the people, and we will not depart unless driven out at the point of the bayonet.\*

Get you gone, you are an ungrateful wretch. Mind you never let me get hold of you.

Nonsense !

Come, children of our country.†

I can die happy now, since you wept for me, and you love me.

Light hurts sore eyes.

A workman is known by his work ; a carpenter is known by his chips.

At leisure.

The lion is known by his paw.

He pulls at a long rope who desires another's death.

At the base of all authority and power, I say all, without distinction, we find that force exists.

By force of arms.

Lay your loaves straight in the oven or they will come out crooked.

(The heart's lover.) He whom one truly loves.

(According to my power.) Motto of the Earl of Stamford.

\* The traditional reply of Mirabeau to a messenger sent by Louis XVI. to the Assembly. Fournier, however, gives a different and milder version of Mirabeau's message.

† The opening words of the Marseillaise, the words of which were written by Rouget de Lisle in 1792.

A marmite qui bout mouche ne s'attaque.

Amateur.

A mauvais chien l'on ne peut montrer le loup.

A méchant chien court lien.

Ame damnée.

Ame de boue.

Amende honorable.

A merle soûl cerises sont amères.

A merveille.

A mesure que l'homme s'approche des éléments de la nature, les principes de sa science s'évanouissent.

—*Bernardin de Saint-Pierre.*

Ami de table est variable.

Amitié.

Amitié, doux repos de l'âme,  
Crépuscule charmant des cœurs,  
Pourquoi, dans les yeux d'une femme  
As-tu plus tendres langueurs?

—*Lamartine.*

Amour, amour, quand tu nous tiens,

On peut bien dire : Adieu prudence !  
—*La Fontaine.*

Amour et seigneurie ne se tinrent jamais compagne.

Amour fait moult, argent fait tout.

Amour-propre.

Amour, tous les autres plaisirs  
Ne valent pas tes peines.—*Charleval.*

Amour, toux, et fumée, en secret ne font demeurer.

Ancienne noblesse.

Ancien régime.

Ane chargé de reliques.

Ane piqué convient qu'il trotte.

A nouveaux seigneurs nouvelles lois.

Flies will not light on a boiling pot.

(A lover.) One that devotes his time to some employment for other than pecuniary reasons.

There's no setting a cur on a wolf.

To a vicious dog a short chain.

A miserable drudge.

(A soul of mud.) A contemptible person.

A sufficient and courteous apology.

Cherries are sour to the glutton black-bird.

In a wonderful way ; remarkably done.

The nearer man approaches the elements of nature, the more the principles of his science fade away.

A boon companion is changeable.

Friendship.

Friendship, sweet resting-place of the soul, the gloaming wherein our hearts find peace. Why is it that thy most tender calm is found in a woman's eyes?

When love casts over us his spell,

To prudence we may say farewell !

Love and lordship like no fellowship.

Love is powerful, money omnipotent.

Self-esteem.

All other pleasures are not worth love's pains.

Love, a cough, and smoke cannot be hid.

(The old nobility.) French families ennobled before the Revolution of 1792.

(The former government or administration.) The rulers of the ante-Revolution period.

An ass laden with sacred relics.\*

Spur an ass and he'll consent to go.

(New lords, new laws.) New brooms sweep clean.

\* The title of one of La Fontaine's fables, where the ass thinks that the homage paid to his load is paid to himself. Hence the words are generally applied to a person who gives himself airs when dressed in a little brief authority.



|   |   |
|---|---|
| A nul ne peut être ami qui de soi-même est ennemi.  | He cannot be another's friend who is his own enemy.   |
| A outrance.   | To the uttermost.   |
| A paroles lourdes oreilles sourdes.   | To hard words turn deaf ears.   |
| A pas de géant.   | With great strides.   |
| A peindre.  | Fit for a model.  |
| Aperçu.   | Glimpse; epitome; digest.   |
| A père avare enfant prodigue.   | A miser has a spendthrift son.  |
| A perte de vue.   | As far as the eye can reach.  |
| A petite fontaine boit-on à son aise.   | At a little spring one drinks at ease.  |
| A petit mercier, petit panier.  | A little pack suffices for a petty pedlar.  |
| Appartement.  | A suite of two or more rooms.   |
| Apprenons à subordonner les petits intérêts aux grands, et faisons généreusement tout le bien qui tente nos cœurs : on ne peut être dupe d'aucune vertu.— <i>Vauvenargues</i> . | Learn to overrule minor interests in favour of great ones, and generously do all the good the heart prompts; a man is never injured by acting virtuously. |
| Approuvez qu'il n'est rien qui blesse un noble cœur   | Rest assured that there is nothing which wounds the heart of a noble man  |
| Comme quand il peut voir qu'on le touche en l'honneur.— <i>Molière</i> .  | more deeply, than the thought that his honour is assailed.  |
| Après dommage chacun est sage.  | Every one is wise when the mischief is done.  |
| Après la fête on gratte la tête.  | After a feast a man thinks of the bill.   |
| Après l'Agésilas,<br>Hélas !  | After Agesilas, Alas !  |
| Après l'Attila,<br>Holà !— <i>Boileau</i> .   | After Attila,<br>Great Heavens ! *  |
| Après la mort le médecin.   | (After death the doctor.) Shutting the stable when the horse has gone.  |
| Après la pluie le beau temps.   | Sunshine follows after rain.  |
| Après le fait ne vaut souhait.  | It's no use wishing when the thing is done.   |
| Après le plaisir vient la peine ;<br>Après la peine, la vertu.  | After pleasure comes repentance ; after repentance, virtue.   |
| Après lui, il faut tirer l'échelle.   | (After him we must take away the ladder.) He is the worst knave of the lot. †   |
| Après nous le déluge.   | After us the deluge. ‡  |

\* This was Boileau's epigram on the production of *Agésilas* and *Attila*, the two tragedies written by Corneille in his declining years, in which the tragedian showed a marked falling off in dramatic power. It is said that Corneille naively supposed Boileau wished to praise and not to condemn these plays. The lines are often applied to a condition of affairs where the last state proves to be worse than the first.

† This saying is based on the old custom of hanging the worst criminal last, when a number were executed. When the last victim was dead, the gallows might be removed as no longer required. The proverbialism is nowadays often used in an opposite sense, *i.e.*, to say that a person or thing is "the best of the bunch."

‡ A saying attributed to Madame de Pompadour, the favourite of Louis XV., who saw that there were signs of the approach of the Revolution in the general discontent of the French people. The sentiment was not new, for it appears in a line of a Greek comic poet, Ἐμὸν θάνατος γαῖα μυχθήτω πυρί. "When I am dead, may the earth be consumed by fire." See also note on these words in Greek section.

Après perdre, perd on bien.

A prix d'or.

A propos.

A propos de bottes.

A propos de rien.

A quelque chose malheur est bon.

A qui chapon mange chapon lui vient.

A quinze ans, la danse est un plaisir ;  
à vingt-cinq, un prétexte ; à quarante,  
une fatigue.—*A. Ricard.*

A qui veut rien n'est impossible.

A quoi bon faire cela ?

A quoi sert l'examen avant le mariage ?

A rien Ce n'est qu'après qu'on se connaît à fond.

Las de se composer avec un soin extrême,

Le naturel caché prend alors le dessus ;  
Le masque tombe de lui-même,

Et, malheureusement, on ne le reprend plus.—*La Chaussée.*

A raconter ses maux souvent on les soulage.—*Corneille.*

Araignée au matin, chagrin ; araignée au midi, espoir.

A reculons, à rebours.

A rez-de-chaussée.

Argent comptant.

Argent comptant porte médecine.

Argent emprunté porte tristesse.

Argent est rond, il faut qu'il roule.

Argot.

Armes blanches.

A Rome comme à Rome.

Arrière-garde.

Arrière-pensée.

Arts d'agrément.

A rude âne rude ânier.

A ses moments perdus.

Assez à qui se contente.

Assez consent, qui ne mot dit

After losing at first, one becomes a good loser.

(At price of gold.) Very costly ; fetching a fancy price.

To the point ; seasonably.

By the way ; by the by.

Talking of nothing ; by the way.

It is an ill wind that blows nobody any good.

(Capon comes to him who eats capon.) Spend and God will send.

At fifteen, dancing is a pleasure ; at twenty-five, an excuse for courting ; at forty, a weariness.

Nothing is impossible to a determined will.

What's the good of doing that ?

What use is study of a partner's character before marriage ? None at all.

It is only after the wedding that knowledge comes. Weary of making strenuous pretensions, the natural character then shows itself as it is ; the mask falls off, and, unhappily, it is never again put on.

A man often softens his sorrows by telling them to another.

A spider seen in the morning foretells grief ; but seen at midday brings a message of hope.

To the right about.

On the ground floor.

Ready money.

Money down works wonderful cures.

Who goes a-borrowing, goes a-sorrowing.

Money is round, so it must circulate.

The jargon of the streets ; the slang talk of hucksters, &c.

Side arms ; cold steel.

At Rome do as Rome does.

The rear-guard.

An after thought ; a mental reservation.

Accomplishments ; the " extras " of the academies for young ladies.

(For a stubborn ass a stubborn driver.) Like cures like.

In one's spare hours.

Enough is as good as a feast.

Silence gives consent.

Assez demande qui bien sert.  
 Assez d'histoires inventées à plaisir.  
 Assez dort qui rien ne fait.  
 Assez gagne qui malheur perd.  
 Assez parents, assez tourments.  
 Assez sait qui sait vivre et se taire.

Assez tôt, si bien.  
 Assez y a, si trop n'y a.

Assignat.

Assistance obligée.  
 A tard crie l'oiseau quand il est pris.

A tâtons.

Atelier.  
 A tort et à travers.  
 A tort ou à raison.  
 A tous les cœurs bien nés que la patrie  
 est chère !—*Voltaire*.  
 A tous oiseaux leurs nids sont beaux.  
 A toute outrance.

A toutes jambes.  
 A tout propos.  
 A tout seigneur tout honneur.

A trop acheter n'y a que revendre.

Attaché.  
 Attélez les chevaux.  
 Attroupement  
 Au battre faut l'amour.  
 Auberge.  
 Au besoin l'on connaît l'ami.  
 Au bon droit.  
 Au bout de son Latin.

Au bout du compte.

Au contraire.  
 Au courant.  
 Aucun chemin de fleurs ne conduit à  
 la gloire.—*La Fontaine*.

Who serves well may charge enough.  
 That's enough of your tales.  
 The idler gets enough sleep.  
 He gains enough who loses sorrow.  
 Many relations are tribulations.  
 He is wise enough who can live and  
 keep his own counsel.  
 Soon enough, if well enough.  
 (There is enough, if there be not too  
 much.) Enough is as good as a  
 feast.

French paper money issued after the  
 Revolution at the end of last century.  
 Compulsory help ; poor relief.  
 The bird cries out too late when in the  
 trap.  
 Experimentally ; irresolutely ; at a  
 venture.

A work-shop ; studio.  
 Anyhow ; confusedly.  
 Reason or none.  
 To all true hearts how dear is their  
 native land !  
 All birds fancy their own nests.  
 Desperately ; tremendously ; with a  
 vengeance.  
 As fast as one's legs can carry one.  
 At every turn, ever and anon.  
 (To every lord give all due honour.)  
 Render to Cæsar the things that  
 are Cæsar's.

For overbuying there's no remedy but  
 selling again.  
 An official belonging to an embassy.  
 Put the horses to.  
 A mob ; a muster ; a congregation.  
 Love is not made more tender by blows.  
 An inn.  
 A friend in need is a friend indeed.  
 With just right.  
 (At the end of his Latin.) At the end  
 of his mental resources.  
 On the whole ; in conclusion ; in short ;  
 taking one thing with another.

On the contrary.  
 Fully acquainted with matters.  
 It is no primrose-path that leads to  
 glory.

|   |  |
|---|--|
| Aucun n'est prophète chez soi.— <i>La Fontaine.</i>   | No one is a prophet in his own house.  |
| Au dedans ce n'est qu'artifice,<br>Et ce n'est que fard au dehors :<br>Otez-leur le fard et le vice,<br>Vous leur ôtez l'âme et le corps.<br>— <i>Charleval.</i>                        | Deceit within, powder without,<br>Describes coquettes inside and out ;<br>For if they are of both bereft,<br>There's naught whatever of them left.         |
| Au demeurant, le meilleur fils du monde.<br>— <i>Clément Marot.</i>   | As for the rest, he was the best fellow<br>in the world.*  |
| Au dernier les os.  | The last-comer gets the bones.   |
| Au désespoir.   | In utter despair.  |
| Au diable tant de maîtres, dit le crapaud<br>à la herse.  | "You are too many for me!" as the<br>toad said to the harrow.  |
| Au fait.  | Well informed ; master of.   |
| Au fond.  | To the bottom ; thoroughly.  |
| Au grand sérieux.   | With great seriousness ; entirely in<br>earnest.   |
| Aujourd'hui roi, demain rien.   | (To-day a king, to-morrow nothing.)  |
| Au jour le jour.  | To-day a man, to-morrow a mouse.   |
| Au lieu de me plaindre, de ce que la<br>rose a des épines, je me félicite de ce<br>que l'épine est surmontée de roses et<br>de ce que le buisson porte des fleurs.<br>— <i>Joubert.</i> | From hand to mouth.<br>Instead of deploring that roses have<br>thorns, I am glad the thorny stem is<br>capped with roses and that the tree<br>bears bloom. |
| Au long aller petit fardeau pèse.   | Even a light burden becomes heavy if<br>you have to carry it far.  |
| Au naturel.   | In the natural state.  |
| A un boiteux femme qui cloche.  | (Let the cripple wed a limping wife.)<br>Marry among your own class.   |
| Au nouveau tout est beau.   | Novelty is always lovely.  |
| Au pays des aveugles les borgnes sont<br>rois.  | In the land of the blind, the one-eyed<br>are kings.   |
| Au pied de la lettre.   | Literally.   |
| Au pis-aller.   | At the worst ; if the worst comes to<br>the worst.   |
| Au plaisir fort de Dieu.  | (At the all-powerful disposal of God.)<br>Motto of the Earl of Mount Edge-<br>cumbe.   |
| Au premier abord la chose n'est pas<br>claire.  | At first sight the matter is not clear.  |
| Au premier coup ne tombe pas l'arbre.   | The first blow does not fell the tree.   |
| Au renard endormi rien ne tombe en la<br>gueule.  | When the fox is asleep, nothing fall<br>into his mouth.  |
| Au reste.   | In addition to this ; besides.   |
| Au revoir.  | Adieu, until we meet again.  |

\* These words occur in some verses addressed by Marot to Francis I., in which he asks the King for money. In this missive he describes the qualities of his valet. After attributing all the possible vices to his servant, he terminates the catalogue of his sins with the above quotation. This is now commonly applied to any good-natured man, whose other virtues are somewhat conspicuous by their absence.

|   |   |
|---|---|
| Au secours !  | Help ! To the rescue.   |
| Au sérieux.   | Seriously ; in a serious mood.  |
| Aussitôt dit, aussitôt fait.  | No sooner said than done.   |
| Aussi tôt meurt veau que vache.   | A calf may die as soon as the cow.  |
| Autant de têtes autant d'opinions.  | So many heads, so many wits.  |
| Autant de trous, autant de chevilles.   | There is a peg for every hole.  |
| Autant d'hommes, autant d'avis.   | So many men, so many opinions.  |
| Autant en emporte le vent.  | (So much the wind carries away.) It is all idle talk.   |
| Autant vaut bien battu que mal battu.   | (One may as well be well beaten as badly beaten.) One may as well be hanged for a sheep as a lamb.                |
| Autant vaut être mordu d'un chien que d'une chienne.  | It is all the same whether it is the dog or the bitch that bites you.   |
| Autant vaut l'homme comme il s'estime.  | A man is valued by his own estimate.  |
| Autant vaut porter de l'eau à la rivière.   | You might as well carry coals to Newcastle.   |
| Autre droit.  | Another's right.  |
| Autres temps, autres mœurs.   | Other times, other customs.   |
| Aux abois.  | At death's door ; <i>in extremis</i> ; having one foot in the grave.  |
| Aux aguets.   | Watchful ; vigilant.  |
| Aux grands maux les grands remèdes.   | Desperate diseases need desperate remedies.   |
| Aux petits des oiseaux il donne leur pâture.— <i>Racine</i> .   | God feeds the young birds.  |
| Aux regards de Celui qui fit l'immensité L'insecte vaut un monde, ils ont autant coûté.— <i>Lamartine</i> . | In the eyes of Him who made the universe the insect is worth a world ; for it needed the same skill to create it. |
| A vaillant homme courte épée.   | A brave arm makes a short sword long enough.  |
| A vaincre sans péril, on triomphe sans gloire.— <i>Corneille</i> .  | Conquest without danger is a barren triumph.  |
| Avaler des couleuvres.  | (To swallow snakes.) To endure many crosses ; to pocket the affront.  |
| Avant.  | Forward ; advance.  |
| Avant-coureur.  | A forerunner.   |
| Avant-propos.   | Prelude ; preface ; prologue.   |
| Avec de bon sens, le reste vient.   | (With good sense all other things come.) Good sense will conduct a man to success.                                |
| Avec le temps et la paille l'on mûrit les mèles.  | Time and straw make medlars ripe.   |
| Avec nantissement.  | (With security.) A law term.  |
| Avec votre permission.  | With permission.  |
| A vieux comptes nouvelles disputes.   | (Old reckonings cause new disputes.) Short reckonings make long friends.  |
| Avis au lecteur.  | (Notice to the reader.) A word to the wise is sufficient.   |
| Avise la fin.   | (Consider the end.) <i>Respice finem</i> .  |

Avocat, il s'agit d'un chapon  
Et non point d'Aristote et de sa politi-  
que.—*Racine*.

Avoir del'entregent.

Avoir du cachet.

Avoir du fil à retordre.

Avoir du front ; avoir du toupet.

Avoir du guignon.

Avoir la frousse.

Avoir l'air emprunté.

Avoir la langue bien pendue.

Avoir l'aller pour le venir.

Avoir le cœur haut et la fortune basse.

Avoir le cœur sur la main ; avoir le  
cœur sur les lèvres.

Avoir le diable au corps.

Avoir les coudées franches.

Avoir un caprice pour une femme.

Avoir une idée fixe.

Avoir une mémoire de lièvre.

Avoir une peur bleue.

A volonté.

A votre santé.

A vous le dé, Monsieur.

A vue d'œil.

Ayez toujours plusieurs cordes à votre  
arc.

Ayez loyauté.

The question before the court is the fate  
of a fowl, and not Aristotle and his  
politics.\*

To possess tact ; to have an aptitude  
for business.

To have a distinctive character ; to  
possess qualities that raise one above  
the common run of men or things.

(To have some thread to unwind.) To  
be in a quandary ; to be placed in an  
embarrassing position.

To have effrontery ; to have plenty of  
cheek.

(To be the victim of an evil eye.) To be  
down on one's luck.

To be in a state of alarm.

To look awkward.

To have the gift of the gab.

To have nothing but one's labour for  
one's pains.

To have high spirit and low fortune.

(To have one's heart on one's hand ; to  
have the heart on the lips.) To be  
of a frank, ingenuous disposition.

(Out of one's mind.) To have a bee in  
one's bonnet.

To have elbow-room ; to be able to act  
according to one's inclination.

To have a passing fancy for a woman ;  
to be inspired with a transient pas-  
sion.

(To have a fixed idea.) To be possessed  
of a prejudice that nothing can re-  
move.

To have a treacherous memory.

(To be blue with fear.) To be fright-  
ened out of one's wits.

At will ; at pleasure.

Here's to your health.

(It is your turn to play, sir.) It's your  
turn now.

Forthwith ; speedily ; at short notice.

Always have more than one string to  
your bow.

(Love loyalty.) Motto of the Marquis  
of Winchester.†

\* The words of Dandin in the *Plaideurs* have become proverbial as an illustration of people who will not stick to the point under discussion. See also note on *Passons au déluge*.

† John Paulet, Marquis of Winchester, during the Civil War in the reign of Charles I., withstood the attacks of the Parliamentary soldiers upon his house for nearly two years. To commemorate his loyalty to the King, he ordered these words to be written on every window of the house. His descendants have adopted them as their motto.

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| Badaud.                                 | (A lounge.) A regular Parisian.  |
| Badauderie.                             | Silliness; foolery.  |
| Badinage.                               | Playful discourse.   |
| Bagatelle.                              | A trifle.  |
| Baisser le pavillon.                    | To strike the colours.   |
| Baissez les stores.                     | Draw the blinds down.  |
| Bal champêtre.                          | A country ball.  |
| Baliverne.                              | Humbug; nonsense.  |
| Ballon d'essai.                         | (A trial balloon.) A device to see which way the wind blows; a ruse to discover the bent of popular feeling. |
| Balourdise.                             | Stupidity; want of skill.  |
| Bal par souscriptions.                  | A subscription ball.   |
| Bande noire.                            | The black gang; a bad lot.   |
| Barbouillage.                           | Scrawl; rigmarole.   |
| Bas bleu.                               | A blue stocking; a learned woman.  |
| Baste pour cela.                        | Well, so be it; mum for that.  |
| Bastille.                               | A castle or stronghold in Paris, where state prisoners were confined until the end of last century.          |
| Bâtir des châteaux en Espagne.          | To build castles in the air.*  |
| Bâton.                                  | A stick; a staff.  |
| Bâton porte paix.                       | (A stick is a good peacemaker.) If you wish for peace, prepare for war.                                      |
| Battre en brèche.                       | To destroy the arguments or character of another.  |
| Battre la campagne.                     | (To scour the country.) To go on a fool's errand; to reckon without one's host.                              |
| Battre la générale.                     | (To beat to arms.) A warning voice; to give the signal of danger, or distress.                               |
| Battre le chien devant le lion.         | (To beat the dog before the lion.) A plan not likely to make the dog courageous.                             |
| Battue.                                 | A massacre of game.  |
| Bavarde.                                | A foolish gossiping woman.   |
| Beaucoup de mémoire et peu de jugement. | (A good memory, but little sense.) A good memory is no proof of cleverness.                                  |
| Beau idéal.                             | A perfect model.   |
| Beau monde.                             | The world of fashion; the upper ten.   |
| Beauté du diable.                       | (Beauty of the devil.) The transient beauty that depends on youth and health alone.                          |

\* The origin of this expression is doubtful. It may have arisen from the fact that in early times French Knights were wont to serve under the banner of the Spanish Kings, and were rewarded with grants of land for their services. *Bâtir des châteaux en Albanie*, "To build castles in England," is another phrase that bears the same meaning.

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| Beauté et folie sont souvent en compagnie.   | Beauty and folly go often together.   |
| Beauté sans bonté ne vaut rien.  | Beauty without goodness is nothing worth.   |
| Beaux esprits.   | Men of wit and humour.  |
| Beaux yeux de sa cassette.   | (The pretty eyes of her cash-box.) Her money is her chief attraction.                                     |
| Bel esprit.  | (A pretty wit.) A brilliant mind.   |
| Belle, bonne, riche, et sage,<br>Est une femme en quatre étages.   | Pretty, good, rich, sensible—that's a woman four storeys high.  |
| Belle chose est tôt ravie.   | Beauty is fleeting.   |
| Belle fille et méchante robe trouvent<br>toujours qui les accroche.  | A pretty girl and a tattered gown always meet something to catch them.                                    |
| Belle hôtesse un mal pour la bourse.   | A pretty hostess makes the hotel bill heavy.  |
| Belles-lettres.  | Refined literature.   |
| Belle tournure.  | Symmetry; shapeliness.  |
| Bénéficiaire.  | A person obtaining a benefit; beneficiary.  |
| Besoin fait vieille trotter.   | (Need makes the old woman trot.) Needs must when the devil drives.  |
| Bête.  | A beast; a stupid person.   |
| Bête noire.  | (Wild boar.) One especially disliked; a pet abomination.  |
| Bêtise.  | Gross folly; nonsense.  |
| Bévue.   | A blunder; a false step.  |
| Bien-aimé.   | Well-loved.   |
| Bien attaqué, bien défendu.  | (Well matched.) Set a thief to catch a thief.   |
| Bien conduire sa barque.   | (To steer one's boat well.) To manage one's affairs well.   |
| Bien dire fait rire; bien faire fait taire.  | They will be hushed by a good deed who laugh at a wise speech.  |
| Bien écrire, c'est tout à la fois bien<br>penser, bien sentir et bien rendre;<br>c'est avoir en même temps de l'esprit,<br>de l'âme et du goût.— <i>Buffon</i> . | To write well is to think well, feel and express well, and to have at the same time wit, soul, and taste. |
| Bien entendu.  | (Well understood.) To be sure; of course.   |
| Bien est larron qui larron dérobe.   | He is a thorough thief who robs a thief.  |
| Bien nourri et mal appris.   | (Well fed but ill taught.) Strong in the arm and weak in the head.  |
| Bien perdu, bien connu.  | (Once lost, then prized.) We never know the worth of water till the well is dry.                          |
| Bienséance.  | Good manners; decorum.  |
| Bijou.   | A jewel; a treasure.  |
| Bijouterie.  | Jewellery.  |



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| Billet à la Châtre.  | The letter to la Châtre.*   |
| Billet doux.   | A love-letter.  |
| Billets d'état.  | Government paper ; bank notes.  |
| Bise.  | A north-east wind ; a fresh breeze.   |
| Bizarre.   | Odd ; quaint.   |
| Blague.  | A boastful tale ; an incredible story.  |
| Blâmer un jeune homme d'être amoureux, c'est reprocher à quelqu'un d'être malade.— <i>Duclos</i> . | To blame a youth for being love-sick is like reproaching a man because he has bad health.     |
| Blasé.   | Surfeited ; cloyed.   |
| Bois ont oreilles et champs ont œillets.   | (Woods have ears and fields have eyes.)<br>The very walls have ears.                          |
| Bon avocat, mauvais voisin.  | A good lawyer is a bad neighbour.   |
| Bon bourgeois.   | A substantial citizen ; a comfortable tradesman.  |
| Bon chien chasse de race.  | (A good dog hunts from natural instinct.) Good natures instinctively choose the right course. |
| Bon compagnon, mauvais mari.   | A merry comrade makes a bad husband.  |
| Bon diable.  | A jolly good fellow.  |
| Bon droit a besoin d'aide.   | Even a good cause needs help.   |
| Bon gré, mal gré.  | Whether you like it or not ; willy-nilly.   |
| Bon guet chasse malaventure.   | Good watching drives away mischance.  |
| Bonheur.   | Good luck.  |
| Bonhomie.  | Good nature ; easy temper ; credulity.  |
| Bon jour, bonne œuvre.   | The better the day, the better the deed.  |
| Bonjour lunettes, adieu fillettes.   | Good morrow spectacles, farewell lasses.  |
| Bon marché tire l'argent hors de la bourse.  | A bargain draws the money out of the purse.   |
| Bon mot.   | A pun, a witty expression.  |
| Bonne.   | A nurse-maid.   |
| Bonne bête.  | A good-natured stupid creature.   |
| Bonne-bouche.  | A luscious morsel ; a toothsome tit-bit.  |
| Bonne épée, point querelleur.  | A good sword never picks a quarrel.   |
| Bonne et belle assez.  | Good and handsome enough.   |
| Bonne foi.   | Good faith ; plain dealing.   |
| Bonne journée fait qui de fol se délivre.  | It is a good day's work to get rid of a fool.   |
| Bonne la maille qui sauve le denier.   | (It is a good halfpenny that saves a penny.) A penny saved is a penny gained.                 |
| Bonne ou mauvaise santé  | Our philosophy depends on our state of health.  |
| Fait notre philosophie.— <i>Chaulieu</i> .   |   |

\* This expression has become proverbial, to illustrate the fickleness of women. The Marquis de la Châtre, being compelled to go away from his mistress Ninon, caused her to write a letter to him in which she promised fidelity. But when another suitor appeared on the scene, she exclaimed, "That fine *billet à la Châtre*!" and promptly forgot her former lover.

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| Bonne renommée vaut mieux que ceinture dorée.                            | A good name is better than riches.  |
| Bonnet de nuit.  | A nightcap.   |
| Bonnet rouge.  | (The red cap.) The cap of liberty.  |
| Bonne vie, bonne fin.  | A good life makes a good end.   |
| Bon pays, mauvais chemin.  | (A good country, a bad road.) The worse for the rider, the better for the bider.  |
| Bon poète, mauvais homme.  | (A good poet, a bad man.) The better workman, the worse husband.  |
| Bons mots n'épargnent nuls.  | (Jesters spare no one.) Better lose your friend than waste your jest.   |
| Bons nageurs sont à la fin noyés.  | (Even good swimmers are drowned at last.) A pitcher goes once too often to the well.  |
| Bon ton.   | The height of fashion.  |
| Bon vivant.  | A good liver ; a jolly companion.   |
| Bon voyage.  | A pleasant journey.   |
| Bordereau.   | A note ; memorandum.  |
| Borné dans sa nature, infini dans ses vœux                               | Limited in his nature, unbounded in his aspirations, Man is a fallen God who is ever mindful of his divine origin.                |
| L'homme est un dieu tombé qui se souvient des dieux.— <i>Lamartine</i> . |   |
| Bouche à feu.  | A field piece.  |
| Bouche serrée, mouche n'y entre.   | Keep your mouth shut and you will swallow no flies.   |
| Bouillabaisse.   | Fish soup.  |
| Boule-Miche.   | The familiar name used for the Boulevard St. Michel, an important thoroughfare running throughout the old Latin Quarter of Paris. |
| Bourgeois.   | A citizen.  |
| Bourgeoisie.   | The body of citizens ; burgesses ; the shop-keeping class.  |
| Bourse.  | The Stock Exchange.   |
| Boutade.   | (A whim ; a freak.) A cock-and-bull story ; a wild goose-chase.   |
| Boute-en-train.  | The leader of the fun ; the life and soul of the company.   |
| Boutez en avant.   | Push forward.   |
| Branler dans la manche.  | (To be loose in the handle.) To be threatened in one's fortune or reputation ; to be in a parlous case.                           |
| Brebis comptées, le loup les mange.                                      | Worry about your sheep and the wolf will worry them.  |
| Brebis qui bêle perd sa goulée.  | While the sheep is bleating it is losing a mouthful.  |
| Brebis rogneuse  | One rotten sheep will mar a whole flock.  |
| Fait l'autre tigneuse.   |   |
| Bref.  | In short.   |

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| Brevet.   | Patent; license.   |
| Breveté.  | Patented.  |
| Brigue.   | Indirect means; intrigue; cabal.   |
| Briller par son absence.  | To be conspicuous by his absence.  |
| Brimade.  | The tricks that students play upon newcomers; horse-play.                            |
| Brisons là!   | That's enough of it!   |
| Brochure.   | A pamphlet.  |
| Brouhaha.   | An uproar.   |
| Brouillerie.  | (Falling out.) State of variance; enmity.  |
| Bruit; rumeur.  | Rumour.  |
| Brûler la chandelle par les deux bouts.   | To burn the candle at both ends.   |
| Brûler le pavé.   | To rush along.   |
| Brûler n'est pas répondre.<br>— <i>Camille Desmoulins.</i>                            | Burning is no answer.*   |
| Brûler ses vaisseaux.   | (To burn one's boats.) To risk all on the attempt; neck or nothing.                  |
| Brusque.  | Abrupt; blunt.   |
| Brusquerie.   | Rudeness.  |
| Bureau ( <i>pl.</i> bureaux).   | A (public) office.   |
| Bureaucratie.   | (Bureaucracy.) The undue influence of the permanent officials in the administration. |
| Bureau de conciliation.   | (The conciliation committee.) A committee for settling disputes.                     |
| Bureau de la guerre.  | The War Office.  |
| Cadastre.   | A register of the survey of lands.   |
| Cahotage.   | Jolting; chaos.  |
| Ça ira.   | That will go on all right.†  |
| Calomniez, calomniez; il en restera toujours quelque chose.<br>— <i>Beaumarchais.</i> | Slander and keep on slandering; some of the mud will stick.                          |
| Camaraderie.  | Good fellowship.   |
| Camisade.   | A night attack.  |
| Canaille.   | The rabble.  |
| Canard.   | A false story.   |
| Cap-à-pie.  | From head to foot.‡  |
| Car c'est double plaisir de tromper le trompeur.— <i>La Fontaine.</i>                 | To trick the trickster is doubly a pleasure.   |
| Caresser sa marotte.  | To ride one's hobby-horse.   |

\* The reply to Robespierre, who threatened to destroy the newspaper in which Desmoulins deprecated the policy of the indiscriminate butchery of those who were opposed to the "sea-green incorruptible."

† A phrase used by Benjamin Franklin, which became popular by its constant use in songs written during the Revolution.

‡ This expression is consecrated by ancient usage, but it is now French as she is spoken out of France. The correct French phrase is *de pied en cap*.

Car je connais votre cœur équivoque :  
Respect le cabre, amour ne l'adoucit ;  
Et ressemblez à l'œuf cuit dans sa coque :  
Plus on l'échauffe, et plus il se durcit.

—*J. B. Rousseau.*

Carte.

Carte blanche.

Carte de visite.

Carte du pays.

Cartel.

Car tel est notre plaisir.

Casser une croûte.

Catalogue raisonné.

Cause célèbre.

Causeries.

Ce garçon ne vaut pas le pain qu'il mange.

Cela arrive comme marée en Carême.

Cela fait dresser les cheveux.

Cela fera du bruit dans Landerneau.

Cela heurte le sens commun.

Cela me donne la chair de poule.

Cela n'est pas de mon bail.

Cela saute aux yeux.

Cela sert à faire bouillir la marmite.

Cela tombe bien.

Cela va sans dire.

Cela viendra.

Celui a bon gage du chat qui en tient la peau.

Celui est homme de bien qui est homme de biens.

Celui-là cherche toujours midi à quatorze heures.

Your fickle heart love cannot quell,  
And e'en respect 'gainst it is foiled ;  
'Tis like the egg cooked in its shell,  
Which hardens all the more it's boiled.

A card, a bill of fare.

A blank sheet of paper ; full powers.

A small photographic portrait.

A rough sketch ; a bird's-eye view.

(A challenge.) An agreement between belligerent states for an exchange of prisoners, &c.

(For such is our pleasure.) The justification of despotic acts.

(To break a crust.) To partake of a light, hasty meal.

A catalogue with illustrations or notices.

(A celebrated case.) A trial which has become the talk of the town.

Familiar talk ; chat.

That boy is not worth his salt.

(That comes like fish in Lent.) In the nick of time.

That makes one's hair stand on end.

(That will make an uproar in Landerneau.) There will be a row about that.\*

That is opposed to common sense.

That makes my flesh creep.

(That is no affair of mine.) I am not responsible for that.

That tells its own tale.

That helps to make the pot boil.

That is lucky.

That goes without saying ; it is obvious.

(That will come one day.) All in good time.

He holds a good pledge of the cat who has her skin.

(A good man is a man of goods.) Money makes the man.

That fellow is always too late.

\* As to the origin of this proverbialism, it was a custom in Landerneau, a small town in Brittany, for the townsfolk to make matters a little unpleasant for widows who were about to marry again. It was Alexandre Duval, however, who made the fortune of the phrase in his comedy, *Les Héritiers*. The scene of this play, produced in 1796, is laid in Landerneau, and the above saying is constantly introduced. The humour of the situation consists in the exaggerated opinion that those dwelling in a small town have of the importance of their little scandals.

Celui-là gouverne bien mal le miel, qui n'en goûte, et ses doigts n'en lèche.

(He is a bad manager who tastes not the honey nor licks his fingers.) It is a poor cook that cannot lick his own fingers.

Celui-là peut prendre, qui goûte un plaisir aussi délicat à recevoir que son ami en sent à lui donner.

He is a fortunate man who feels as much pleasure in receiving a boon as his friend feels in granting it.

—*La Bruyère.*

Celui peut hardiment nager à qui l'on soutient le menton.

A man may swim boldly who is held up by the chin.

Celui qui à tâché de vivre de manière à n'avoir pas besoin de songer à la mort, la voit venir sans effroi.

He who has tried to live in such a way that he does not think it necessary to think of death, sees it approach without alarm.

—*Montesquieu.*

Celui qui a trouvé un bon gendre a gagné un fils; mais celui qui en a rencontré un mauvais, a perdu une fille.

He who has got a good son-in-law, has found a son, but he who has got a bad one, has lost a daughter.

Celui qui est sur les épaules d'un géant voit plus loin que celui qui le porte.

He who rides on the giant's shoulders sees further than the giant himself.

Celui qui met un frein à la fureur des flots

He who can still the raging sea

Sait aussi des méchants arrêter les complots.—*Racine.*

Can also check knaves' villainy.

Celui qui ne dit rien consent.

Silence gives consent.

Celui qui reçoit ses amis et ne donne aucun soin personnel au repas qui leur est destiné n'est pas digne d'avoir des amis.—*Brillat-Savarin.*

The host who gives no personal heed to the dinner to which he invites his friends, is not worthy of having friends.

Celui qui veut, celui-là peut.

(He who has the will, has the power.) Where there's a will, there's a way.

Ce mariage est sur le tapis.

That wedding is talked of.

Ce monde-ci n'est qu'une œuvre comique

This world is merely a comedy, where each man plays a different part.

Où chacun fait ses rôles différents.

There, on the stage, in theatrical garb, shine prelates, ministers, conquerors. As for us, base groundlings seated in back seats, scorned by the great ones of the earth, we listen to the play from a humble place. But we are useful to the spectacle, for we pay for it, and, when the farce is acted ill, we get a return for our money by hissing the players.

Là, sur la scène, en habit dramatique, Brillent prélats, ministres, conquérants.

Pour nous, vil peuple, assis aux derniers rangs,

Troupe futile et des grands rebutée, Par nous d'en bas la pièce est écoutée.

Mais nous payons, utiles spectateurs; Et, quand la farce est mal représentée,

Pour notre argent nous sifflons les acteurs.—*J. B. Rousseau.*

Ce monde est plein de fous.

The world is full of fools.

Ce ne sont pas les plus belles qui font les grandes passions.

The greatest beauties do not inspire the deepest love.

Ce n'est jamais l'opinion des autres qui nous déplaît, mais la volonté qu'ils ont quelquefois de nous y soumettre lorsque nous ne le voulons pas.

It is never the opinion of others which displeases us, but their desire at times to force their opinions on us, when we do not wish to accept them.

—*Joubert.*

Ce n'est ni la Providence ni la vie qui nous trompent ; c'est nous qui nous trompons sur les desseins de l'une et sur le but de l'autre.—*Jouffroy*.

Ce n'est pas assez de faire entendre ce qu'on dit, il faut encore le faire voir ; il faut que la mémoire, l'intelligence et l'imagination s'en accommodent également.—*Joubert*.

Ce n'est pas aux regards, ni aux façons ; mais c'est au changement de la voix en s'adressant à un homme, que nous avons toujours deviné le plus sûrement, l'apparition de l'amour chez une femme.—*L. Dépret*.

Ce n'est pas dans des cages, fussent-elles dorées, qu'il faut élever les aigles.—*Victor Hugo*.

Ce n'est pas être bien aise que de rire.  
—*St. Evremond*.

Ce n'est pas être sage  
D'être plus sage qu'il ne faut.  
—*Quinault*.

Ce n'est pas la mer à boire.

Ce n'est pas le souverain, c'est la loi, Sire, qui doit régner sur les peuples. Vous n'en êtes que le ministre et le premier dépositaire.—*Massillon*.

Ce n'est pas pour vous que le four chauffe.

Ce n'est pas tout que des choux, il faut encore de la graisse.

Ce n'est point assez d'avoir un front qui pense, un œil qui voit : il faut encore avoir une main qui parle.  
—*A. Houssaye*.

Ce n'est point en courant et la brune et la blonde,  
Qu'on peut rencontrer le bonheur ;

Il faut, pour être heureux, avoir en ce bas monde,

Bon estomac et mauvais cœur.

—*Déville*.

Ce n'est qu'un centon.

Ce n'est tout l'avantage de courir bien tost, mais bien de courir de bonne heure.—*Rabelais*.

Cent ans de chagrin ne payent pas un sou de dettes.

Neither Providence nor life deceives us, but we deceive ourselves as to the designs of the one, and as to the goal of the other.

It is not enough to make people hear what you say—you must make them understand it ; memory, intelligence, and imagination must be equally called into play.

It is not by the way she looks or acts, but by a change in her voice when she speaks to a man, that one can most surely divine when love has sprung up in a woman's heart.

It is not in cages, gild them as ye may, that eagles should be reared.

A laugh is not always a proof that the mind is at ease.

To be wiser than is necessary is not wisdom at all.

(It is not the sea to be drunk.) It is not a mountain to remove ; it is not an impossibility.

It is not the king, Sire, but the law which ought to rule nations. You are only the administrator and chief depositary of the law.

(The oven is not warmed for you.) There is nothing for you.

Cabbage will not make soup without fat.

It is not enough for an artist to have a mind that thinks, and an eye that sees, but he must also have an eloquent hand.

Upon the choice of dark or fair,  
Of happiness rests not the question ;  
You'll find it come if you've the pair :  
A heart that's bad and good digestion.

(That is a mere cento.) It is only patchwork ; a medley of other people's work.

The race is not to him who runs the fastest, but to him who starts soonest.

A hundred years' fret will not pay a penny of debt.

Cent ans n'est guère, mais jamais c'est beaucoup.

Ce que fait la louve plaît au loup.

Ce que femme veut Dieu le veut.

Ce que le poulain prend en jeunesse  
Il le continue en vieillesse.

Ce que le sobre tient au cœur est sur la  
langue du buveur.

Ce que plaît,  
Est à demi fait.

Ce qui allège le labeur, ce qui sanctifie  
le travail, ce qui rend l'homme fort,  
bon, sage, patient, bienveillant, juste,  
à la fois humble et grand, digne de  
l'intelligence, digne de la liberté,  
c'est d'avoir devant soi la perpétuelle  
vision d'un monde meilleur rayonnant  
à travers les ténèbres de cette vie.

—*Victor Hugo.*

Ce qui caractérise les vrais penseurs,  
c'est un mélange de mystère et de  
clarté.—*Victor Hugo.*

Ce qui est différé n'est pas perdu.

Ce qui fait que la plupart des femmes  
sont peu sensibles à l'amitié, c'est  
qu'elle est fade quand on a senti  
l'amour.—*La Rochefoucauld.*

Ce qui fait que les amants et les maîtresses  
ne s'ennuient point d'être  
ensemble, c'est qu'ils parlent toujours  
d'eux-mêmes.—*La Rochefoucauld.*

Ce qui fait que peu de personnes sont  
agréables dans la conversation, c'est  
que chacun songe plus à ce qu'il a  
dessein de dire qu'à ce que les autres  
disent, et que l'on n'écoute guère  
quand on a bien envie de parler.

—*La Rochefoucauld.*

Ce qui flatte le plus une femme, c'est  
de voir amoureux d'elle seule, un  
homme dont beaucoup d'autres  
femmes sont amoureuses.

—*Rochebrune.*

Ce qu'il y a de plus grand, ce qu'il y a  
de divin dans l'homme, c'est la pitié  
et le pardon.—*A. Dumas, fils.*

Ce qui manque aux orateurs en profond  
leur ils vous la donnent en longueur.

—*Montesquieu.*

A hundred years is not much, but  
Never is a long day.

The wolf is proud of his litter.

(What a woman wishes God wishes.)

A wilful woman must have her way.

(The habits that the colt learns are seen  
in the old horse.) What is bred in  
the bone comes out in the flesh.

(What the sober man hides in his heart  
is on the tongue of the drunkard.)  
When the wine is in, the wit is out.

(A thing that pleases is half done.)  
Well-made goods will sell them-  
selves.

What lightens labour, sanctifies toil and  
makes a man good and strong, wise  
and patient, just and benevolent, both  
lowly and great, as well as worthy of  
intelligence and freedom, is the  
perpetual vision before him of a  
better world beaming through life's  
shadows.

True thinkers are characterised by a  
blending of clearness and mystery.

That which is merely deferred is not lost.

Most women are indifferent to friend-  
ship, as friendship is tame to those  
who have experienced love.

Lovers and their mistresses never be-  
come bored in one another's society,  
because they are always talking about  
themselves.

Few are agreeable in conversation, be-  
cause each thinks more of what he  
intends to say than of what others  
are saying, and listens no more when  
he himself has a chance to speak.

A woman is most flattered when her  
lover is a man many other women  
dote on.

The divine and grandest sentiments in  
man are pity and forgiveness.

What orators lack in depth, they make  
up in length.

Ce qui m'a toujours beaucoup nui, c'est que j'ai toujours méprisé ceux que je n'estimais pas.—*Montesquieu*.

Ce qui nuit à l'un duit à l'autre.

Ce qui rend la jeunesse si belle et qui fait qu'on la regrette quand elle est passée, c'est cette double illusion qui recule l'horizon de la vie et qui la dore.—*Jouffroy*.

Ce qui vient par la flûte, s'en va par le tambour.

Ce qu'œil ne voit, au cœur ne deult.

Ce qu'on a bien aimé l'on ne peut le haïr.—*Corneille*.

Ce qu'on apprend au berceau dure jusqu'au tombeau.

Ce qu'on fait maintenant, on le dit ; et la cause en est bien excusable : on fait si peu de chose.—*Alfred de Musset*.

Certaines gens trouvent à redire à tout propos.

Certaines personnes sont nées coiffées.

Certes, ce sentiment

Qui m'envahit, terrible et jaloux, c'est vraiment

De l'amour, il en a toute la fureur triste !

De l'amour—et pourtant il n'est pas égoïste !

Ah, que pour ton bonheur je donnerais le mien,

Quand même tu devrais n'en savoir jamais rien,

S'il se pouvait parfois, que de loin, j'entendisse

Rire un peu le bonheur né de mon sacrifice.—*Edm. Rostand*.

Ces deux tableaux font pendant.

Ces fabricants sont hors de pair.

Ces gens-là font leurs orges en pillant les autres.

Ce sont là jeux de prince :

On respecte un moulin, on vole une province.—*Andrieux*.

Ce sont les Cadets de Gascogne

De Carbon de Castel-Jaloux,

Bretteurs et menteurs sans vergogne

Ce sont les Cadets.—*Edm. Rostand*.

I have always done myself much harm by despising those people for whom I have no respect.

One man's meat is another's poison.

What makes youth so fair, and so dearly regretted when past, is its double illusion which makes the horizon of life seem far away, and at the same time gilds it.

(What comes by the flute, goes with the drum). Soon earned, soon spent ; lightly come, lightly go.

What the eye sees not, the heart grieves not for.

We cannot learn to hate that which we have once deeply loved.

What is learned in the cradle remains with us to the grave.

Whatever we do nowadays we talk about ; but there is much excuse : for we do so very little.

Some people find fault on every occasion.

Some are born with silver spoons in their mouths.

Yes, this feeling that possesses me, terrible and jealous as it is, is truly love ; it has all love's passion, all its sadness. Still, it is not selfish, for to give thee happiness, I would gladly renounce my own, though thou mightst never know what I had sacrificed ; yes, I would renounce it, if only I might sometimes hear the distant sound of thy exulting in the bliss my loss had gained for thee.\*

Those two pictures match.

Those manufacturers are unrivalled.

(They reap themselves by pillaging others.) They feather their own nest at the expense of other people.

Such are the playful ways of princes ; they leave a mill alone, while they steal a whole province.

These are the Cadets of Gascony, of Carbon of Castel-Jaloux, braggarts and shameless brawlers all, these are the Cadets of Gascony.

\* See note on passage *Je vous aime ; j'étouffe*, etc., in this section.



Ce sont les pires bourdes que les vraies.  
Cessez de vous en prendre aux autres  
de vos propres fautes.

—*J. J. Rousseau.*

C'est à dire.  
C'est ainsi qu'en partant je vous fais  
mes adieux.—*Quinault.*

C'est à peu près le même.  
C'est autant de gagné.  
C'est bien le cas de le dire.  
C'est bonnet blanc et blanc bonnet.

C'est clair comme deux et deux font  
quatre.

C'est dans les grands dangers qu'on  
voit les grands courages.—*Regnard.*

C'est décoiffer St. Pierre pour coiffer  
St. Paul.

C'est de l'argent en barre.

C'est de l'eau bénite de cour.

C'est de l'hébreu pour lui.

C'est de l'homme que la femme apprend  
ce qu'il faut voir, et de la femme que  
l'homme apprend ce qu'il faut faire.

—*J. J. Rousseau.*

C'est donc une révolte?—*Louis XVI.*

C'est du blé en grenier.

C'est du Nord aujourd'hui que nous  
vient la lumière.—*Voltaire.*

C'est égal.

C'est en amour surtout que les absents  
ont tort.—*Fournier.*

C'est en fait de lui.

C'est être médiocrement habile que de  
faire des dupes.

C'est Foi dans la langue du ciel,  
Amour dans la langue des hommes.

—*Victor Hugo.*

Truths are the hardest jests.

Cease to blame others for your own  
faults.

That is to say; namely.

In this way I bid you a last farewell.\*

It's abo the same thing.

That is so much to the good.

You may indeed say so.

(It is white cap and cap white.) There  
are six of the one and half a dozen of  
the other.

(It is as clear as that two and two make  
four.) It is as plain as a pike-staff.

It is in great dangers that great courage  
is seen.

(Stripping St. Peter's shrine to adorn  
St. Paul's.) Robbing Peter to pay  
Paul.

It is as good as ready money.

Those are empty promises.

That's Greek to him.

Man teaches woman what she ought to  
see, and woman teaches man what  
he ought to do.

Is it a revolt then? †

(Wheat in one's granary.) It brings  
grist to the mill.

To-day it is from the North that the  
light of culture comes to us. ‡

No matter; it is all one.

In love especially the absent are in the  
wrong.

All is over with him.

It takes only average cunning to make  
dupes.

"Faith," in the language of heaven, is  
"Love," in the language of men.

\* In Quinault's *Thésée* the enchantress Medea, having failed to win the love of Theseus, the son of the King of Athens, uses her magical arts to take vengeance upon those who have scorned her. Failing in these attempts, she is about to depart, but, before making her exit, she calls down avenging spirits upon the palace and city of the Athenians, and, with the words *c'est ainsi que*, etc., vanishes. The line is often quoted as a proverbial illustration of revengeful fury. It was quoted with grim humour on the occasion of the death of Louis XV. On the day that the King died an announcement of a fresh addition to the already heavy taxes was posted outside the palace of Versailles. During the night someone wrote this line of Quinault beneath the official notice of the new tax.

† The exclamation of the king when he heard of the attack on the Bastille. *Non, s'ire, c'est une révolution.* "No, Your Majesty, it is a revolution," replied the Duc de Liancourt.

‡ These words occur in a letter written to Catherine II.

C'est folie de bayer contre un four.

C'est folie de faire son médecin son héritier.

C'est folie de faire un maillet de son poing.

C'est la cour du roi Pétaud.

C'est la mouche du coche.

C'est la pelle qui se moque du fourgon.

C'est là que le bât le blesse.

C'est la raison  
Et non pas l'habit, qui fait l'homme.

—*Lebrun.*

C'est la tête de Méduse.

C'est le bonheur de vivre  
Qui fait la gloire de mourir.

—*Victor Hugo.*

C'est le commencement de la fin.

C'est le fils de la poule blanche.

C'est le jouir et non le posséder qui rend heureux.—*Montaigne.*

C'est le mot de l'énigme.

C'est le refrain de la ballade.

C'est le secret de Polichinelle.

C'est le ton qui fait la musique.

C'est l'imagination qui gouverne le genre humain.—*Napoleon I.*

C'est magnifique, mais ce n'est pas la guerre.

C'est ma plaisanterie qui m'a tué.

—*Camille Desmoulins.*

C'est notre bonheur apparent qui nous fait le plus d'ennemis.

—*Alex. Dumas, fils.*

C'est par le caractère, et non par l'esprit, que l'on fait fortune.—*Voltaire.*

Only a fool would face an oven in a grinning match.

He is a fool who makes his doctor his heir.

A man makes a mallet of his fist only once.

(It is the court of King Pétaud.) A house wherein all wish to rule: a meeting where all present wish to speak at once.

He's like the fly on the coach wheel.

It's the pot calling the kettle black.

That's the spot where the shoe pinches.

It is the mind and not the garb that makes the man.

(It is the head of Medusa.) It is paralysing in its effect; it is an astounding event.

The happiness of life makes the glory of death.

It is the beginning of the end.\*

He was born with a silver spoon in his mouth.

Happiness is in the enjoyment, not in the possession.

It is the (key-)word of the riddle.

The old story over again.

(That is a secret of Punchinello.) A secret that everyone knows.

It is the tone that makes the music.

Mankind is governed by its imagination.

It is magnificent, but it is not war.†

My joke has killed me.‡

It is our apparent happiness which gains for us most enemies.

Men make fortune by their mettle, not their wits.

\* Talleyrand is said to have made this remark during the Hundred Days, but he was probably not the author of it. It was, however, his habit never to deny that he was the originator of any good *mot* that others attributed to him.

† The comment made by one of the French Generals on the charge of the Light Brigade at Balaclava.

‡ So Desmoulins, who had been one of the authors of the Revolution, exclaimed when he was sent to the guillotine with Danton, 1794. He had once laughed at the solemn demeanour of St. Just, and regarded his condemnation as the work of the man whom the jest had turned into an enemy.

C'est peu que de courir, il faut partir à point.

C'est plus qu'un crime, c'est une bêtise.

C'est posséder les biens que savoir s'en passer.—*Regnard*.

C'est pour l'achever de peindre.

C'est quand l'enfant est baptisé qu'il arrive des parrains.

C'est se mépriser soi-même, que de n'oser paroltre ce qu'on est. L'art de se contrefaire et de se cacher, n'est souvent que l'aveu tacite de nos vices.  
—*Massillon*.

C'est son affaire.

C'est son cheval de bataille.

C'est sur le tapis.

C'est toujours la plus mauvaise roue qui crie.

C'est toujours une femme de quarante ans qui trouvera vieille une femme de trente.—*Gerfaut*.

C'est trop aimer quand on en meurt.

C'est un avare, il tondrait sur un œuf.

C'est un balai neuf, il fait balai neuf.

C'est un barbare aimable.—*Thiers*.

C'est un bon enfant, mais il n'a pas inventé la poudre.

C'est un bon parti.

C'est un chevalier d'industrie.

C'est une autre paire de manches.

C'est une bonne fourchette.

C'est une bonne lieue au bas mot.

C'est une chose admirable, que tous les grands hommes ont toujours du caprice, quelque petit grain de folie mêlé à leur science.—*Molière*.

C'est une fort mauvaise tête.

C'est une grande folie de vouloir être sage tout seul.—*La Rochefoucauld*.

C'est une grande habileté que de savoir cacher son habileté.

—*La Rochefoucauld*.

It is not enough to run; one must start in time.

It is worse than a crime, it is a blunder.\*

To know how to do without a thing is to possess it.

(This is to finish his picture.) This is to complete his character.

(When the child is christened the god-fathers arrive.) When the need is greatest the help comes,

Not to dare to appear as one really is, is to despise oneself. The art of concealing and counterfeiting is often only a tacit acknowledgment of our vices.

(It is his business.) Leave that to him.

(That is his war-horse.) That is his strong point.

It is talked of.

The worst wheel always creaks the loudest.

It is always the woman of forty who calls a woman of thirty old.

It is overdoing the thing to die of love. (He is a miser, he would shave an egg if he could.) He is a skin-flint.

New brooms sweep clean.

He is a barbarian, but an amiable one.†

He is a good fellow, but he won't set the Thames on fire.

She is a good match.

He is an adventurer.

(That is a very different pair of sleeves.) Quite another pair of shoes. That's quite another thing.

He is a good trencher-man.

It's at the very least three miles off.

It is pleasant to see the greatest men have always had some whim—some little chaff of folly amongst their golden grain of knowledge.

He is a sad dog.

(It is very foolish to try to be wise alone.) Two heads are better than one.

It is the greatest cleverness to know how to conceal one's cleverness.

\* This is said to have been Talleyrand's comment on the execution of the Duc d'Enghein. It is also quoted in the form, *C'est pire qu'un crime, c'est une faute*.

† This was the French statesman's mistaken estimate of the character of Bismarck.

C'est une grande misère que de n'avoir pas assez d'esprit pour bien parler, ni assez de jugement pour se taire.

—*La Bruyère.*

C'est une plaisante chose que la pensée dépende absolument de l'estomac, et que, malgré cela, les meilleurs estomacs ne soient pas les meilleurs penseurs.—*Voltaire.*

C'est une tempête dans un verre d'eau.

C'est une terrible affaire que de s'obliger d'aimer par contrat.

—*Bussy-Rabutin.*

C'est une vraie aubaine.

C'est un faible roseau que la prospérité.

—*D'Anchères.*

C'est un fin matois.

C'est un grand signe de médiocrité, de louer toujours modérément.

—*Vauvenargues.*

C'est un heureux dégage-  
ment  
Que de quitter les sots qu'on trouve  
dans les villes,

Pour aller jouir doucement  
De l'aimable entretien des campagnes  
fertiles ;

On y trouve, il est vrai, des sots, petits  
et grands ;

Mais le monde est plus rare aux champs.

—*De Cailly.*

C'est un homme qui ne sait pas vivre.

C'est un métier que de faire un livre  
comme de faire une pendule. Il faut  
plus que de l'esprit pour être auteur.

—*La Bruyère.*

C'est un opéra très couru.

C'est un pauvre vaisseau.

C'est un pesant fardeau d'avoir un  
grand mérite.—*Regnard.*

C'est un poème plein de verve.

C'est un prêt pour un rendu.

C'est un sot à vingt-quatre carats.

C'est un sot en trois lettres.

C'est un sot personnage que celui d'un  
roi exilé et vagabond.—*Napoleon I.*

C'est un vieux routier—désirez-vous-en !

It is wretched not to have enough wit  
to speak well, nor enough sense to  
keep silent.

It is amusing to reflect that the mind  
utterly depends on the stomach, and  
that, nevertheless, the best digestion  
does not belong to the greatest  
thinkers.

(It is a tempest in a drinking-glass.) A  
storm in a tea-cup.\*

It is a dangerous business to bind a man  
down to love a woman by a marriage  
contract.

It is quite a god-send.

Prosperity is a weak reed.

He's a knowing card.

To be niggard in one's praise of others  
is a sure proof of mediocrity in one-  
self.

What bliss it is to leave behind  
The crop of fools the city yields,  
And far from these town-bores to find  
Sweet pleasures in the peaceful fields ;  
For though one finds fools great and  
small

Dwelling near a village steeple,  
'Tis better there, for, after all,  
You do not find so many people.

He is an ill-mannered man.

The writing of books is as much a trade  
as the making of watches. Some-  
thing more than mere ability is neces-  
sary in order to be an author.

This opera is very popular.

(He is a poor ship.) A feeble fellow  
who cannot manage his own affairs.

A great reputation is a heavy burden  
to carry.

It is a spirited poem.

(That is something lent for something  
given back.) That's a Roland for  
his Oliver.

(He is a fool of twenty-four carats.)  
An unalloyed, absolute fool.

He is an absolute fool.

An exiled and vagabond king is a con-  
temptible person.

He is an old bud—beware of him !

\* The Grand Duke Paul of Russia thus described a popular rising in Geneva.

C'est un vrai homme de bien.

C'est un zéro en chiffres.

C'est votre affaire.

Cet Âge est sans pitié.—*La Fontaine*.

Cet animal est très méchant :

Quand on l'attaque, il se défend.

Cet enfant tient de son père.

Cet habit a bonne façon.

Cet oracle est plus sûr que celui de Calchas.—*Racine*.

Cette demoiselle a la vue basse.

Cette histoire est vieille comme les rues.

Cette propriété sera mise aux enchères.

Cette vie est le berceau de l'autre.

—*Foubert*.

Ceux qui parlent beaucoup, ne disent jamais rien.

Ceux qui se moquent des penchants sérieux aiment sérieusement les bagatelles.—*Vauvenargues*.

Ceux qui s'indignent ou qui s'enivrent ne savent ni boire ni manger.

—*Brillat-Savarin*.

Ceux qui sont à vendre ne valent pas la peine d'être achetés.—*L. Andrieux*.

Ceux qui sont incapables de commettre de grands crimes n'en soupçonnent pas facilement les autres.

—*La Rochefoucauld*.

Ceux qui veulent qu'on ne parle pas mal d'eux n'ont qu'une seule ressource, qui est de bien faire.—*Fénelon*.

Chacun a sa manie (or sa marotte).

Chacun à son goût.

Chacun à son métier ;

Les vaches seront bien gardées.

—*Florian*.

Chacun a un fou dans sa manche.

Chacun avec son pareil.

Chacun cherche son semblable.

He is a very honest man.

(He is nought in the accounts.) He is a mere nobody.

That's your business.

This age (childhood) is pitiless.

This animal is very wicked : when it is attacked it defends itself.\*

That child takes after his father.

This coat is well made.

This prophecy is surer than that of Calchas.†

That young lady is short-sighted.

That tale is as old as Adam.

That estate will be sold by auction.

This life is the cradle in which we are prepared for the life to come.

(People that talk much never say anything.) Great talkers seldom say anything worth hearing.

People who sneer at those who give importance to their hobbies are wont themselves to give importance to trifles.

Those who get indigestion or become intoxicated do not understand the art of eating and drinking.

Men who are eager to sell themselves are not worth buying.

Those who are incapable of committing great crimes themselves do not readily suspect others of them.

Those who do not want to be spoken ill of have only to be righteous in their actions.

Everyone has his hobby.

Every man to his taste.

If every man will attend to his own business, the cows will be well looked after.

Every one has a fool under his cap.

Like will to like.

Each one seeks his like ; like draws to like.

\* Words from a comic song which have become proverbial. They are a skit on the account of a traveller, who naively remarked that certain wild animals were so savage that they attacked the person who attempted to kill them.

† The confident boast of Achilles in the tragedy *Iphigénie*. Achilles promises Clytemnestra to rescue her daughter from the death to which her father, Agamemnon, obedient to the commands of the seer Calchas, has condemned her. The words are often quoted to indicate a sense of absolute conviction that some event will take place.

|  |   |
|--|---|
| Chacun chez soi et tous chez Victor Hugo.  | Every man in his own house and all with Victor Hugo.*   |
| Chacun dit du bien de son cœur, et personne n'en ose dire de son esprit.<br>— <i>La Rochefoucauld</i> .  | Everybody praises his heart, but none ventures to boast of his mental gifts.  |
| Chacun doit balayer devant sa porte.   | Each man should sweep before his own door.  |
| Chacun ira au moulin avec son propre sac.  | (Everyone must go to the mill with his own sack.) Let every tub stand on its own bottom.                                  |
| Chacun joue au roi dépouillé.  | All men jeer at a fallen king.  |
| Chacun n'est pas aise qui danse.   | A man may dance and not for joy.  |
| Chacun paie son écot.  | Each one pays his own score.  |
| Chacun porte sa croix.   | Everyone bears his cross; none knows the weight of another's burden.  |
| Chacun pour soi et Dieu pour tous.   | Every man for himself and God for us all.   |
| Chacun se fait fouetter à sa guise.  | Every one takes a whipping in his own way.  |
| Chacun sent le mieux où le soulier le blesse.  | Every one knows best where the shoe pinches him.  |
| Chacun tire l'eau à son moulin.  | Every man wishes to bring grist to his own mill.  |
| Chacun vaut son prix.  | Every man has his value.  |
| Chamade.   | A parley.   |
| Champ clos.  | (Closed field.) The lists.  |
| Champs-Élysées.  | (Elysian fields.) A well-known district in Paris.   |
| Changer de note.   | To turn over a new leaf.  |
| Changer son cheval borgne pour un aveugle.   | (To exchange a one-eyed horse for a blind one.) To change for the worse.  |
| Chansons à boire.  | Drinking-songs.   |
| Chapeau bas !  | Hats off !  |
| Chapelle ardente.  | (A burning chapel; so-called from the great number of wax lights.) The place where a dead body lies in state.             |
| Chaque âge a ses défauts : les jeunes gens sont fougueux et insatiables dans leurs plaisirs ; les vieux sont incorrigibles dans leur avarice.— <i>L'Énelon</i> . | Each period of life has its failings. Youth is fiery and insatiable in its pleasures; age is incorrigible in its avarice. |
| Chaque chose a son temps.  | To everything there is a season.  |
| Chaque demain apporte son pain.  | (The morrow brings its own bread. Sufficient unto the day.  |
| Chaque instant de la vie est un pas vers la mort.— <i>Corneille</i> .  | Each moment of life is a step towards death.  |

\* Towards the end of his days Victor Hugo proposed to build a large mansion into which he intended to receive all his relatives; but he insisted on the above principle that all the inmates should be able to withdraw to their own apartments when they, as he often did, felt the need of solitude.

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| Chaque médaille a son revers.  | There are two sides to every medal.  |
| Chaque oiseau trouve son nid beau.                                   | (Every bird thinks its own nest handsome.) No place like home.   |
| Chaque pays chaque mode; ( <i>or</i> , à sa guise).                  | So many countries so many customs.   |
| Chaque potier vante son pot.   | Every workman praises his own work.  |
| Charbonnier est maître chez soi.                                     | (A charcoal-burner is master in his own house.) Every man's house is his castle.*                          |
| Chargé d'affaires.   | One entrusted with state affairs at a foreign court.   |
| Charité bien ordonnée commence par soi-même.                         | Charity begins at home.  |
| Charlatan.   | A quack; mountebank; humbug.   |
| Chasse-cousin.   | (Chase away cousin.) Anything fitted to drive away poor relations and other importunate persons; bad wine. |
| Chasser le bouc émissaire.   | To drive out the scapegoat.  |
| Chassez le naturel, il revient au galop.<br>— <i>Destouches</i> .    | Though you drive away natural impulses, back they will come at full speed.                                 |
| Château qui parle, femme qui écoute, sont prêts à se rendre.         | (A castle which parleys and a woman who listens are both ready to surrender.) He who hesitates is lost.    |
| Châteaux en Espagne.   | Castles in the air; fanciful plans.  |
| Chat échaudé craint l'eau froide.                                    | A scalded cat dreads cold water. A burnt child dreads the fire.  |
| Chat en poche.   | (To buy a pig in a poke.) To make a blind bargain.   |
| Chef de cuisine.   | The head or the chief cook.  |
| Chef de police.  | The chief of the police.   |
| Chef-d'œuvre.  | A master-piece.  |
| Chemin faisant.  | By the way; in passing.  |
| Chercher à connaître   | Seeking to learn is often only learning  |
| N'est souvent qu'apprendre à douter.<br>— <i>Mme. Deshoulières</i> . | to doubt.  |
| Chercher midi à quatorze heures.                                     | (To look for mid-day at fourteen o'clock.) To go on a wild goose chase; to create needless troubles.†      |
| Chercher une aiguille dans une botte de foin.                        | To look for a needle in a haystack.  |
| Cherchez la femme.   | (Look for the woman.) A woman is generally at the bottom of every scandal.‡                                |

\* The well-known story of Francis I. and the charcoal-burner is the origin of this saying. The king took shelter in the hut of a charcoal-burner, who, with the words quoted above, took the head of the table, and set before the king the head of a boar, which had been poached from the royal preserves. At last the king's retinue arrived, and the owner of the hut discovered to his terror the identity of his guest.

† In the 15th century watches in France used to have twenty-four hours marked on their dials, the time being reckoned as in Italy at the present time.

‡ The phrase is generally attributed to Fouché, but its origin is uncertain.

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| Chère amie.  | A dear friend ; a mistress.  |
| Cherté foisonne.   | Dearness causes a glut.  |
| Cheval de bataille.  | (A war-horse.) The main argument.  |
| Chevalier d'industrie.   | (A knight of industry.) One who lives by fraud ; a swindler ; a sharper.   |
| Chevalier sans peur et sans reproche.  | A knight without fear and without reproach.*   |
| Cheval rogneux n'a cure qu'on l'étrille.   | A galled horse shrinks from the curry-comb.  |
| Chez elle un beau désordre est un effet de l'art.— <i>Boileau</i> .  | There a charming disorder is the effect of art,†   |
| Chez soi comme en prison,<br>Vieillir, de jour en jour plus triste ;<br>C'est l'histoire de l'égoïste<br>Et celle du colimaçon.— <i>Arnault</i> .  | To grow sadder from day to day, while enclosed in a prison of one's own—that is the life history of a selfish man and of a snail.  |
| Chic.  | Stylish : smart.   |
| Chien hargneux a toujours l'oreille déchirée.  | Snarling curs have always torn ears.   |
| Chien qui aboie ne mord pas.   | A snarling cur does not bite.  |
| Chien sur son fumier est hardi.  | Every cock crows on his own dunghill.  |
| Chose perdue, chose connue.  | When you lose anything, everybody knows you had it.  |
| Chose qui plaît est à demi vendue.   | Pleasing ware is half sold.  |
| Choses promises sont choses dues.  | What you promise you should perform.   |
| Chose trop vue n'est chère tenue.  | Familiarity breeds contempt.   |
| Ci-devant.   | Formerly.  |
| Ci-gît Cléon, ce président avare,<br>Qui vendit la justice à chaque citoyen,<br>Croyant qu'une chose si rare<br>Ne doit pas se donner pour rien.<br>— <i>François (de Neufchâteau)</i> . | Cleon, the greedy magistrate,<br>Sold justice at a heavy rate,<br>Holding a thing so rare to see<br>Should never be imparted free. |
| Ci-gît ma femme : oh ! qu'elle est bien<br>Pour son repos et pour le mien.<br>— <i>J. du Lorens</i> .  | Beneath this stone my wife doth lie,<br>She now has rest,—and so have I.   |
| Ci-gît Piron, qui ne fut rien,<br>Pas même académicien.— <i>Alexis Piron</i> .   | Here lies Piron, who was nothing, not even a member of the Academy.‡   |
| Clair-semé.  | Thinly sown ; scattered here and there.  |
| Claqueur.  | One paid to applaud a performance.   |
| Clientèle religieuse.  | The religious clique ; the clerical party.   |
| Clique.  | A set, or party.   |
| Coiffeur.  | A hairdresser.   |
| Coiffure.  | An ornamental head-dress.  |

\* The description of the heroic Bayard.

† So Boileau describes the rules for the composition of an ode, in which style of poetic composition, though sometimes apparently free from the bonds of laws of metre, as Horace said of Pindar, the disorder is the result of the art that conceals art. This phrase is commonly applied to affected simplicity, either in literary composition, speech, or dress, etc.

‡ With this epitaph on himself, Piron, the playwright, sneered at the French Academy. The sneer is in rather dubious taste, as he had endeavoured to become an Academician, but was refused admission by Louis XV., whose mistress, Madame de Pompadour, the poet had offended.



Combien celui qui doute est malheureux ! C'est comme un roulis et comme un tangage auquel son esprit ballotté se trouve en proie. Le bateau s'élève, puis il retombe, et, de droite à gauche, de bas en haut, le passager malade est balancé, toute son énergie vaincue, et, à chaque fois, il croit qu'il va mourir. Il n'y a qu'un remède, aux envahissements de l'imagination il faut opposer le réel.—*Paul Bourget.*

Combien tout ce qu'on dit est loin de ce qu'on pense.—*Racine.*

Comédiens, c'est un mauvais temps,  
La Tragédie est par les champs.

Comité de Salut Public.

Comme c'est le caractère des grands esprits de faire entendre en peu de paroles beaucoup de choses, les petits esprits, au contraire, ont le don de beaucoup parler et de ne rien dire.

—*La Rochefoucauld.*

Comme deux gouttes d'eau.

Comme il faut.

Comme je trouve.

Comme on fait son lit on se couche.

Commis.

Commissaire, commissaire,

Colin bat sa ménagère ;

C'est un beau jour pour l'amour.

—*Béranger.*

Commissaire de police.

Commissionnaire.

Commis voyageur.

Compagnon de voyage.

Comparaisons sont odieuses.

Compte rendu.

Comptoir.

Concierge.

What an unhappy wretch is the man who doubts ! His troubled mind is, so to speak, tossed about on a ship, rolling and pitching in the sea. The ship rises, then falls, and the sick voyager is buffeted from side to side, now up, now down ; all his strength is gone, and every moment he expects to die. There is only one remedy for this condition of doubt : we must defeat these insidious attacks that proceed from the imagination by turning our thoughts to the realities of life.

What a difference there is between what we say and what we think.

Actors, it is a bad time for us, now that tragedy is being acted outside.\*

The Committee of Public Safety.†

As it is the stamp of great wits to put much in few words, so it is that of petty minds to speak much and say nothing worth listening to.

As like as two peas.

In good taste.

(As I find.) Motto of the Marquis of Ormonde.

As a man makes his bed so he must lie on it.

A clerk (in business).

Commissioner, commissioner, Colin is thrashing his wife ; O 'tis a glorious day for love.‡

A commissioner of police.

(A person commissioned.) A messenger ; hotel employé.

A commercial traveller.

A fellow traveller.

Comparisons are odious.

(Account rendered.) An account ; a report.

A counting-house.

A door-keeper.

\* Words from a popular song composed during the Reign of Terror.

† The governing body that was responsible for so much of the bloodshed during the Revolution.

‡ A parody of the idea that *Amantium iræ amoris integratio est*, "The quarrels of lovers are love's renewal."

Conciergerie

Concours universel.

Condition de l'homme : inconstance, ennui, inquiétude.—*Pascal*.

Confrère.

Congé.

Congé d'élire.

Connaisseur.

Connaissiez-vous ces têtes d'épis qui sont vides et qui ne se dressent que plus superbes sur le sillon ? Le jour de la moisson venu, elles retombent et ne sont plus qu'une paille légère et stérile. C'est l'image de beaucoup de livres.—*Ch. de Mazade*.

Connaissiez-vous un feu qui prend toutes les formes que le souffle lui donne, qui s'irrite, qui s'affaiblit, selon que l'impression de l'air est plus vive ou plus modérée ? Il se sépare, il se réunit, il s'abaisse, il s'élève ; mais le souffle puissant qui le conduit ne l'agite que pour l'animer, et jamais pour l'éteindre. L'amour est ce souffle ; nos âmes sont ce feu.

—*Bernis*.

Connais-toi toi-même.

Conseil de famille.

Conseil de prud'hommes.

Conseiller d'état.

Conseil tenu par les rats.

Contentement passe richesse.

Contre fleurettes.

Contour.

Contre coignée serrure ne peut.

Contre fortune bon cœur.

A door-keeper's lodge ; a noted prison in Paris.

Open competitive examination.

Changeableness, weariness, restlessness, are the conditions of human life

A colleague.

Discharge ; leave.

Leave to elect.\*

A critical judge.

Mark the heads of corn which are empty, yet stand up only the more proudly in the field ! On harvest day, they fall and are but light and valueless straw. This is the simile that describes many of our books.

There is a flame which assumes all the shapes breath gives it, is heightened or enfeebled as the air impresses it. It breaks up, re-unites, sinks, and rises again ; but the mighty blast only blows to enliven, and never to quench the flame. Love is the breath ; our hearts the flame.

Know thyself. *Γνωθὶ σαυρόν.*

A family council.

(A council of wise men ; men with special knowledge.) A mixed council of master tradesmen and workmen, for the consideration of disputes between masters and men.

Privy councillor.

(The council held by the rats.) An assembly of people where there is much talking but no practical result.†

Contentment is better than riches.

To say pretty things ; to pay compliments.

The outline of a figure.

A hatchet is a key for any lock.

(A good heart against fortune.) Set a stout heart to a stey brae. *Nil desperandum.*

\* Theoretically, the Dean and the Chapter have *congé d'élire* a new bishop when a bishopric becomes vacant. This privilege is, however, nugatory, as the appointment is always made by the Crown.

† In the fable of La Fontaine, which bears this name, the rats are unanimous that it would be an excellent thing for them if the cat had a bell round his neck, but no one will undertake to bell the cat.

## Contretemps.

Convier quelqu'un, c'est se charger de son bonheur pendant tout le temps qu'il est sous notre toit.

—*Brillat Savarin.*

Coras lui dit : " La pièce est de mon cru " ;

Le Clerc répond : " Elle est mienne et non vôtre. "

Mais, aussitôt que l'ouvrage eut paru, Plus n'ont voulu l'avoir fait l'un ni l'autre.—*Jean Racine.*

Cordon.

Cordon bleu.

Cordon militaire.

Cordon sanitaire.

Corps d'armée.

Corps diplomatique.

Corps dramatique.

Cortège.

Corvée.

Coterie.

Coucher à la belle étoile.

Couci-couci.

Coudre la peau du renard à celle du lion.

Couleur de rose.

Coup.

Coup de boutoir.

Coup de grâce.

Coup de main.

Coup de maître.

Coup de pied.

Coup de plume.

Coup de soleil.

Coup d'essai.

Coup d'état.

Coup de théâtre.

A mischance.

When you invite a man to partake of your hospitality, you make yourself responsible for his happiness all the time that he is under your roof.

Two authors claimed the play  
Before the stage had shown it ;  
But when the play came out,  
Neither was found to own it.

A surrounding girdle of troops, &c.

(A blue ribbon.) A good cook ; an eminent person in any walk of life.\*

A military line. A guard drawn up round a place to prevent approach to it.

A sanitary line ; a boundary drawn around an infected spot.

An army corps.

The diplomatic body.

A dramatic body ; a company of players.

A procession.

Forced labour.

A set of acquaintances ; a society.

Sleep in the open air.

No great catch ; so-so.

(To sew the fox's skin to the lion's.) To supplement strength and boldness with cunning.

Rose colour ; of flattering, or pleasing appearance.

A stroke ; a trick.

(A blow from the wild-boar's snout.) A brusque attack in an argument which silences all dispute.

A finishing stroke.

An armed surprise.

A master-stroke ; with consummate skill.

A kick.

A literary attack ; a satire.

A sunstroke.

A first essay ; attempt.

A stroke of policy or of violence in state affairs.

An unexpected event ; a surprise.

Strictly, this expression signifies a female cook, as a medal suspended by a blue ribbon used to be given to those French women who passed a certain examination in the culinary art.

Coup d'œil.  
Coupé.

Courage sans peur.  
Courbe ton front, fier Sicambre.

—*St. Remi.*

Cour des miracles.

Court plaisir, long repentir.

Coûte que coûte.  
Coûte que coûte je ferai mon devoir.  
 Craignez la honte.  
 Craignez tout d'un auteur en courroux.  
Crédit Foncier.

Crème de la crème. La crème ; le  
dessus du panier.  
Crever de rire.  
Crier famine sur un tas de blé.

Crier haro sur le baudet.

Critique.  
Croire tout découvert est une erreur  
profonde,  
C'est prendre l'horizon pour les bornes  
du monde.—*Lemierre.*  
Croquer le marmot.

Cruauté, envie, mensonge sont des ré-  
trécissements de l'âme ; amour, cha-  
rité, vérité, sont des élargissements  
de l'âme. Les premières nous dimi-  
nuent ; les secondes nous augmentent.  
—*Ph. Chasles.*

Cuisine.  
Cul-de-sac.  
Curé.

D'accord.  
Dame de comptoir.  
Dame d'honneur.  
Dames de la halle.

A quick glance of the eye ; a twinkling.  
The front covered outside part of the  
"diligence," or stage coach.

Courage without fear.  
Bow thy head, proud Sicambrian.\*

(A court of miracles.) Courts, alleys,  
etc., in old Paris, where mounte-  
banks and beggars dwelt.

(Short pleasures, long repentance.) The  
evening's amusement should bear the  
morning's reflection.

Let it cost what it may.  
At any cost I will do my duty.  
Fear shame.

Fear everything from a writer in a rage.  
(Agricultural Bank.) An institution  
that advances money to farmers, &c.

Pink of perfection ; "The glass of  
fashion and the mould of form."

To split one's sides with laughing.

To moan : "I am starving !" on a  
heap of corn.

(To cry shame on the ass.) To voice a  
feeling of popular indignation.†

Criticism ; a piece of criticism.

It is a profound error to believe every-  
thing has been discovered ; it is mis-  
taking the horizon for the boundary  
of the world.

To dance attendance on another.

Envy, falsehood and cruelty are out-  
comes of the soul's ebb ; love, truth,  
and charity, those of its flood. The  
former dwarf us, the latter add to our  
moral stature.

The kitchen ; method of cooking.  
The bottom of the bag ; a blind alley.  
The incumbent of a church living.

In harmony ; agreed.  
A counter-woman ; bar-woman.  
A lady of honour.  
Market women.

\* The words he addressed to Clovis when the latter presented himself for baptism, having  
abjured paganism. The actual form of these words is much disputed.

† Haro was an old Norman expression, which signified an appeal for an immediate judicial  
trial without further dispute. *Crier haro sur le baudet* is one of the many phrases from the  
fables of La Fontaine which have become proverbial in the French language.

Dames quêteuses.

Ladies who collect for charitable purposes.\*

Dans cette affaire je vous donne carte blanche.

You can act as you please in that affair.

Danser sur un volcan.

(To dance on a volcano.) To be in a dangerous position without being conscious of the fact.

Dans l'adversité de nos meilleurs amis nous trouvons quelque chose que ne nous déplaît pas.—*La Rochefoucauld*.

In the misfortunes of our best friends we find a certain gratification.

Dans la jeunesse, c'est par les sens que l'on arrive au cœur; dans l'âge mûr, c'est par le cœur que l'on arrive au sens.—*R. de la Bretonne*.

In youth, the road to the heart is through the senses; in manhood, the road to the senses is through the heart.

Dans la jeunesse, nous vivons pour aimer; dans un âge plus avancé, nous aimons pour vivre.—*St.-Evremond*.

In youth we only live for loving; later, we have to love or it would not be life.

Dans l'amour, si l'inconstance donne des plaisirs, la constance seule donne le bonheur.—*L'Abbé Trublet*.

In love, inconstancy may give pleasure, but constancy alone gives happiness.

Dans la nuit tous chats sont gris.

(All cats are alike grey at night.) Joan's as fair as my lady in the dark.

Dans la postérité, perspective inconnue, Le poète grandit et le roi diminue.

In time to come, at near or distant date, The king grows less, the poet still more great.

—*Théophile Gautier*.

Dans l'art d'intéresser consiste l'art d'écrire.—*Delille*.

The art of writing is the art of interesting.

Dans la vie, comme à la promenade, une femme doit s'appuyer sur un homme un peu plus grand qu'elle.

Through life, as when taking a walk, a woman should be supported by a man greater than herself.

—*Alphonse Karr*.

Dans le monde vous avez trois sortes d'amis: vos amis qui vous aiment, vos amis qui ne se souviennent pas de vous, et vos amis qui vous haïssent.—*Chamfort*.

In society there are three kinds of friends: those who love you, those who hate you, and those who do not think of you at all.

Dans les grandes choses, les hommes se montrent comme il leur convient de se montrer; dans les petites, ils se montrent comme ils sont.

In great emergencies men show themselves as they should be; in minor matters, as they are.

—*Chamfort*.

Dans un bal les hommes sont le sexe timide, le sexe décent, comme ils y sont le sexe faible, car ils sont toujours les premiers fatigués.

In the ballroom men are the bashful and quiet sex, and the weaker, too, for they are always the first to be wearied.

—*Alphonse Karr*.

De bon augure.

Propitious.

De bon commencement bonne fin.

A good beginning makes a good ending.

Débonnaire.

(Debonair; gracious.) Motto of Earl Lindsay.

\* It is not an uncommon practice for ladies in France to collect the offertory in church on special occasions, when a sermon on behalf of some charity has been preached.

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|---|--|
| De bonne grâce.   | With a good grace.   |
| De bon vouloir servir le roy.   | (To serve the King with right good will.) Motto of the Earl Grey.  |
| Débris.   | Fragments remaining; ruins.  |
| Début.  | The first appearance.  |
| Débutant.   | One who makes a début.   |
| Décoiffer St. Pierre pour coiffer St. Paul.   | Rob Peter to pay Paul.   |
| De court plaisir, long repentir.  | Short pleasure, long lament.   |
| De deux maux il faut choisir le moindre.  | Of two evils one should choose the least.  |
| De deux regardeurs il y en a toujours un qui devient joueur.  | Of two lookers-on one is sure to take a hand in the game.  |
| De femme folle ne fit<br>Jamais homme son profit  | (From a silly wife no man ever gained anything.) A man must ask a wife's leave to thrive.  |
| Défiez-vous des belles paroles des gens qui se vantent d'être vertueux. Jugez-en par leurs actions, et non pas par leurs discours.— <i>Fénelon</i> .  | Beware the fair speech of those who boast of being virtuous. Judge them by their actions, not their words.   |
| De fol juge brève sentence.   | (A foolish judge passes a hasty sentence.) A fool's bolt is soon shot.   |
| De forte coûture forte déchirure.   | The stronger the seam the worse the tear.  |
| Dégagé.   | Free; untrammelled.  |
| De gaieté de cœur.  | From lightness of heart.   |
| De grande montée, grande chute.   | The higher the climb the farther it is to fall.  |
| De haute lutte.   | By a violent struggle.   |
| De haut en bas.   | (From top to bottom.) In a haughty, supercilious manner.   |
| Dehors.   | Outside.   |
| De la Fortune on vante les appas;<br>Méfions-nous de la traîtresse;<br>Non-seulement la dame n'y voit pas,<br>Mais elle aveugle encor tous ceux<br>qu'elle caresse.— <i>Albéric Deville</i> . | Some say that Fortune's ways are kind;<br>Still she's a traitress; shun her wiles!<br>Not only is the goddess blind,<br>But blinds the men on whom she smiles. |
| De la main à la bouche se perd souvent la soupe.  | There's many a slip 'twixt the cup and the lip.  |
| De l'audace, encore de l'audace, toujours de l'audace.— <i>Danton</i> .   | Boldness, and again boldness, and always boldness.*  |
| De l'eau bénite de cour.  | Shallow promises.  |
| De loin, c'est quelque chose, et de près, ce n'est rien.— <i>La Fontaine</i> .  | (From afar it is something, but nothing when close at hand.) Distance lends enchantment to the view.   |
| De mal en pis.  | From bad to worse.   |
| Demander de la laine à un âne.  | To look for wool on an ass.  |

\* This saying, which has become proverbial, was the keynote of the success that attended the French armies in their conflicts with the many external foes of the young Republic.

|  |   |
|--|---|
| Demi-monde.  | (The half-world.) People of easy virtue.  |
| Demi-solde.  | Half-pay.   |
| Demodé.  | Out of fashion; behind the times.   |
| Dénoûment.   | The end of a plot.  |
| De oui et non vient toute question.  | All disputes arise out of Yes and No.   |
| De par le roi.   | By authority.   |
| De par le roi défense à Dieu   | 'Tis forbidden to God, by Royal command,  |
| De faire des miracles en ce lieu.  | To perform any miracles on this land.*  |
| Dépend le pendard et il te pendra.   | Save a rogue from the rope, and he will hang you with it.                                     |
| De petit vient-on au grand.  | (From little we come to great.) Many littles make a mickle. We must creep before we walk.     |
| De peu de drap courte cape.  | Of little cloth you can only make a short cloak.  |
| De pied en cap.  | From head to foot.  |
| Dernier cri.   | (The latest cry.) The latest fashionable fad.   |
| Dernier ressort.   | A last resource.  |
| Dés du juge de Rabelais.   | The dice of Rabelais' judge.†   |
| Déshabillé.  | Undressed.  |
| Désir de Dieu et désir de l'homme sont deux.   | God's will and man's will are two different things.   |
| Des preuves à l'appui.   | Proofs in corroboration.  |
| Dès que les femmes sont à nous, nous ne sommes plus à elles.— <i>Montaigne</i> .   | As soon as women yield to our domination, we are no longer their slaves.                      |
| Des taupes dans chez nous, et des lynx chez autrui.— <i>Esternod</i> .   | We are moles at home and lynxes abroad.   |
| Détour.  | A circuitous march.   |
| De tout ce que nous possédons les femmes sont seules qui prennent plaisir d'être possédées.— <i>Malherbe</i> .                               | Of all our possessions, our wives are the only ones that are glad to own us as their masters. |
| De toutes les démoralisations la plus grande est celle qui est renfermée dans le respect accordé aux richesses.— <i>S. Guinand d'Epéry</i> . | The greatest demoralisation lies in the respect shown for mere riches.                        |
| De toutes les ruines du monde, la ruine de l'homme est assurément la plus triste à contempler.— <i>Th. Gautier</i> .                         | Of all the ruins the world can show, that of a man is surely the saddest to contemplate.      |
| De toute taille bon chien.   | There are good dogs of all sizes.   |

\* When Louis XV. ordered the cemetery of St. Médard to be closed, because the Jansenists were gaining power on the strength of the miracles reported to be performed there, an unknown person wrote this couplet on the gates.

† This familiar phrase refers to the anecdote in which Rabelais satirises the way that justice was administered in his time. Bridoie is a worthy judge, who, fearing to trust his own decisions, settles all cases brought before him by the aid of a dice-box. This plan works admirably, although the litigants are ignorant of the secret. But there comes a day when one of Bridoie's sentences is disputed. He is horrified, but at last finds that it is he, not the dice, that is to blame. According to the importance of the case, he was wont to use big or little dice, and on this occasion he had used the wrong set.

De tout s'avise à qui pain faut.

De tout temps les petits ont pâti des sottises des grands.—*La Fontaine*.

De trop.

Deux chiens ne s'accordent point à un os.

Deux hommes se rencontrent bien, mais jamais deux montagnes.

Deux têtes sous le même bonnet.

Deux yeux voient plus clair qu'un.

Devant si je puis.

Devenir amoureux n'est pas le difficile, c'est de savoir dire qu'on l'est.

—*Alfred de Musset*.

Devenir d'évêque meunier.

De vive voix.

Devoir.

Dieu aide à trois sortes de personnes : aux fous, aux enfants, et aux ivrognes.

Dieu avec nous.

Dieu défend le droit.

Dieu donne le froid selon le drap.

Dieu est le poète, les hommes ne sont que les acteurs. Ces grandes pièces qui se jouent sur la terre ont été composées dans le ciel.

—*Jean Louis Balzac*.

Dieu et mon droit.

Dieu le veuille.

Dieu n'a créé les femmes que pour apprivoiser les hommes.—*Voltaire*.

Dieu n'a pas donné aux grands hommes le génie comme un parfum léger qui s'évapore dès qu'on secoue le flacon qui le contient, mais comme un viatique généreux qui soutient l'homme pendant un long voyage.

—*Saint Marc Girardin*.

A man who wants bread is willing to do anything.

In every age the petty have paid for the follies of the great.

(Too much.) In the way; one too many; something too much.

(Two dogs never agree about one bone.) Two of a trade seldom agree.

Two men may meet, but two mountains never greet.

(Two heads under the same cap.) Two of the same opinion; "Two souls with but a single thought."

(Two eyes see more clearly than one.) Two heads are better than one.

(Foremost if I can.) Motto of the Mainwaring family and others.\*

It is not hard to catch the infection of love, but it is hard to diagnose the complaint.

(To become a miller after being a bishop.) To come down in the world.

Orally: by word of mouth; *vivâ voce*.

Duty.

There is a special providence for the mad, the young, and drunkards.

(God with us.) Motto of Earl Berkeley. God defends the right.

(God sends the cold according to the cloth.) He tempers the wind to the shorn lamb.

God is the playwright and men His actors. The great dramas played upon earth were composed in Heaven.

God and my right.†

God grant it.

God created women to mollify men.

Heaven does not give great men genius as a volatile perfume which flies when the vase is shaken, but as a bountiful viaticum which sustains man on a long journey.

\* Ranulph de Mesnilwaren, who accompanied William the Conqueror, was one of the first of the Normans to leap upon the English shore. These words were uttered by him as he did so, and they have been adopted as the motto of his descendants.

† The motto of the English sovereigns. The words were the countersign chosen by Richard I. before the battle of Gisors, 1196, where he defeated the French.



Dieu pour la Tranchée, qui contre ?

(If God be for the Trenches, who shall be against them?) Motto of Earl Clancarty.

Dieu sait qui est bon pèlerin.

God knows who is the true worshipper.

Dieu vous garde.

God keep you.

Diligence passe science.

(Diligence is better than knowledge.) Diligence is the mother of good fortune.

Dîners à la carte.

Dinners according to the bill of fare.

Diseur de bons mots.

A joker.

Diseur de bons mots, mauvais caractère.—*Pascal*.

The sayer of "good things" has a bad disposition.

Dis-moi ce que tu manges, je te dirai ce que tu es.—*Brillat Savarin*.

Tell me what you eat, and I will tell you what manner of man you are.

Dis-moi qui tu hantes, et je te dirai qui tu es.

Tell me with whom you consort, and I will tell you who you are.

Distingué.

Of aristocratic appearance.

Distrait.

Absent-minded.

Dites du bien des bonnes choses : on trouve toujours assez de gens pour louer les mauvaises.

Speak well of the good—there will always be enough to praise things evil.

—*Charles Narrey*.

Tell me, if you please.

Dites-moi, s'il vous plaît.

Do you say that in earnest or in jest ?

Dites-vous cela pour rire ou pour le bon ?

Dit qu'il a pour les vers le secret de Racine :

He boasts that he possesses the secret of Racine's poetic skill ; if so, no secret has been better kept.

Jamais secret ne fut, à coup sûr, mieux gardé ! —*L'Abbé Arnaud*.

Divertissement.

Entertainment.

Dix lignes d'un orateur ou d'un écrivain vraiment philosophe le soutiendront sur le courant des âges ; elles placeront leur auteur au nombre de ces grands esprits qui représentent non un temps, non un peuple, mais l'humanité même. Il sera l'égal de ceux qui ont si peu d'égaux.

Ten lines of a really philosophic writer or orator will uphold him on the stream of time ; they will raise their author among the great souls representing not an age, not a people, but humanity itself. He will be the equal of those who have so few equals.

—*S. de Sacy*.

Doctrinaire.

A theorist.

Donner dans le piège.

To fall into the trap.

Donner prise sur soi.

To lay one's self open.

Donner tête baissée.

Headstrong ; to go farther and fare worse.

Donner un œuf pour avoir un bœuf.

(To give an egg to have an ox.) A sprat to catch a herring.

Donnez-moi l'enseignement pendant un siècle, et je serai maître de l'état.

Let me teach for a generation, and I will become ruler of the state.

—*Napoleon I.*

Dorer la pilule.

(To gild the pill.) To refuse a request in so polite a manner as to spare the feelings of the asker.

Dos à dos.

Back to back.

|   |   |
|---|---|
| Dossier.  | (A packet of papers.) The official record of a person's behaviour.*   |
| Double entente.   | (A double meaning.) Words used to convey an obvious and a second meaning at the same time.                      |
| Douce parole n'écorche pas langue.  | Soft words don't scotch the tongue.   |
| Douceur.  | Sweetness; a gift.  |
| Doux yeux.  | Soft glances; ogling.   |
| Dragonnades.  | (Dragoonings.) Persuasion by force.   |
| Droit d'aubaine.  | The right of confiscation.†   |
| Droit des gens.   | The law of nations; international law.  |
| Droit et avant.   | (Just and forward.) Motto of Viscount Sydney.   |
| Droit et loyal.   | (Just and loyal.) Motto of Dudley, Earl of Leicester.   |
| Drôle.  | Droll; funny.   |
| Drôle de corps.   | A droll fellow; a punster.  |
| Du choc des esprits jaillissent les étincelles.   | When great wits meet, then sparks do fly.   |
| Du côté de la barbe est la toute-puissance.— <i>Molière</i> .   | All the power is with the sex that wears the beard.   |
| Du cuir d'un vieux mari on en achète un jeune.  | With an old husband's goods one buys a young one.   |
| Du dire au fait il y a grand trait.   | Between the word and the deed is a long way to go.  |
| Du fort au faible.  | (From the strong to the weak.) One with another.  |
| D'un dévot souvent au chrétien véritable<br>La distance est deux fois plus longue,<br>à mon avis,<br>Que du pôle antarctique au détroit de Davis.— <i>Boileau</i> . | From the truly devout to the devotee I rate the distance greater than from the Antarctic Pole to Davis Straits. |
| D'une mouche il fait un éléphant.   | (He makes an elephant out of a mouse.)<br>He makes mountains of mole-hills.                                     |
| D'une pierre faire deux coups.  | To kill two birds with one stone.   |
| D'une vache perdue c'est quelque chose de recouvrer la queue.   | When a cow is lost it is something to recover its tail.   |
| D'un sac à charbon ne saurait sortir de blanche farine.   | Fair words cannot come out of a foul mouth.   |
| Du poisson le chat très bien mangerait,<br>Mais des pattes ne baignerait.   | (The cat would fain eat fish, but will not wet his feet to catch them.)<br>Nothing venture, nothing have.       |
| Du sublime au ridicule il n'y a qu'un pas.— <i>Napoleon I.</i>  | From the sublime to the ridiculous is only a step.‡   |

\* This term has become familiar owing to the frequent use of it in the *Affaire Dreyfus*. It signifies all the documents that have a bearing on the case. Generally speaking, a *dossier* means the record of anybody to whom an official license has been given, as, for example, to the *femmes inscrites*.

† An old law that endured until the last century, whereby the personal property of a foreigner, dying in France, fell into the hands of the king.

‡ These familiar words were often used by Napoleon in reference to the utter failure of his invasion of Russia in 1812. The same sentiment is expressed by Longinus in *On the Sublime*. See 'Εκ τοῦ φοβεροῦ, *et seq.*

Echappé belle.

Echelon.

Eclaircissement.

Eclat.

Eclat de rire.

Ecole militaire.

Ecorcher l'anguille par la queue.

Ecorcher les oreilles.

Ecrasez l'infâme !

Egalité.

Elan.

Elève.

Elève le corbeau, il te crèvera les yeux.

Elite.

Elle a fait des siennes.

Elle a jeté son bonnet par-dessus les moulins.

Elle a les yeux à fleur de tête.

Elle a très bonne mine.

Elle est continuellement dans le monde.

Elle est douée de beaucoup de sang-froid.

Elle est en butte aux médisances des autres.

Elle l'a achevé tant bien que mal.

Elle l'a fait par mégarde.

Elle m'a compris à demi-mot.

Elle m'a pris à partie.

Elle mène son mari à la lisière.

Elle ne laisse pas de le flatter.

Elle n'est pas l'époque de la grande épée.—*Chateaubriand*.

Elle ne veut pas coiffer Sainte Catherine.

Elle paie de mine.

Elle prend tout pour argent comptant.

Elles se ressemblaient comme deux gouttes d'eau.

A narrow escape.

(An army in form like the steps of a staircase.) Marching in detached groups.

A clear explanation.

Splendour ; brilliancy.

A burst of laughter ; a guffaw.

A military school.

(To begin to skin the eel at the tail.) To begin at the wrong end.

To jar upon the nerves.

(Crush the infamous !) Down with the discredited system.\*

Equality.

Vigour ; impetuosity.

A pupil.

Warm a viper in your bosom and he will sting you.

The best society.

That's an old trick of hers.

(She has thrown her cap over the mill.) She has thrown propriety to the winds.

She has staring eyes.

She looks very well.

She goes out a great deal into society.

She is endowed with great self-possession.

She is exposed to scandal.

She finished it as best she could.

She did not do it on purpose.

A hint was sufficient for her.

She took me to task.

(She has her husband in leading-strings.) She leads him by the nose.

She continually flatters him.

(It is no longer the era of the powerful sword.) The days of chivalry are gone.

She does not want to be an old maid.†

She has a good appearance.

She believes anything.

They were as like as two peas in a pod.

\* The watchword of Voltaire, Diderot, and their companions, who prepared the way for the Great Revolution, 1792.

† St. Catherine, the virgin martyr, is the patroness of unmarried women. Hence those who have reached an age when it is improbable that they will marry, are said to have "put a head-dress on St. Catherine," *i.e.*, to make an offering to her as their patron saint.

Elle trouvera à qui parler.

Elle voit tout en noir.

Elle voulait me tenir tête.

Eloge.

Eloignement.

Embarras de richesse.

Embonpoint.

Embouchure.

Émeute.

Eminemment.

Employé.

Empressement.

En ami.

En amour, aujourd'hui vaut mieux que demain ; le bonheur que l'on diffère est toujours du bonheur perdu.

—*A. Ricard.*

En amour, ceux qui feignent d'être amoureux réussissent beaucoup mieux que ceux qui le sont véritablement.

—*Ninon de Lenclos.*

En amour, comme en toutes choses, l'expérience est un médecin qui n'arrive qu'après la maladie.

—*Mme. de la Tour.*

En amour il est vrai que le *moi* domine. Mais aussi en amour le *moi* se double ; par conséquent il se détruit.

—*Ph. Charles.*

En amour, les vieux fous sont plus fous que les jeunes.—*La Rochefoucauld.*

En amour, pour être téméraire avec succès, il faut l'être à propos.

—*Ninon de Lenclos.*

En amour, quand deux yeux se rencontrent ils se tutoient.—*Alphonse Karr.*

En amour querelle vaut mieux qu'éloge.

—*Marivaux.*

En attendant.

En avant !

En avez-vous à lui ?

En bloc.

En bon train.

En connaissance de cause.

En dernier ressort.

En Dieu est ma fiancée.

En Dieu est mon espérance.

She will find her match.

She looks on the black side.

She wanted to oppose me.

Eulogium.

Estrangement.

(Embarrassment of riches.) Encumbrance of wealth.\*

Stoutness of body.

The mouth of a river.

Insurrection ; riot.

Eminently ; so as to be the very ideal.

A person employed by another.

Eagerness ; earnestness.

As a friend.

In love, to-day is better than to-morrow ; happiness deferred is always lost.

In love-making, feigning lovers succeed much better than the really devoted.

In love, as in all other matters, experience is a doctor who comes too late.

The *Ego* indeed predominates in love-making, but as both sides use it, one annuls the other.

In love, old fools are worse fools than young fools.

In love, to be bold and successful, you must be bold at the right moment.

In love-making, no sooner do eyes meet than they are on intimate terms.

Lovers' quarrels help love on more than eulogy.

In the meantime.

Forward ! advance.

Are you angry with him ?

In the lump.

In a fair way ; on the road to success.

With full knowledge of the subject.

As a last expedient.

In God do I trust.

(In God is my hope.) Motto of the Gerard family.

\* These words were used as the title of a play, written by the Abbé d'Allainval in 1753.

Endurer la soif auprès d'une fontaine.

(To put up with thirst near a fountain.)  
Why starve in a cook-shop?

En effet.

In effect; just so.

En fait de prêt, le sort me traite

Whenever I lend, Fate treats me most  
unkindly; I lose either the friendship  
of the man to whom I have lent, or  
else the money that I have lent him.

Avec grande inhumanité:

Je perds l'affection de ceux à qui je  
prête,

Si je ne perds l'argent que je leur ai  
prêté.—*De Cailly.*

En famille.

(As among one's family.) Unceremo-  
niously.

Enfant gâté

A spoiled child.

Enfants et fols sont devins.

Children and fools are true prophets.

Enfants perdus.

(Lost children.) A forlorn hope.

Enfant terrible.

(A terrible child.) One that is apt to do  
or say something exceedingly ill-timed  
and embarrassing.

Enfant trouvé.

A foundling.

Enfermer le loup dans la bergerie.

To shut up the wolf in the sheepfold.

Enfin.

At last; finally.

Enfin, je m'en lave les mains.

Well, I shall wash my hands of it.

Enfin les renards se trouvent chez le  
pelletier.

(At last the fox comes to the skinner.)  
Thieves come to the gallows at last.

Enfin Malherbe vint.—*Boileau.*

And then Malherbe came.\*

Enfin, vous n'êtes jamais de trop.

Anyhow, you are never in the way.

En flûte.

Aimed with guns only on the upper  
deck.

En forgeant on devient forgeron.

Working in the smithy makes the smith.

En foule.

In a crowd.

En grande tenue.

In full dress.

En grande toilette.

Full-dressed; in full fig.

En grand fardeau n'est pas l'acquéit.

Large stocks are not the most profitable.

En habiles gens.

Like able men.

En la maison du ménétrier chacun est  
danseur.

In the fiddler's house all are dancers.

En la rose je fleurie.

(I flourish in the rose.) Motto of the  
Duke of Richmond.

En masse.

In a body.

En me voyant il m'a battu froid.

As soon as he saw me he gave me the  
cold shoulder.

Ennemi ne s'endort.

An enemy never sleeps.

Ennui.

Weariness; spleen.

En passant.

In passing.

En peinture, l'étude patiente et con-  
sciencieuse de la nature, il n'y a que  
cela!--*Bastien Lepage.*

The patient and conscientious study of  
Nature is, in painting, the all in all.

\* These words occur in *l'Art Poétique*. Boileau describes the uncouth style of early French poetry, "and then Malherbe came," who put the art of writing poetry on a proper basis. Hence the words are commonly applied to any person who comes as a *deus ex machina* to bring order to what was before a chaos.

- En petit champ croît bien bon blé. Large ears of corn may grow in little fields.
- En petites boîtes met-on les bons onguents. Good things are done up in small parcels.
- En plein jour. In broad daylight.
- En rapport. In touch ; well-versed in a subject.
- En règle. According to rule.
- En revanche. In return ; in retaliation.
- En route. On the way.
- Ensemble. Together ; the general effect.
- En suivant la vérité. In following the truth.
- En sûreté dort qui n'a que perdre. He sleeps sound who has nothing to lose.
- Entente cordiale. Friendly feeling ; complete understanding.
- En toutes compagnies il y a plus de fous que de sages, et la plus grande partie surmonte toujours la meilleure. — *Rabelais*.
- Entr'acte. •
- Entre bouche et cuillier. Between the acts.
- Vient souvent grand encombrer. There is many a slip
- Entre chien et loup. 'Twixt the cup and the lip.
- (Between dog and wolf.) The time of day when it is impossible to distinguish a dog from a wolf ; twilight.
- Entre deux feux. Between two fires.
- Entre deux selles le cul à terre. Between two stools one falls to the ground.
- Entre deux vins. Half drunk.
- Entrée. Freedom of access ; a course of dishes.
- Entre gens de même nature. Between folk of like nature friendships grow and will endure.
- L'amitié se fait et dure. (Between the pear and the cheese.)
- Entre la poire et le fromage. Over the walnuts and wine.
- Entre le marteau et l'enclume. Between hammer and anvil ; between the devil and the deep sea.
- Entre le ministre qui gouverne l'Etat et l'artisan qui contribue à sa prospérité par le travail de ses mains, il n'y a qu'une différence, c'est que la fonction de l'un est plus importante que celle de l'autre ; mais, à les bien remplir, le mérite moral est le même. — *Jouffroy*.
- Entre les deux alternatives : Ou pas de maître ou un mauvais maître, le choix pour un homme sensé ne saurait être douteux : il répondra : " Pas de maître." — *Fules Simon*.
- Entremets. Dainty side dishes.
- Between the Prime Minister and the workman who contributes to the prosperity of the state by his manual toil, there is but one difference : the former's function is more important than the other's, but the moral value of the right fulfilment of these functions is the same.
- Between the alternatives of no teacher or a bad one, the sensible man does not hesitate : he replies at once " No teacher."

Entre nos ennemis les plus à craindre  
sont souvent les plus petits.

—*La Fontaine.*

Entre nous.

Entrepôt.

Entrepreneur.

Entre promettre et donner doit-on  
marier sa fille.

En un clin d'œil.

En vérité.

En vieillissant on devient plus fou et  
plus sage.—*La Rochefoucauld.*

Envie passe avarice.

Envoyez-le promener.

En y arrivant il a trouvé visage de bois.

Epergne.

Erreur n'est pas compte.

Espérance en Dieu.

Espionnage.

Esprit de corps.

Esquisse.

Est assez riche qui ne doit rien.

Estrade.

Etat d'âme.

Etat-major.

Et la garde qui veille aux barrières du  
Louvre

N'en défend pas nos rois.—*Malherbe.*

Et l'avare Achéron ne lâche point sa  
proie.—*Racine.*

Et le combat cessa faute de combat-  
tants.—*Corneille.*

Etouderie.

Etre au bout de son rôle (*or* rouleau

Etre aux abois.

Etre bête est une qualité de plus en  
plus rare. Autrefois on était bête,  
aujourd'hui on n'est que sot.

—*A. Houssaye.*

Etre comme l'oiseau sur la branche.

Etre confit dans la dévotion.

Etre cousu d'or.

The enemies most to be dreaded are  
often the paltriest.

Between ourselves ; in confidence.

A warehouse.

A contractor ; the chief director of an  
undertaking.

Between promises and gifts a man  
should get his daughter wed.

In the twinkling of an eye.

In truth.

(As we grow old we become more  
foolish and more wise.) Our good  
and bad qualities are intensified by  
age.

Envy is stronger than avarice.

Pack him off.

When he got there he found the door  
shut.

An ornamental stand for the centre of  
a table.

A mistake is no reckoning.

(Hope in God.) Motto of the Duke of  
Northumberland and others.

System of spies.

Corporate feeling.

A sketch.

Out of debt is riches enough.

A raised stand.

State of feeling.

A number of officers forming the  
general's council.

The soldiers who stand on guard at the  
gates of the Louvre cannot defend  
our kings from death.

But greedy Acheron ne'er lets go his  
prey.

And the combat ceased through lack of  
combatants.

Giddiness ; imprudence.

To be at one's wits' end.

To be in great distress ; at the last gasp.

Stupidity is a quality that is becoming  
more rare every day. Formerly we  
called people stupid, to-day we call  
them fools.

(To be like the bird on the bough.) A  
rolling stone gathers no moss.

To be hypocritically devout ; unco guid.

(To be embroidered with gold.) Rich  
beyond the dreams of avarice.

Etre dans le mouvement.

(To be in the movement.) To be in the swim; abreast with the times; up-to-date.

Etre de rop.

To be one too many; an unwelcome visitor.

Etre discrète et femme tout ensemble,  
Ce sont deux points que jamais on  
n'assemble;  
Et la moins femme, en ce sexe indiscret,  
Garderait mieux son honneur qu'un  
secret.—*La Chaussée*.

Discretion and woman are two things which never go together; so indiscreet is the sex, that the weakest woman can guard her honour better than a secret.

Etre en gouquettes.

To be in one's cups; to be slightly intoxicated.\*

Etre gris.

To be slightly drunk; half-seas over.

Etre pauvre sans être libre, c'est le pire  
état où l'homme puisse tomber.

To be poor without being free is the direct condition into which a man can fall.

—*J.-J. Rousseau*.

Etre sans gêne.

To be free and easy.

Etre sur des charbons ardents.

(To stand on hot coals.) To be in a great flutter of excitement.

Etre sur la sellette.

(To be on the judgment-stool.) To be on one's trial; to be in a painful position.

Etre toujours par monts et par vaux.

To be always on the move.

Etre un sot fieffé.

To be a complete fool.

Et rose, elle a vécu ce que vivent les  
roses,  
L'espace d'un matin.—*Malherbe*.

A rose herself, she lived no longer than the roses—the space of a morning.†

Etui.

A case for instruments.

Et voilà justement comme on écrit  
l'histoire.—*Voltaire*.

And that is the way that history is written.

Evêque d'or, crosse de bois; crosse d'or,  
évêque de bois.

For a golden-hearted bishop, wooden crozier; for a wooden-headed bishop, golden crozier.

Exigeant.

Troublesome.

Exposé.

An exposition; a concise statement; a revelation.

Façade.

Front of a building.

Facilité de parler:

Readiness of speech is often inability to hold the tongue.

C'est impuissance de se taire.

—*J.-B. Rousseau*.

Façon de parler.

Manner of speaking.

Faire bonne mine.

To put a good face on a thing.

Faire bonne mine à mauvais jeu.

(When you are losing, wear a winning face.) To put a good face on a bad business.

\* Gouquette was the name given to those popular societies which assembled in taverns for the purpose of holding a free-and-easy singing entertainment. These singing clubs were very common in Paris in the middle of the present century.

† Lines written on the death of a young girl. It is said that Malherbe wrote *Et Rosette a vécu*, which was altered to *Et rose, elle*, through an admirable blunder on the part of the printer.



|   |  |
|---|--|
| Faire claquer son fouet.  | (To crack his own whip.) To take merit to oneself.   |
| Faire comme le singe, tirer les marrons du feu avec la patte du chat. | Like the monkey, to get the chestnuts out of the fire with the cat's paw.                        |
| Faire contre fortune bon cœur.  | To put a good face on the matter.  |
| Faire de la prose sans le savoir.                                     | (To speak prose without knowing it.) To be clever unconsciously.*                                |
| Faire de l'esprit.  | To show off one's wit.   |
| Faire des contes à dormir debout.                                     | (To tell stories while asleep standing.) To tell old women's tales.                              |
| Faire des économies de bouts de chandelle.                            | To be penny wise and pound foolish.  |
| Faire du cuir d'autrui large courroie.                                | A man cuts broad thongs from another man's leather.  |
| Faire d'une mouche un éléphant.                                       | (To make an elephant of a fly.) To make a mountain of a molehill.                                |
| Faire d'une pierre deux coups.  | To kill two birds with one stone.  |
| Faire jouer une mine.   | To spring a mine.  |
| Faire la culbute.   | (To be overthrown.) To lose one's fortune or reputation.   |
| Faire la mouche du coche.   | (To play the part of the fly and the coach.) To take the credit for what someone else has done.† |
| Faire la noce.  | To revel in luxury; to enjoy a merry time.   |
| Faire la rodomont.  | To act the braggart.‡  |
| Faire la sourde oreille.  | To turn a deaf ear.  |
| Faire l'école buissonnière.   | To play the truant.  |
| Faire le diable à quatre.   | To thunder at the top of one's voice; to fume and fret.  |
| Faire le pied de grue.  | (To stand on one leg like a crane.) To dance attendance on another.                              |
| Faire mon devoir.   | (To do my duty.) Motto of Earl Roden.  |
| Faire patte de velours.   | (To show a velvet paw.) To sham Abraham; to caress treacherously.                                |
| Faire ripaille; faire bombance.                                       | To fare sumptuously.   |
| Faire sans dire.  | To act unostentatiously.   |
| Faire ses choux gras.   | (To make one's cabbages fat.) To bask in the sunshine.   |
| Faire triste figure.  | To have a sad expression; to pull a long face.   |
| Faire un coq-à-l'âne.   | To tell a long, incoherent tale.§  |

\* The remark of the *Bourgeois Gentilhomme*, who found, to his astonishment, that he had been talking in prose all his life.

† This expression is based on La Fontaine's fable of *Le Coche et la Mouche*, where the tale is narrated of the fly who buzzed around the horses' ears, and thought that made them go more quickly.

‡ See note in Italian section on *Rodomontata*.

§ The same phrase is applied to a person who changes the subject by asking some inane question such as *As-tu vu la lune?* "Have you seen the moon?"

|  |   |
|--|---|
| Faire une trouée.  | To convince others of the truth of a statement, concerning which they have been sceptical; to establish a theory. |
| Faire un impair.   | To make a blunder in conversation; to say something which might have been expressed differently.                  |
| Faire un trou à la lune.   | To be unable to meet one's pecuniar liabilities; to become bankrupt.  |
| Faire un trou pour en boucher un autre.  | To make one hole to stop another.   |
| Faire venir l'eau à la bouche.   | To make one's mouth water.  |
| Faire venir l'eau au moulin.   | To bring grist to the mill.   |
| Faire voile à tout vent.   | To set up his sail to every wind.   |
| Fais ce que dois, advienne que pourra.   | Do your duty, come what may.  |
| Fais-moi la barbe et je te ferai le toupet.  | Scratch my back and I will scratch yours.   |
| Faisons généreusement, et sans compter, tout le bien qui tente nos cœurs; on ne peut être dupe d'aucune vertu. | Do all the good your heart suggests generously and without calculation; no virtue ever deceives.                  |
| Fait accompli.   | — <i>Vauvenargues</i> .<br>A thing accomplished; an accomplished fact.  |
| Faites des perruques.  | Stick to your wigs.*  |
| Faites taire ces sans-culottes.  | Silence these sans-culottes.†   |
| — <i>Abbé Maury</i> .  |   |
| Faites votre devoir et laissez faire aux dieux.— <i>Scudéri</i> .  | Do your duty and leave the rest to God.   |
| Fascine; fagot.  | A fagot.  |
| Faubourg.  | An outskirt of a town; a suburb.  |
| Faut d'la vertu, pas trop n'en faut, L'excès en tout est un défaut.— <i>Monvel</i> .                           | Virtue is necessary, but not too much of it. Excess in everything is a defect.                                    |
| Faute de mieux il se contente de pain.   | For want of something better he put up with bread.  |
| Fauteuil.  | An arm-chair.   |
| Faux pas.  | A false step; a mistake.  |
| Femme, argent, et vin, ont leur bien et leur venin.  | In women, money, and wine, lurks both profit and poison.  |
| Femme bonne est oiseau de cage.  | A good wife is always a home-bird.  |
| Femme (sole) célibataire; vieille fille.   | A spinster; an unmarried woman.   |
| Femme de chambre.  | Chambermaid.  |
| Femme et melon à peine les connaît-on.   | A woman and a melon are hard to select.   |
| Femme (couverte) mariée.   | A married woman.  |
| Femme qui beaucoup se mire peu file.   | The more women look in the mirror the less they look to their house.  |

\* The reply of Voltaire to a hairdresser, who, having written a tragedy, dedicated it "to his dear confrère Voltaire."

† Maury took a prominent part as a supporter of the Royalist side during the early days of the Revolution. In one of his speeches in the Assembly he was interrupted by the shouts of the *sans-culottes* thronging in the gallery of the House, and uttered this exclamation. The *sans-culottes*, the rabble of the Revolution, were so-called because they had ceased to wear the tight breeches (culottes), but were garbed in loose trousers.

|  |   |
|--|---|
| Femme qui va de place en place, parle de tous, et tous d'elle.   | A woman who gads from place to place, gossips about all folk, and all folk about her.                                     |
| Femme rit quand elle peut, et pleure quand elle veut.  | Women laugh when they can and weep when they will.  |
| Femme sotte se cognoit à la cotte.   | You may know a foolish woman by her finery.   |
| Ferme modèle ( <i>ornée</i> ).   | A model farm.   |
| Fête.  | A festival.   |
| Fête champêtre.  | An open-air entertainment; a rural merry-making.  |
| Feu de joie.   | A firing of guns in token of joy; a bonfire.  |
| Feuilleton.  | (A small leaf or fly sheet.) The name given to the novels appearing in French newspapers.                                 |
| Feu, toux, amour, et argent,<br>Ne se cachent longuement.  | Fire, a cough, love, and gold, cannot long be hid.  |
| Fidélité est de Dieu.  | (Fidelity is of God.) Motto of Viscount Powerscourt.  |
| Fi de manteau quand il fait beau.  | A waterproof is a clog on a sunny day.  |
| Fi du plaisir que la crainte peut corrompre.— <i>La Fontaine</i> .   | Out on the pleasure which fear can spoil!   |
| Fier comme Artaban.  | (Proud as Artabanes.) As proud as Lucifer.*   |
| Fille de chambre.  | A chambermaid; a lady's maid.   |
| Fille de joie.   | A wench of easy virtue.   |
| Fille d'honneur  | A lady of honour.   |
| Fille oisive, à mal pensive.   | An idle girl is hatching mischief.  |
| Fille trop vue, et robe trop vêtue, n'est chère tenue.   | A maid often seen, and a dress often worn, are never valued.  |
| Fils aînés de l'antiquité, les Français Romains par le génie, sont Grecs par le caractère.— <i>Chateaubriand</i> . | The French are the eldest sons of antiquity; they have the intelligence of the Romans, and the disposition of the Greeks. |
| Fils de Saint Louis, montez au ciel.   | Son of St. Louis, ascend to heaven.†  |
| Fin contre fin.  | Set cunning against cunning; diamond cut diamond.   |
| Fin contre fin n'est pas bon pour faire doublure.  | Fine against fine makes but a thin coat.  |
| Fin de siècle.   | (End of century.) Extremely modern; up-to-date.   |
| Flâneur.   | A loungeur.   |
| Fleur de lis.  | (Blossom of the lily.) The arms of the French monarchy.   |

\* Artabanes was the name of many of the old Persian kings. The saying originated from the romance *Citopâtre* of La Calprenède.

† The Abbé Edgeworth is said to have spoken these words to Louis XVI. when the king was about to be guillotined. The Abbé, however, declared afterwards that he had no recollection of saying anything of the kind, and his emotion at the time was so great that the incident is very improbable.

Flux de bouche ; flux de paroles.

Flux de mots.

Foi est tout.

Folle est la brebis qui au loup se confesse.

Folles amours font les gens bêtes.

—*Villon*.

Fondre en larmes.

Force majeure.

Force n'a pas droit.

Fortune de la guerre.

Fortune du pot.

Fou qui se tait passe pour sage.

Foy pour devoir.

Fracas.

Fraternité ou la mort.

Froides mains, chaud amour.

Frondeur.

Fumée, pluie, et femme sans raison,  
chassent l'homme de sa maison.

Gabelle.

Gage d'amour.

Gageure est la preuve des sots.

Gaieté de cœur.

Galoper ventre-à-terre.

Gamin.

Garçon.

Garde à vous !

Garde du corps.

Garde le roy.

Garde mobile.

Garder une poire pour la soif.

Garde ta foi.

Gardez bien.

Gardez la foi.

Gardez-vous bien de confondre le nom sacré de l'honneur avec ce préjugé féroce qui met toutes les vertus à la pointe d'une épée, et n'est propre qu'à faire de braves scélérats.

—*J.-J. Rousseau*.

A flow of words ; garrulity.

To spin a long yarn.

(Faith is everything.) Faith works wonders.

A silly sheep indeed is that which makes the wolf her confessor.

Passionate love makes fools of men.

To cry one's eyes out.

(Superior force.) The right of the stronger.

Might does not make right.

The fortune of war.

Pot-luck.

Silence makes the fool seem wise.

(Faith for duty.) Motto of the Duke of Somerset.

A disturbance ; a noisy quarrel.

Fraternity or death.\*

A cold hand and warm heart.

A declaimer against the existing administration.

Smoke, floods, and a senseless spouse, drive a man out of his house.

The salt tax.

A love pledge.

A wager is a fool's argument.

Flow of spirits ; liveliness.

To ride furiously.

A street arab.

A youth ; a waiter ; a bachelor.

(Attention !) Word of command.

Life-guardsman ; a body-guard.

Defend the King.†

The French militia.

(To keep a pear until one is thirsty.) To save up for a rainy day.

Keep thy faith.

Take care.

Keep faith.

Beware of confounding the sacred name of honour with that savage idea which sets all the virtues at the point of a duellist's sword. Such a notion is suitable to none but bold cut-throats.

\* The declared policy of the instigators of the Great Revolution.

† Colonel John Lane, who, with his father, brother, and sister, concealed Charles II. when he was fleeing after the battle of Worcester, took these words as the motto of his family.

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|--|---|
| Gare !   | Look out !  |
| Gare à lui, c'est un mauvais plaisant.           | Take care, he likes practical jokes.                                      |
| Gasconnade.                                      | Boasting, bragging.   |
| Gâteau et mauvaise coutume se doivent rompre.    | Piecrust and a bad custom are made to be broken.                          |
| Gâter une chandelle pour trouver une épingle.    | (To burn out a candle in search of a pin.) To throw good money after bad. |
| Gâte-sauce.                                      | (A spoil-sauce.) A bad cook.  |
| Gauche.  | Clumsy; awkward.  |
| Gaucherie.                                       | Clumsiness; awkwardness.  |
| Gavroche.  | A street-arab.*   |
| Gendarmerie.                                     | The armed police force.   |
| Gendarmes.                                       | Men-at-arms; police.  |
| Genre d'écrire.                                  | Style of writing.†  |
| Gens de condition.                               | People of rank.   |
| Gens d'église.                                   | Churchmen.  |
| Gens de guerre.                                  | Military men.   |
| Gens de lettres.                                 | Literary men.   |
| Gens de même famille.                            | Birds of a feather.   |
| Gens de peu.                                     | Men of a low order; unimportant men.                                      |
| Gentilhomme.                                     | A gentleman.  |
| Gibier de potence.                               | A gaol bird.  |
| Glacis.  | A slope; earthwork.   |
| Glissez, mortels, n'appuyez pas.— <i>Roy.</i>    | Glide on, mortals, press not hard.‡                                       |
| Glissez sur ce sujet.                            | Pass that matter over.  |
| Gobemouches.                                     | Bumpkins.   |
| Gommeux.   | A fop; man about town; dude.  |
| Gosse.   | A babe; child.§   |
| Goût.  | Taste.  |
| Gourmand.  | A glutton.  |
| Goutte à goutte.                                 | Drop by drop.   |
| Goutte à goutte la mer s'égoutte.                | Drop by drop the sea is drained.  |
| Goutte à goutte la pierre se creuse.             | Drop by drop wears away the stone.  |
| Gracieux accueil vaut la chère la plus délicate. | Welcome is the best cheer.  |
| Graisser le marteau.                             | To give the porter a tip.   |
| Grand besoin a de fol qui de soi-même le fait.   | He must have much need of a fool who makes one of himself.                |
| Grand bien ne vient pas en peu d'heures.         | A fortune is not made in a few hours.                                     |

\* This name of one of the characters in Victor Hugo's *Les Misérables* is commonly used to signify the poor loafers of the streets of Paris.

† In painting, the term *genre* is applied to pictures which have as their subject some incident of ordinary life; all pictures, therefore, which do not represent landscape, sacred, mythological, or historical subjects, may be roughly classed as *genre*.

‡ Part of an inscription written below a painting of a skating scene. It is often quoted in the sense of a warning against undue curiosity.

§ This word belongs to the *argot* of the streets. Yvette Guilbert's pathetic song *Ma Gosse*, and M. Decourcelle's *Les Deux Gosses*—the "Two Little Vagabonds" of Mr. G. R. Sims—has made it familiar to many English people.

Grand bien vous fasse !  
 Grand diseur n'est pas grand faiseur.  
 Grande chère petit testament.

Grande dispute vérité rebute.  
 Grande parure.  
 Grandes promesses et peu d'effets.

Grand et bon.  
 Grand parleur grand menteur.  
 Grands oiseaux de coutume sont privés  
 de leurs plumes.  
 Grands vanteurs, petits faiseurs.

Grasse panse, maigre cervelle.  
 Grippe.  
 Grisette.

Grosse tête, peu de sens.  
 Grossir un néant en montagne.

Guerre à mort.  
 Guerre à outrance.  
 Guerre aux châteaux, paix aux chau-  
 mières.  
 Guêt-à-pens.  
 Guinguette.

Habillé comme un moulin à vent.

Habitué.  
 Hardi gagnateur, hardi mangeur.  
 Hardiment heurte à la porte qui bonne  
 nouvelle y apporte.  
 Haricot.  
 Hauteur.  
 Haut goût.  
 Haut ton.  
 Hectare.  
 Heureux au jeu, malheureux en amour.  
 Heureux commencement est la moitié  
 de l'œuvre.  
 Heureux les peuples qui n'ont pas  
 d'histoire.

Much good may it do you .  
 Great talkers are no great doers.  
 (A fat kitchen has little to leave.) A  
 gourmand seldom amasses wealth.  
 Truth holds back from a quarrel.  
 Full dress.  
 Great promises and little deeds ; great  
 cry and little wool.  
 Great and good.  
 A great talker, a great liar.  
 It's the finest bird that is soonest  
 plucked.  
 (Great boasters, little doers.) Great  
 boast, little roast.  
 A fat belly, a lean brain.  
 Influenza.  
 (A gray-gown.) A young work-  
 woman.  
 Great head and little sense.  
 (To make mountains out of nothing.)  
 Making mountains out of mole-hills.  
 War till death.  
 War to the knife.  
 War to the mansions, peace to the  
 cottages.\*  
 Ambush.  
 A rustic hostelry ; tea-garden ; country  
 villa.†

Dressed like a windmill ; dressed in  
 vulgar fashion.  
 An habitual frequenter of a place.  
 Quick at meat, quick at work.  
 He knocks loudly who brings good  
 news.  
 The kidney bean ; a kind of ragout.  
 Haughtiness ; pride.  
 High flavour.  
 High tone ; elegance.  
 2·47 English acres of land.  
 Lucky in gambling, unlucky in love.  
 Well begun is half done.

Happy are the nations who have no  
 history.

\* The watchword of the Revolution of 1793.

† Guinguette is the name given to the tea-gardens outside the walls of Paris, whither the Parisian goes to spend a happy day.

Heureux qui n'alla pas après les richesses ! Plus heureux qui les refusa, quand elles allèrent à lui.—*Fléchier*.

Heureux qui peut vivre de ses rentes.

Homme chiche jamais riche.

Homme d'épée.

Homme de robe.

Homme d'esprit.

Homme d'état.

Homme matineux, sain, allègre, et soigneux.

Honi soit qui mal y pense.

Honnête pauvreté est clair semée.

Honnêtes gens.

Honneur fleurit sur la fosse

Hors de combat.

Hors de cour.

Hors de propos.

Hospice d'allaitement.

Hôtel des Invalides.

Hôtel de ville.

Hôtel Dieu.

Hurler à la lune.

Idée fixe.

Il a affaire à forte partie.

Il a battu les buissons et un autre a pris les oisillons.

Il a beau parler on ne l'écoute pas.

Il a beau se lever matin qui a le renom de dormir la grasse matinée.

Il a beau se taire de l'écot qui ne paie rien.

Il a des moyens.

Il a donné sa parole.

Il a épousé une bonne femme de ménage.

Il a éventé la mèche.

Il a fait main basse sur tout.

Il a fallu battre en retraite.

Il aime bien d'avoir les coudées franches.

Il a l'air de ne pas y toucher.

Happy they who do not run after riches ! but happier they who reject them when they come to them !

Happy is he who has a competency.

A stingy man is never rich.

A military man.

A gownsman.

A man of talent, or of wit.

A statesman.

The early riser is healthy, cheerful, and industrious.

Evil to him who evil thinks.\*

The honest poor are few and far between.

Honest people.

Honour blossoms on the grave.

Disabled ; out of condition to fight.

(Out of court.) Non-suited in a trial.

(Out of place.) Not to the purpose.

A Foundling Hospital.

Hospital for old and disabled soldiers.†

A town hall.

A house of God ; an hospital.

(To howl at the moon.) To utter vain threats against a powerful person.

A fixed idea.

He has a rough customer to deal with.

One beat the bushes and another caught the birds.

He talks in vain, no one listens.

If you have the name of a sluggard, it is no use rising betimes.

He would do well to say nothing about the score who pays nothing.

He's a clever fellow.

He gave his word.

His wife is a good manager.

He got wind of it.

He pounced on everything.

They were obliged to retreat.

He likes to be perfectly free.

He looks as if butter would not melt in his mouth ; he shams innocence.

\* The motto of the Order of the Garter. The story that Edward III. uttered the words when he picked up the garter of the Countess of Salisbury has very little evidence to support it.

† This famous institution was founded by Louis XIV. in 1669.

- Il a la mer à boire.  
(He has the sea to drink.) He has an impossible task.
- Il a le diable au corps.  
The devil is in him.
- Il a les yeux cernés.  
He looks dark round the eyes.
- Il a le vin mauvais.  
He is quarrelsome in his cups.
- Il a l'œil au guêt.  
He is on the look out.
- Il a mangé son blé en herbe.  
He has eaten his corn in the ear.
- Il a mangé son pain blanc le premier.  
(He has eaten his white bread first.) His best days are passed.
- Il a mis son bonnet de travers aujourd'hui.  
He got out of bed the wrong side this morning.
- Il a mis tous ses œufs dans un panier.  
He has put all his eggs into one basket.
- Il a montré beaucoup d'humeur.  
He showed a good deal of temper.
- Il a prêché d'abondance.  
He preached extempore.
- Il a pris mes paroles à contre sens.  
He took what I said in the wrong light.
- Il a pris ses jambes à son cou.  
He made off.
- Il a pris son courage à deux mains.  
He screwed his courage to the sticking point.
- Il a recommencé de plus belle.  
He began again worse than ever.
- Il a remué ciel et terre pour y parvenir.  
He moved heaven and earth to succeed.
- Il a semé des fleurs sur un terrain aride.  
(He has planted flowers on a barren soil.) He has written on a dry subject in an ornate style.
- Il avait son discours sur le bout du doigt.  
He knew his speech by heart.
- Il brode très-bien.  
He can tell a good tale.
- Il broie du noir.  
He is in a brown study.
- Il chasse de race.  
He's a chip of the old block.
- Il conduit bien sa barque.  
(He manages his boat well.) He can paddle his own canoe; he understands the art of success.
- Il coûte peu à amasser beaucoup de richesse, et beaucoup à en amasser peu.  
(It takes little trouble to amass great wealth, but much to amass a little.) The first hundred pounds is the hardest to save.
- Il débite ses propos à tout bout de champ.  
He is always thrusting his remarks forward.
- Il dépense beaucoup en menus plaisirs.  
He spends a great deal in trifles.
- Il écorche le français.  
He murders French.
- Il écrit à bâtons rompus.  
He writes by fits and starts.
- Il en a été quitte pour la peur.  
He escaped scot-free with nothing worse than a fright.
- Il en a fait une bonne affaire.  
That was good business for him.
- Il en est de la neige comme du cœur de la femme; à peine souillée, elle devient tout de suite de la fange.  
Woman's heart is like the snow: once sullied, it becomes mud.
- G. de Cherville.
- Il en est d'un homme qui aime, comme d'un moineau pris à la glu; plus il se débat, plus il s'embarrasse.  
A man in love is like a sparrow caught with bird-lime; the more he strives, the more he is entangled.



Il en fait ses choux gras.

(He makes his cabbages fat by it.) He feathers his nest by it.

Il en fait toujours faire à sa guise.

He always wants to go his own road.

Il en rabattrà de sa première demande.

He will take something less than he asked.

Il en sait long.

He's a knowing card.

Il est aisé d'être femme quand on est insensible.—*Madame de Staël*.

It is easy for a woman to be womanly when she has no feeling.

Il est au bout de son latin.

He is at his wits'-end.

Il est aussi absurde de prétendre qu'il est impossible de toujours aimer la même femme, qu'il peut l'être de dire qu'un artiste célèbre a besoin de plusieurs violons pour exécuter un morceau de musique.—*Balzac*.

To assert that it is impossible to love one woman for ever, is as absurd as to say that a virtuoso needs several violins to execute a piece of music.

Il est aussi facile de se tromper soi-même sans s'en apercevoir, qu'il est difficile de tromper les autres sans qu'ils s'en aperçoivent.

It is as easy to deceive ourselves unconsciously, as it is difficult to deceive others successfully,

—*La Rochefoucauld*.

Il est avec le ciel des accommodements.

It is possible to make compromises with Heaven.\*

Il est bas percé.

He is in low water; his funds are low.

Il est beau de triompher de soi.

'Tis a noble triumph to triumph over self.

—*T. Corneille*.

Il est beau qu'un mortel jusques aux cieux s'élève,

It is grand in a man to aspire to the highest, even though he falls.

Il est beau même d'en tomber.

—*Quinault*.

Il est bien aisé d'aller à pied quand on tient son cheval par la bride.

It is pleasant walking when you lead a horse by the bridle.

Il est bien fou qui s'oublie.

He is an arrant fool who forgets himself.

Il est bien plus aisé d'accuser un sexe que d'excuser l'autre.—*Montaigne*.

It is easier to accuse one sex than to excuse the other.

Il est bon d'avoir des amis partout.

It is a good thing to have friends everywhere.

Il est bon de faire de nécessité vertu.

It is wise to make a virtue of necessity.

Il est bon de frotter et limer notre cervelle contre celle d'autrui.

Contact with other wits brightens one's own.

—*Montaigne*.

Il est bon de parler, et meilleur de se taire.

(It is good to speak, but it is better to be silent.) Speech is silvern, silence is golden.

Il est bon d'être habile, mais non pas de le paraître.

'Tis a good thing to be clever, but it is well to disguise the fact.

Il est comme le chien du jardinier.

He is like the dog in the manger.

Il est comme un coq en pâte.

(He is living like a cock that is being fattened.) He is living in clover.

Il est comme une poule mouillée.

He is a perfect stupid.

Il est coutumier du fait.

He is an old hand at it.

\* An adaptation of one of Molière's lines.

Il est dangereux de trop faire voir à l'homme combien il est égal aux bêtes sans lui montrer sa grandeur. Il est encore dangereux de lui trop faire voir sa grandeur sans sa bassesse. Il est encore plus dangereux de lui laisser ignorer l'un et l'autre, mais il est très avantageux de lui représenter l'un et l'autre.—*Pascal*.

Il est dit habile, qui fraude ami et pille.

Il est du naturel du chat, il retombe toujours sur ses pieds.

Il est du véritable amour comme de l'apparition des esprits; tout le monde en parle, mais peu de gens en ont vu.  
—*La Rochefoucauld*.

Il est faux qu'on ait fait fortune lorsqu'on ne sait pas en jouir ?

—*Vauvenargues*.

Il est juste que le prêtre vive de l'autel.

Il est marqué à l'A.

Il est mort criblé de dettes.

Il est né coiffé.

Il est né dimanche, il aime besogne faite.

Il est parti prenant la clef des champs.

Il est peu de distance de la roche Tarpeienne au Capitole.

Il est plus aisé de se tirer de la rive que du fond.

Il est plus aisé d'être sage pour les autres, que pour soi-même.

—*La Rochefoucauld*.

Il est plus facile à une femme de défendre sa vertu contre les hommes que sa réputation contre les femmes.

—*Rochebrune*.

Il est plus honteux de se défier de ses amis, que d'en être trompé.

—*La Rochefoucauld*.

Il est plus nécessaire d'étudier les hommes que les livres.

—*La Rochefoucauld*.

It is dangerous to make man see how like he is to animals without keeping his greatness in view. It is dangerous, also, to show him his greatness and not his baseness; and still more to leave him ignorant of both. But it is most profitable to picture to him one and the other.

He who cheats and robs a friend is called a clever fellow.

Like a cat, he always falls on his feet.

True love has something in common with apparitions of ghosts. Everybody discusses them, but few have seen them.

Men who are said to have made their fortune, have not done so if they do not know how to enjoy it.

(It is fair that the priest should live by the altar.) The labourer is worthy of his hire.

(He stands A I.) He is a splendid fellow. He was over head and ears in debt when he died.

(He was born with a caul.) Born lucky. He was born on a Sunday, he likes a job where there is nothing to do.

He made off.

(It is not far from the Tarpeian rock to the Capitol.) It is a short step from the throne to the scaffold.\*

(It is easier to get away from the bank than the bottom of the stream.) Leave the fire when it begins to scorch.

It is easier to be wise about other people's business than about our own.

A woman may more easily defend herself from men, than her reputation from women.

It is more shameful to distrust our friends than to be deceived by them.

Men, not books, are the proper subject for study.

\* A line from Jouy's *La Vestale*. Mirabeau quoted the words in a speech delivered in 1790.

Il est rendu.

Il est revenu de ses erreurs.

Il est sain de se lever de bonne heure.

Il est si beau de mourir jeune.

—*André Chénier.*

Il est sujet à caution.

Il est toujours par monts et par vaux.

Il est tout prêché qui n'a cure de bien faire.

Il est très comme il faut.

Il est très maniéré.

Il est trop tard de fermer l'écurie quand les chevaux sont pris.

Il est venu à point nommé.

Il était en train de sortir

Il était grippé.

Il fait beau temps.

Il fait bien mauvais au bois quand les loups se mangent l'un l'autre.

Il fait bon battre l'orgueilleux quand il est seul.

Il fait celui qui n'entend pas.

Il fait cher vivre dans la capitale.

Il fait déjà le barbon.

Il fait flèche de tout bois.

Il fait toujours bon tenir son cheval par la bride.

Il fallait me tenir à quatre pour ne pas rire

Il fallait un calculateur, ce fut un danseur qui l'obtint.—*Beaumarchais.*

Il faudra bien en passer par là.

Il faudra se soumettre ou se démettre.

—*Gambetta.*

Il faut amadouer la poule pour avoir les poussins.

Il faut attendre le boiteux.

Il faut, autant qu'on peut, obliger tout le monde :

On a souvent besoin d'un plus petit que soi.—*La Fontaine.*

He is quite done up.

(He has given up his errors.) He has turned over a new leaf.

Early rising is healthy.

It is so beautiful to die young.

You must discount what he says.

(He is always going over mountains and valleys.) He is always on the move; he is ever on the wing.

It is useless to preach to a man who does not care to do well.

He is a perfect gentleman.

He is very stiff.

When the horses are stolen, it is useless to lock the stable-door.

He came in the nick of time.

He was just going out.

He had caught cold.

It is fine (weather).

'Tis very hard times in the wood when wolf eats wolf.

It is good to beat a proud man when he is alone.

He plays the deaf man.

Living is expensive in the metropolis.

(He already plays the gray-beard.) He has an old head on young shoulders.

(He makes an arrow of all wood.) He turns everything to account.

Don't leave hold of the bridle if you wish to be sure of the horse.

I did my best not to laugh.

A man "good at figures" was wanted, and a dancing-master obtained the post.

We must put up with it.

(He must needs submit or demit.) He must give way or resign.\*

To get chicks, coax the hen.

(It is necessary to wait for the lame man.) Wait for the truth.

It is best to act kindly to everybody, for there's no hand so small that it may not help.

\* This was Gambetta's declaration when the elections of 1877 went against Marshal Mac Mahon.

Il faut avoir pitié des morts.

—*Victor Hugo.*

Il faut battre le fer tandis qu'il est chaud.

Il faut bien laisser le jeu quand il est beau.

Il faut briguer la faveur de ceux à qui l'on veut du bien, plutôt que de ceux de qui l'on espère du bien.

—*La Bruyère.*

Il faut casser la noix pour manger le noyau.

Il faut croire au mariage comme à l'immortalité de l'âme.—*Balzac.*

Il faut découdre l'amitié, mais il faut déchirer l'amour.

—*Richelieu (le Duc-Maréchal).*

Il faut de l'argent pour commencer le jeu.

Il faut des années de repentir pour effacer une faute aux yeux de l'homme : une seule larme suffit à Dieu.

Il faut être enclume ou marteau.

Il faut faire ce qu'on fait.

Il faut gratter les gens par où il leur démange.

Il faut hasarder un petit poisson pour prendre un grand.

Il faut hurler avec les loups.

Il faut laisser l'enfant morveux plutôt que lui arracher le nez.

Il faut laver son linge sale en famille.

—*Napoleon I.*

Il faut le faire bon gré mal gré.

Il faut louer la mer et se tenir en terre.

Il faut passer par la porte ou par la fenêtre.

Il faut perdre un véron pour pêcher un saumon.

Il faut prêcher d'exemple.

Il faut prendre la balle au bond.

Il faut prendre le bénéfice avec les charges.

We ought to have pity on the dead.

Strike while the iron is hot.

Leave off playing when the game is at its best.

Seek the favour of those to whom you wish happiness, rather than of those from whom you hope to gain an advantage.

To eat the kernel you must break the shell.

Marriage must be believed in, as you do in the soul's immortality.

You may unpick the seam of friendship, but you must tear love's bond asunder.

(You must have money to commence the game.) You must have money to make it.

Years of repentance are necessary in order to blot out a sin in the eyes of men, but one tear of repentance suffices with God.

(One must be either anvil or hammer.) You must endure if you can't hit back.

Whatever you do, do it with all your might.

Scratch people in the right place.

(Venture a small fish to catch a great one.) A sprat to catch a herring.

(One must howl with the wolves.) When you are at Rome, do as Rome does.

Better leave the child's nose dirty than wring it off.

Dirty linen ought to be washed in private.

You are bound to do it, willy-nilly.

Praise the sea, but keep on land.

One must leave a room by door or window.

(A minnow's well lost to catch a salmon.) Set a sprat to catch a herring.

Example is better than precept.

Take time by the forelock.

(The benefice must be taken with its liabilities.) You must take the rough with the smooth.

Il faut que la vérité soit charitable, c'est-à-dire qu'elle soit dite pour le bien de celui qui est repris. La vérité doit être douce. Elle est assez forte pour n'avoir pas besoin d'être dure. C'est l'huile du Samaritain sur les plaies du malade, et non pas le vinaigre, c'est le miel et non le fiel.

—*Saint François de Sales.*

Il faut que les actions de valeur reçoivent leur perfection des mains de la sagesse et de la justice : à moins de cela elles sont des diamants, si vous voulez, mais des diamants sans être taillés.—*Mascaron.*

Il faut que tout le monde vive.

Il faut qu'une porte soit ouverte ou fermée.

Il faut reculer pour mieux sauter.

Il faut se défier d'un ennemi réconcilié.

Il faut se dire beaucoup d'amis et s'en croire peu.

Il faut souvent plus de courage pour faire simplement son devoir, que pour affronter le feu de l'ennemi.

Il faut tendre voile selon le vent.

Il faut tondre les brebis et non les écorcher.

Il faut tourner la langue sept fois dans la bouche avant de parler.

Il faut vouloir ce qu'on ne peut empêcher.

Il fit un vent à écorner un bœuf.

Il gelait à pierre fendre.

Il jette feu et flamme.

Il l'a battu à bras raccourci.

Il l'a échappé belle.

Il lit au front de ceux qu'un vain luxe environne,

Que la fortune vend ce qu'on croit qu'elle donne.

Approche-t-il du but ? quitte-t-il ce séjour ?

Rien ne trouble sa fin : c'est le soir d'un beau jour.—*La Fontaine.*

Il lui a mis martel en tête.

Il lui obéit au doigt et à l'œil.

Il m'a battu froid.

Il m'a coupé l'herbe sous le pied.

Truth must be charitable ; that is, it must be spoken for the good of him who is blamed. Truth must be gentle. It is strong enough not to require to be hard. It must be the Samaritan's oil on the wounds of the sick, and not vinegar. It is honey and not gall.

Valiant deeds must receive their perfection from the hands of wisdom and justice ; otherwise, they may be diamonds, but uncut ones.

Everybody must live somehow.

A door must be open or shut.

A step back makes the better leap.

Beware of a friend who has once been your enemy.

Assert that you have many friends, but believe you have few.

Frequently it requires more courage simply to do our duty, than to face the fire of an enemy.

Set your sail as the wind blows.

Shear the sheep, but don't flay them.

Turn your tongue seven times before speaking.

What can't be cured must be endured.

The wind was enough to shave your eyebrows.

It froze very hard.

He frets and fumes.

He beat him with all his might and main.

He had a narrow escape.

The wise, on the brows'neath the hollow gilt crown,

Reads that fortune sells what the rich man thinks given ;

Naught troubles his end, for the life he lays down

Was a beautiful day, and death is its even.

He tormented him to death.

He is at his beck and call.

He gave me the cold shoulder.

He cut the ground from under my feet.

- Il m'a débité tout cela à brûle-pourpoint. All that he told me point-blank.  
 Il m'a donné une poignée de main. He shook hands with me.  
 Il m'a mis au pied du mur. He got me into a corner.  
 Il m'a poussé à bout. He exasperated me.  
 Il m'a pris au dépourvu. He took me unawares.  
 Il m'a ri au nez. He laughed in my face.  
 Il me faut coucher sur la dure. My lodging is on the cold, cold ground.  
 Il ment comme un arracheur de dents. He lies like a quack dentist.  
 Il me traita de Turc à Maure. He used me abominably.  
 Il met sa faucille dans la moisson d'autrui. (He puts his sickle into another man's harvest.) He wishes to reap where he has not sown.  
 Il n'a pas inventé la poudre. (He did not discover gunpowder.) He is not a genius, nor likely to do anything remarkable.  
 Il n'a pas soufflé mot de notre entrevue. He did not say a single word about our interview.  
 Il n'appartient qu'à ceux qui n'espèrent jamais être cités, de ne citer personne. — *Naudé*. Only those who never hope to be quoted themselves, abstain from quoting others.  
 Il n'appartient qu'aux grands hommes d'avoir de grands défauts. (Only great men have great defects.) Men have the defects of their qualities. — *La Rochefoucauld*.  
 Il n'a que faire de poésie. Poetry is not his forte.  
 Il n'aura jamais bon marché qui ne le demande pas. He that does not ask will never get a bargain.  
 Il ne choisit pas qui emprunte. He who goes a-borrowing does not care who the lender is.  
 Il ne faudrait pas lui annoncer cette nouvelle de but en blanc. It would not do to tell this news abruptly.  
 Il ne faut jamais défier un fou. Never bid defiance to a fool.  
 Il ne faut jamais dépasser la mesure. Never o'erstep the bounds.  
 Il ne faut pas badiner avec le feu. It won't do to play with fire.  
 Il ne faut pas chômer les fêtes avant qu'elles ne soient venues. (Do not keep your holidays before they arrive.) Count not your chickens before they are hatched.  
 Il ne faut pas clocher devant les boiteux. Do not limp before cripples.  
 Il ne faut pas enseigner les poissons à nager. (Don't teach fish to swim.) Don't teach your grandmother to suck eggs.  
 Il ne faut pas faire d'un diable deux. (Do not make out the ghost was two.) Don't make a bad business worse.  
 Il ne faut pas jeter des pierres dans le jardin de ton voisin. You must not throw stones into your neighbour's garden.  
 Il ne faut pas laisser de semer pour crainte des pigeons. Don't let pigeons frighten you from sowing.  
 Il ne faut pas lier les ânes avec les chevaux. Asses must not be harnessed with horses.

- Il ne faut pas mettre le doigt entre l'arbre et l'écorce. (One ought not to put a finger between the trunk and the bark.) Do not interfere between husband and wife.
- Il ne faut pas nous fâcher des choses passées.—*Napoleon I.* It is no use troubling about past events.
- Il ne faut pas parler de corde dans la maison d'un pendu. (You should not talk of the halter in the house of a man that was hanged.) There is no limping before cripples.
- Il ne faut pas parler latin devant les cordeliers. Don't talk Latin before the learned.
- Il ne faut pas regarder de si près dans ces affaires. In such matters you must not be so particular.
- Il ne faut pas remplir ses devoirs comme par manière d'acquit. Duty must not be done as a mere matter of form.
- Il ne faut pas se moquer des chiens qu'on ne soit hors du village. Don't halloo till you are out of the wood.
- Il ne faut pas vendre la peau de l'ours avant de l'avoir mis par terre. You should not sell the bearskin till you have killed the bear.
- Il ne faut qu'une brebis galeuse pour gâter tout le troupeau. One tainted sheep will mar the flock.
- Il ne faut qu'un faux pas pour casser la bouteille. (One false step will break the bottle.) Virtue once lost can never be regained.
- Il n'en peut mais. He can't do anything in the matter.
- Il n'en pouvait plus de fatigue et de soif. He was worn out with fatigue and thirst.
- Il n'entend jamais raillerie. He can never take a joke.
- Il ne peut plus y tenir. He can hold out no longer.
- Il ne restait plus que le nid. The bird had flown.
- Il ne s'agit pas de tout cela. That's not the question at all.
- Il ne s'agit peut-être, pour s'emparer de ces êtres si subtils, si souples et si pénétrants, que de savoir manier la louange et chatouiller l'amour-propre. La flatterie est le joug qui courbe si bas ces têtes ardentes et légères. Malheur à l'homme qui veut porter la franchise dans l'amour! To captivate beings so subtle, supple and penetrative as women, clever praise and artful pandering to conceit may suffice. Flattery is the yoke with which to make their light and ardent heads submissive. Woe to the man who tries to be frank in love-making.
- G. Sand.*
- Il ne sait sur quel pied danser. (He knew not on which foot to dance.) He's at his wit's end.
- Il n'est chasse que de vieux chiens. There is no good hunting but with old hounds.
- Il n'est cheval qui n'ait sa tare. There is no horse without a fault.
- Il n'est d'heureux que qui croit l'être. The only happy man is he who thinks himself happy.
- Il n'est pas aussi diable qu'il est noir. He is not so black as he is painted.
- Il n'est pas bon d'avoir tout le nécessaire.—*Pascal.* It is not a good thing to have all that we require.
- Il n'est pas bon d'être trop libre. It is not a good thing to possess too much freedom.
- Pascal.*

- Il n'est pas de pire sourd que celui qui ne veut écouter.  
 Il n'est pas échappé qui traîne son licou.  
 Il n'est pas nécessaire de tenir les choses pour en raisonner.  
     —*Beaumarchais*.  
 Il n'est pire eau que l'eau qui dort.  
 Il n'est point de belles prisons ni de laides amours.  
 Il n'est rien d'inutile aux personnes de sens.—*La Fontaine*.  
 Il n'est rien moins qu'un avare.  
 Il n'est rien si bien fait où l'on ne trouve à redire.  
 Il n'est rien tel que d'avoir la clef des champs.  
 Il n'est secret que de rien dire.  
 Il n'est si bon charretier qui ne verse.  
 Il n'est si grand dépit que de pauvre orgueilleux.  
 Il n'est si homme de bien qu'il mette à l'examen des loix toutes ses actions et pensées, qui ne soit pendable dix fois en sa vie.—*Montaigne*.  
 Il n'est si petite chapelle qui n'ait son saint.  
 Il n'est si poltron sur la terre, qui ne puisse trouver un plus poltron que soi.  
     —*La Fontaine*.  
 Il n'est si riche festin, où il n'y ait quelqu'un qui mal dîne.  
 Il nous a donné le change.  
 Il nous a faussé compagnie.  
 Il n'y a au monde que deux manières de s'élever, ou par sa propre industrie, ou par l'imbécillité des autres.  
     —*La Bruyère*.  
 Il n'y a cheval si bien ferré qui ne glisse.  
 Il n'y a cheval si bon qui ne bronche.  
 Il n'y a de nouveau que ce qui est oublié.  
     —*Mlle. Bertin*.  
 Il n'y a pas à s'y tromper, cela saute aux yeux.
- Who so deaf as he that will not hear?  
 The horse that draws his halter is not quite escaped.  
 It is not necessary to have a thorough grasp of a subject in order to discourse upon it.  
 Still waters run deep.  
 Never was a prison fair, nor a lady-love foul.  
 (There is nothing useless to people of sense.) A clever man finds some use for everything.  
 He is anything but a miser.  
 There is nothing so well done but may be carped at.  
 There's nothing like living at Liberty Hall.  
 The only way to keep a secret is to say nothing.  
 Accidents will occur in the best-regulated families.  
 There is no spite like that of a poor man proud.  
 There is no man so good who, if all his actions and thoughts were put to the test of the laws, would not deserve hanging ten times in his life.  
 There is no chapel so small but has its saint.  
 No man is so great a coward that he may not find another even more cowardly than himself.  
 There never was so rich a banquet but some one dined ill at it.  
 (He has put us on the wrong scent.) He has deceived us.  
 He has given us the slip.  
 A man rises in the social scale in two ways; either by his own works, or by the stupidity of others.  
 (There is no horse so well shod but he may slip.) Accidents will happen in the best-regulated families.  
 However good a horse may be, it sometimes stumbles.  
 There is nothing new but what has been forgotten.  
 There is positively no mistaking that.



Il n'y a pas de gens plus affairés que ceux qui ne font rien.

Idlers are always busy.

Il n'y a pas de grand homme pour son valet-de-chambre.

No man is a hero to his valet.\*

—*Madame de Cornuel.*

Il n'y a pas de miroir au monde qui ait jamais dit à une femme qu'elle était laide.

There never was a looking-glass that reflected an ugly woman.

Il n'y a pas de petit chez soi.

There's no place like home.

Il n'y a pas de plus forte chaîne pour lier une femme que celle de se savoir aimée.

There is no stronger tie upon a woman than the knowledge she is beloved.

—*Mme. de Motteville.*

Il n'y a pas de quoi rire.

That's no laughing matter.

Il n'y a pas de sots métiers, il n'y a que de sottes gens.

There are no stupid trades, but there are stupid in them.

Il n'y a pas de vie heureuse, il y a seulement des jours heureux.

There is no such thing as a happy life—there are only happy days.

—*André Theuriet.*

Il n'y a pas là de quoi fouetter un chat.

(That is not enough to whip a cat for.) That offence is not worth talking about.

Il n'y a pas moins d'invention à bien appliquer une pensée que l'on trouve dans un livre qu'à être le premier auteur de cette pensée. On a ouï dire au Cardinal du Perron que l'application heureuse d'un vers de Virgile était digne d'un talent.—*Stendhal.*

To make good use of a thought found in a book requires almost as much cleverness as to originate it. Cardinal du Perron said that the apt quotation of a line of Virgil was worthy of the highest capacity.

Il n'y a personne qui ne soit dangereux pour quelqu'un.—*Madame de Sévigné.*

There is no man who may not be a danger to somebody.

Il n'y a pire eau que l'eau qui dort.

Still waters run deep.

Il n'y a plus de Pyrénées.—*Louis XIV.*

There are no longer any Pyrenees.†

Il n'y a point au monde un si pénible métier que celui de se faire un grand nom : la vie s'achève que l'on a à peine ébauché son ouvrage.

The most arduous task in the world is to make a great name ; life ends ere the whole is spelt out.

—*La Bruyère.*

Il n'y a point d'amour sans jalousie.

Without jealousy there is no love.

Il n'y a point de petit ennemi.

There is no such thing as a petty enemy.

Il n'y a point d'esclaves plus tourmentés que ceux de l'amour.

No slaves so tortured as the slaves of love.

—*Mlle. de Lespinasse.*

Il n'y a point de terroir si ingrat qui n'ait quelque propriété —*La Bruyère.*

There is no ground so ungrateful as not to yield something.

I n'y a pour l'homme que trois événements, naître, vivre et mourir : il ne se sent pas naître, il souffre à mourir, et il oublie de vivre.—*La Bruyère.*

There are three events in man's life : birth, life, and death ; he is not aware of his birth, he suffers in dying, and he forgets to live.

\* This saying in some form is of great antiquity. Plutarch attributes a similar expression to Antigonus I., King of Macedonia in the third century, B.C.

† Voltaire attributes this *mot* to Louis XIV., saying that the King made the remark when the Duke of Anjou set out to occupy the Spanish throne. It has, however, been also attributed to the Spanish Ambassador to the Court of Versailles.

Il n'y a que la religion qui rende les hommes braves, patients, intrépides par conscience; et si l'on était fidèle à la religion, l'on serait invincible.

—*Duguet.*

Il n'y a que le premier pas qui coûte.

Il n'y a que les bons marchés qui ruinent.

Il n'y a que les honteux qui perdent.

Il n'y a que les morts qui ne reviennent pas.—*Bertrand Barère.*

Il n'y a qu'heur et malheur en ce monde.

Il n'y a qu'une chose qui revienne chaque jour dans le ménage, c'est le dîner.

—*Mme. de Flahaut.*

Il n'y a rien de changé en France; il n'y a qu'un Français de plus.

—*Charles X.*

Il n'y a si bel acquêt que le don.

Il n'y a si grand jour qui ne vienne pas à vèpres.

Il n'y a si méchant pot qui ne trouve son couvercle.

\* Il n'y a si petit buisson qui n'ait son ombre.

Il n'y eut jamais bon marché de peaux de lions.

Il n'y va pas par quatre chemins.

Il parla bien à propos.

Il parle en connaissance de cause.

Il pêche en vain

Qui n'amorce son haim.

Il pleut à verse.

Il porte lanterne à midi.

Il prend cela pour argent comptant.

Il regarde l'affaire à un tout autre point de vue.

Il retourna trempé comme une soupe.

Il s'acharne à dire.

Il savait son discours sur le bout du doigt.

Religion alone makes a man brave, patient, and intrepid through conscience; and if a man would remain faithful to religion, he would be invincible.

It is only the first step that costs.\*

It is only the cheap bargains that bring us to ruin.

The battle is to the bold.

It is only the dead that never return.†

There is only luck or ill luck in this world.

There is only one thing that comes round every day in married life: it is the dinner-hour.

Nothing is changed in France; there is only one Frenchman more.‡

No purchase is as good as a gift.

No day so long but has its evening.

There is no pot so mis-shapen but finds its cover.

The smallest bush casts a shadow.

Lion-skins were never to be got cheaply.

(He goes straight to the point.) He does not beat about the bush.

He spoke most opportunely

He knows what he is talking about

He fishes in vain who does not bait the hook.

It is pouring with rain.

He carries a lantern in broad day.

He takes that for sterling truth.

He considers the matter from quite a different point of view.

He came back wet through.

He will keep saying.

He knew his speech by heart.

\* This saying is attributed to Madame du Deffand. Cardinal Polignac was enlarging on the long distance that the martyred St. Denis had walked with his head in his hands. "The distance is nothing," said Madame, "*il n'y a que le premier pas qui coûte.*"

† Barère, whose savage speeches earned for him an unenviable notoriety during the Revolution, commented thus on the folly of allowing certain English prisoners to be exchanged, as thereby they might return to take part again in active hostilities against France.

‡ Words used by the Comte d'Artois, afterwards Charles X., at the Restoration, when Louis XVIII. was proclaimed King of France, 1814.

Ils chantent, ils payeront.—*Mazarin*.

Ils courent sur ses brisées.

Ils disputent à tout propos.

Il se mettrait en quatre pour vous.

Il se noierait dans une goutte d'eau.

Il s'en prend toujours à moi.

Ils en riaient sous cape.

Ils en sont venus aux mains.

Il se recule pour mieux sauter.

Il sert de risée à toute la société.

Il s'est brûlé la cervelle.

Ils étaient à couteaux tirés.

Ils étaient bien certainement d'intelligence.

Ils étaient ruinés de fond en comble.

Il se voit par expérience que les mémoires excellentes se joignent volontiers aux jugements débilés.

—*Montaigne*.

Ils firent bonne chère.

Ils jettent de la poudre aux yeux.

Ils l'ont fait à mon insu.

Ils marchent bon train.

Ils ne se sentaient pas de satisfaction.

Ils n'ont rien appris, ni rien oublié.

Ils nous ont donné le change.

Ils paient argent comptant.

Ils s'accordent comme chien et chat.

Ils se croient profonds, et ne sont que creux.—*Jean d'Alembert*.

Ils se firent force compliments.

Ils se ressemblent comme deux gouttes d'eau.

Ils se sont brouillés.

Ils se sont mangé le blanc des yeux.

Ils se voient de loin en loin.

Ils sont à bout de leurs forces.

They sing, they will pay.\*

They are treading on his heels.

They dispute about everything.

(He would cut himself in four for us.)

He would do anything to serve us.

(He would drown himself in a drop of water.) To be penny wise and pound foolish.

He always blames me.

They laughed in their sleeve at it.

They came to fisticuffs.

He draws back in order to make a better leap.

He is the butt of the whole company.

He blew his brains out.

They were at daggers drawn.

There is no doubt they were accomplices.

They were utterly impoverished.

Experience teaches that excellent memories are too often joined to weak judgments.

They fared sumptuously.

(They are throwing dust in people's eyes.) They are deceiving everybody.

They did it unbeknown to me.

They are getting on fast.

They were overjoyed.

They have learned nothing, and forgotten nothing.†

They gave us the slip.

They pay ready money.

They agree like dog and cat.

They think themselves profound, when they are merely hollow.‡

They complimented each other highly.

They are as like as two peas.

They have quarrelled with each other.

(They have eaten the white of each other's eyes.) They are mortal foes.

They see each other from time to time.

They are at their wits' end.

\* When Mazarin imposed extra taxes, the French people opposed him merely by singing derisive songs, which were named on this account *mazarinades*.

† This criticism on the Bourbons and their followers is commonly attributed to Talleyrand.

‡ A description of the pseudo-philosophers of every age.

Il suffit quelquefois d'être grossier pour  
n'être pas trompé par un habile  
homme.—*La Rochefoucauld.*

Ils vont se faire la courte échelle.

Il tient table ouverte toujours.

Il tondrait un œuf.

Il travaille à bâtons rompus.

Il tue la poule aux œufs d'or.

Il vaut mieux être fou avec tous que  
sage tout seul.

Il vaut mieux être marteau qu'enclume.

Il vaut mieux être oiseau de campagne  
qu'oiseau de cage.

Il vaut mieux faire envie que pitié.

Il vaut mieux plier que rompre.

Il vaut mieux s'exposer à l'ingratitude  
que de manquer aux misérables.

—*La Bruyère.*

Il veut avoir le drap et l'argent.

Il veut toujours s'en faire accroire.

Il vit au jour le jour.

Il vous dira au juste ce que cela coûtera.

Il y a dans la politique comme dans la  
religion, une espèce de pénitence  
plus glorieuse que l'innocence même,  
qui répare avantageusement un peu  
de fragilité par des vertus extraor-  
dinaires, et par une ferveur continuelle.

—*Fléchier.*

Il y a de certaines choses dont la médiocrité est insupportable, la poésie, la musique, la peinture, le discours public.—*La Bruyère.*

Il y a des âmes ainsi façonnées que  
la souffrance les paralyse et les em-  
pêche d'agir.—*Paul Bourget.*

Il y a des gens à qui la vertu sied  
presque aussi mal que le vice.

—*Bouhours.*

Il y a des gens qui n'auraient jamais  
été amoureux, s'ils n'avaient jamais  
entendu parler de l'amour.

—*La Rochefoucauld.*

Il y a des gens qui n'ont de morale  
qu'en pièce; c'est une étoffe dont ils  
ne se font jamais d'habit.—*Joubert.*

Sometimes bluntness is enough to baffle  
a sharper.

They mean to give one another a turn.

He always keeps open house.

He would skin a flint.

He works by fits and starts.

He is killing the hen that lays the  
golden eggs.

Better be mad with the crowd than  
wise by yourself.

It is better to be the hammer than the  
anvil.

Better be a bird in the field than a bird  
in a cage.

Better be envied than pitied.

Better to bend than break.

Better risk ingratitude than turn your  
face from the poor and wretched.

He wants to eat his cake and have it too.

He is always putting himself forward.

He lives from hand to mouth.

He will tell you exactly what it will  
cost.

There is in politics, as well as in reli-  
gion, a kind of penitence more glorious  
than innocence itself; this amply  
atones for a little frailty by extra-  
ordinary virtues and continual fervour.

In music and poetry, in painting and  
oratory, mediocrity is unendurable.

There are some minds so constituted  
that suffering paralyzes them and  
prevents them from performing their  
functions.

There are some folk on whom virtue  
sits as awkwardly as vice.

There are some people who would have  
never fallen in love, if they had never  
heard love talked about.

There are some people who never have  
more than a mere groundwork of  
morality; it is with them a piece of  
cloth which they never convert into  
a garment for daily wear.

Il y a des gens qui ressemblent aux vaudevilles, qu'on ne chante qu'un certain temps.—*La Rochefoucauld*.

Il y a des hochets pour tous les âges.

Il y a des reproches qui louent.

—*La Rochefoucauld*.

Il y a du mérite sans élévation, mais il n'y a point d'élévation sans quelque mérite.—*La Rochefoucauld*.

Il y a du plaisir à rencontrer les yeux de celui à qui on vient de donner.

—*La Bruyère*.

Il y a en Angleterre soixante sectes différentes, et une seule sauce.

Il y a encore de quoi glaner.

Il y a fagots et fagots.

Il y a plus de fous acheteurs que de fous vendeurs.

Il y a plus de gens qui veulent être aimés que de gens qui veulent aimer eux-mêmes.—*Chamfort*.

Il y a quelque anguille sous roche.

Il y a remède à tout fors à la mort.

Il y a toujours des vents brûlants qui passent sur l'âme de l'homme et la dessèchent. La prière est la rosée qui la rafraîchit.—*Lamennais*.

Il y a un cochon qui sommeille au fond de tout cœur humain.—*Sarcey*.

Il y a une femme à l'origine de toutes les grandes choses.—*Lamartine*.

Il y a une résignation qui ressemble à l'indifférence comme la mort ressemble au sommeil.—*Victor Hugo*.

Il y avait une fois un hérisson philosophe, armé de pointes et de piquants comme tous ceux de son espèce. . . . Un jour, ce grand penseur se dit : A quoi bon cette agglomération de petites baïonnettes improductives qui se dressent sur mon dos à la moindre alerte ? Cet appareil de guerre est vraiment désobligeant pour mes voisins. . . . Supprimons-le. Il le supprima, l'imbécile ! Il arriva une fouine, qui, le trouvant gras et sans défense, le croqua comme un œuf ! —*Labiche*.

There are some people who are like comic songs, on every one's lips to-day and forgotten to-morrow.

Every age has its hobby.

There are some kind of reproaches which are equal to flattery.

Merit exists without high position, but no one can reach high position without some merit.

It is a pleasure to meet the eyes of one to whom we have just given aid.

In England there are sixty different religious sects, and but one sauce.\*

(There is still something to be gleaned.) The subject is not quite threshed out.

(There are faggots and faggots.) What looks alike is not always the same.

There are more fools among buyers than among sellers.

More wish to be loved by others than to love others themselves.

(There's a snake under the stone.) There's something brewing.

There is a cure for everything but death.

There are always burning winds to pass over the soul of man and dry it up. Prayer is the dew which refreshes it.

There is something swinish at the bottom of all human hearts.

There is a woman at the origin of all great events.

There is a kind of resignation resembling indifference as death resembles sleep.

There was once a philosophical hedgehog, covered with spines like the rest of his species. One day this deep thinker said to himself, "What is the good of all this collection of unproductive bayonets, which bristle on my back at every alarm ? This warlike preparation must be annoying to my neighbours. I will get rid of them." And he did so, the idiot ! For a weasel came along, and finding him defenceless, gobbled him up like an egg.

\* The opinion of the Marquis Caraccioli, who acted as Neapolitan ambassador in London during part of the last century.

Il y va de la corde.

Il y va de la vie.

Impossible ! Ne me dites jamais ce bête de mot !—*Mirabeau*.

Ingres a dit, "Le dessin est la probité de la peinture." Il eut pu ajouter que la couleur en est l'ennoblissement.—*Alfred Stevens*.

Insouciance.

That is a hanging matter.

Life is at stake.

Impossible ! Never use such an absurd word as that to me.\*

Ingres has said : "Drawing is the probity of painting." He might have added that colour is its crowning virtue.

Coolness ; unconcern.

J'accepte mais à charge de revanche.

Jacquerie.

J'ai abattu tout l'ouvrage.

J'ai bonne cause.

J'ai cédé à mon corps défendant.

J'ai des chants pour toutes ses gloires,  
Des larmes pour tous ses malheurs.

—*Delavigne*.

J'ai dû faire le pied de grue toute la journée.

J'ai eu mal au cœur pendant la traversée.

J'ai eu toujours pour principe de ne faire jamais par autrui, ce que je pouvais faire par moi-même.—*Montesquieu*.

J'ai failli attendre.—*Louis XIV*.

J'ai fait dix mécontents et un ingrat.

—*Louis XIV*.

J'ai maille à partir avec vous.

J'aime mieux un raisin pour moi que deux figes pour toi.

J'aime mieux un vice commode

Qu'une fatigante vertu.—*Molière*.

J'ai passé une nuit blanche.

J'ai pitié de celui qui fier de son système,  
Me dit : "Depuis trente ans ma doctrine est la même,

Je suis ce que je fus, j'aime ce que j'aimais."

L'homme absurde est celui qui ne change jamais.—*Barthélemy*.

J'ai sauté l'escalier quatre à quatre.

J'ai toujours vu que, pour réussir dans le monde, il fallait avoir l'air fou et être sage.—*Montesquieu*.

I will accept on condition that I pay you back at another time.

A revolt of the French peasants in 1358.

I despatched all the work.

(I have good reason.) Motto of the Marquis of Bath.

I gave way against my will.

I have songs for all her (France) glories,  
and tears for all her griefs.

I had to wait about all day.

I was sick when crossing.

I made it a rule of life never to do by the aid of others what I could do by myself.

I was almost kept waiting.†

I have made ten men discontented and one ungrateful.‡

I have a bone to pick with you.

One of my grapes is sweeter than any two of your figs.

I prefer a comfortable vice to a virtue that bores.

I passed a sleepless night.

I pity the man who, proud of his system, says, "My ideas have not changed for thirty years ; I am what I was ; I love what I loved." The ridiculous man is he who never changes.

I bolted upstairs.

I have always observed that success in the world is won by the wise man who looks like a fool.

\* The utterance of this sentiment has been attributed to several eminent people. Lytton put a similar remark into the mouth of Richelieu, "In the bright lexicon of youth there is no such word as 'fail.'"

† A complaint uttered by the King when one of his courtiers was unpunctual.

‡ A saying of Louis XIV. when he granted an appointment to a petitioner.

J'ai vécu.—*Sieyès*.

Jamais bon chien n'aboie à faux.

Jamais en arrière.

Jamais grand nez n'a gâté joli visage.

Jamais honteux n'eut belle amie.

Jamais les mots ne manquent aux idées ;  
ce sont les idées qui manquent aux  
mots. Dès que l'idée en est venue à  
son dernier degré de perfection, le  
mot éclôt, se présente et la revêt.

—*Foubert*.

Jamais les peines de la vie

Ne me coûteront de soupirs ;

Avec l'amour je les change en plaisirs ;

Avec le vin je les oublie.—*Sedaine*.

Jamais l'esprit aimable et vaste qui  
s'intéresse à toute chose, qui est  
curieux de toute découverte, qui a du  
goût pour tout ce qui est intellectuel,  
n'aura le temps d'acquiescer une supé-  
riorité quelconque dans un art ou dans  
une science déterminé.—*G. Lachaud*.

Jamais l'innocence et le mystère n'habi-  
tèrent longtemps ensemble.

Jamais on fit bon potage avec de l'eau  
seule.

J'appelle un chat un chat, et Rolet un  
fripon.—*Boileau*.

Jardin des plantes.

J'aurais dû mourir à Waterloo.

—*Napoleon I.*

J'avais cru plus difficile de mourir.

—*Louis XIV.*

Jean s'en alla comme il était venu.

—*La Fontaine*.

Je cherche un passage que je ne saura i  
trouver.—*Bassompierre*.

Je cognois tout, fors que moy-même.

—*Villon*.

Je crois à l'autorité comme moyen, à la  
liberté comme moyen, à la charité  
comme but.—*Ozanam*.

Je crois encore les citations chose utile,  
chose ingénieuse, chose excellente  
lorsqu'on n'en abuse pas, et qu'on  
les fait à propos.—*Fournier*.

I lived.\*

A good dog never barks without cause.

Never behind.

A big nose never spoiled a pretty face.

Faint heart never won fair lady.

Words are never lacking to ideas, but  
ideas are wanting to words. As soon  
as an idea is perfectly ripe, the proper  
word buds forth, blooms and clothes  
the idea in the most fitting form of  
expression.

Though griefs fill my life with alloy,

They cost me nor sigh nor regret,

For love changes all into joy,

And wine shows me how to forget.

Never will the mind that takes a wide  
and kindly interest in everything, and  
is curious about all discoveries, and has  
also a taste for all that is intellectual,  
find time to acquire superiority in  
an art or science.

Never did innocence and mystery long  
together dwell.

You can never make good broth with  
nothing but water.

I call a cat a cat, and Rolet a scoun-  
drel.†

A botanical garden.

I ought to have died at Waterloo.‡

I had thought it more difficult to die.

John departed as he came.§

I am looking for a passage which I can-  
not find.

I understand everything—except my-  
self.

I believe in authority as a means, and  
in freedom as a means, but in charity  
as the end and goal of our aims.

Quotations are useful, ingenious, and  
excellent, when not overdone, and  
aptly applied.

\* The reply made by Sieyès to one who asked him how he had fared during the Reign of Terror.

† This well-known line from the Satires of Boileau has become a proverb in France, in the same sense as the English "I call a spade a spade." Rolet was an attorney who fully deserved the title of *fripon*.

‡ This remark was made to Dr. O'Meara when the Emperor was at St. Helena.

§ Louis-Philippe is said to have applied this quotation to himself when he left Paris to go into exile.

Je hais les hommes,  
Les uns, parce qu'ils sont méchants et  
malfaisants,  
Et les autres pour être aux méchants  
complaisants.—*Molière*.

Je l'accompagnerai malgré lui.

Je l'ai pris à condition.

Je l'ai vu, dis-je, vu, des mes propres  
yeux vu,  
Ce qu'on appelle vu.—*Molière*.

Je languis nuit et jour, et mon mal est  
extrême,

Depuis qu'à vos rigueurs vos beaux yeux  
m'ont soumis,

Si vous traitez ainsi, belle Iris, qui vous  
aime,

Hélas! que pourriez-vous faire à vos  
ennemis?—*Molière*.

Je le reconnais bien là!

Je le renvoie toujours affligé, et jamais  
désespéré.—*Madame de Maintenon*

Je lui donnerais des points.

Je lui en veux pour sa négligence.

Je maintiendrai.

Je marche, suivez-moi.

J'embrasse mon rival, mais c'est pour  
l'étouffer.—*Racine*.

Je me mettrais au feu pour lui.

Je m'en lave les mains.

Je m'en vay chercher un grand Peut-  
estre.

Je méprise ces insectes et ces follicu-  
laires ne mordant que pour vivre.  
—*Voltaire*.

Je mettrais plutôt toute l'Europe  
d'accord que deux femmes.

—*Louis XIV.*

J'en ai bien vu d'autres.

Je n'aime ni n'estime la tristesse, quoi-  
que le monde ait entrepris de l'honorer  
de faveur particulière. Ils en habillent  
la sagesse, la vertu, la conscience.  
Sot et vilain ornement.—*Montaigne*.

I hate all men, some because they are  
wicked and evil-doers, others because  
they permit the wicked to do the  
evil.

I will go with him in spite of his un-  
willingness.

I had it on approval.

I have seen it, I tell you, seen it with my  
own eyes, seen it, which is what people  
call seeing a thing.\*

Night and day I languish, and deep is  
my sorrow since your bright eyes  
brought grief to me. Fair Iris, if thus  
you treat one who loves you, how  
would you act towards your foes?

That's just like him!

I always send him away despondent,  
but never in despair.†

I am more than a match for him.

I owe him one for his neglect.

(I will maintain.) Motto of the Royal  
family of Holland.

I lead on, follow me! ‡

I embrace my rival, but I do so to  
choke him.

I would go through fire and water for  
him.

I wash my hands of the matter.

I am going to seek a great Perhaps.§

I despise these insects, these scribblers,  
who bite merely to gain their bread.

I could sooner reconcile all Europe than  
two women.

I have gone through worse than that.

I neither like nor value gloominess,  
albeit the world honours it with spe-  
cial favour. Men clothe wisdom,  
virtue, and the moral sense in this  
dress of gloom, but it is a ridiculous  
and hideous garb.

\* The words of Orgon in *Tartuffe*, when he explains how he has had ocular evidence that Tartuffe is an impostor. They are often quoted for their intensity of expression, when it is desired to express an absolute conviction that some extraordinary event has really happened.

† The method whereby Madame de Maintenon professed to maintain her ascendancy over Louis XIV.

‡ The words of Louis Napoleon to his followers before the *coup d'état* of December 2nd, 1851.

§ Rabelais is said to have made this remark when on his deathbed.



|   |  |
|---|--|
| Je n'ai mérité<br>Ni cet excès d'honneur ni cette indignité.— <i>Racine</i> . | I have merited neither this excess of honour nor of insult.*   |
| Je n'ai pas besoin de vous conduire, vous connaissez les êtres.               | I need not show you the way, you know how the land lies.   |
| Je n'ai pas un sou vaillant.  | I have not a penny to my name.   |
| J'en aurais levé la main.   | I could have sworn to it.  |
| Je n'avais ni sou ni maille.  | I was quite cleared out.   |
| Je ne cherche qu'ung.   | (I seek but one.) God only do I seek. Motto of the Marquis of Northampton.                             |
| Je ne dois qu'à moi seul toute ma renommée.— <i>Corneille</i> .               | I owe my renown to myself alone  |
| Je n'en vois pas la nécessité.  | I do not perceive the necessity.†  |
| Je ne peux pas en revenir.  | I can't get over my surprise.  |
| Je ne peux pas être au four et au moulin.                                     | I cannot be in two places at one time.   |
| Je ne sais quoi.  | (I know not what.) Any subtle quality that, though palpable to the senses, it is impossible to define. |
| Je ne suis qu'au printemps, je veux voir la moisson.— <i>André Chénier</i> .  | I am only in the springtime now, and I wish to behold the harvest.                                     |
| Je n'étais pas bien dans mon assiette.  | I did not feel quite at ease.  |
| Je ne veux pas qu'il en soit quitte à si bon compte.                          | He shan't get off so easily as that.   |
| Je ne vis plus : j'assiste à la vie.<br>— <i>Lamartine</i> .                  | I no longer live. I am merely a spectator of life.‡  |
| Je n'oublierai jamais.  | (I will never forget.) Motto of the Marquis of Bristol.  |
| J'en suis fâché, mais mon siège est fait.<br>— <i>Abbé Vertot</i> .           | I am sorry, but my siege is finished.§   |
| J'en suis fâché pour les textes.<br>— <i>Royer Collard</i> .                  | So much the worse for the texts.   |
| Je pense.   | (I think.) Motto of Earl of Wemyss.  |
| Je pense, donc j'existe.— <i>Descartes</i> .                                  | I think, therefore I exist.  |
| Je peux parler en connaissance de cause.                                      | I can speak from experience of it.   |
| Je prends mon bien où je le trouve.<br>— <i>Molière</i> .                     | I take my goods where I find them.¶  |

\* The lines are from Racine's tragedy *Britannicus*. The Emperor Nero having become enamoured of Junia, the promised bride of Britannicus, offers her marriage, but is scornfully repulsed. Madame de Staël applied these lines to herself when the French Government exiled her after the publication of her book, *L'Allemagne*.

† "I must live," said a writer of political squibs, excusing himself to the Comte d'Argental, censor of the press to Louis XV. The above was d'Argental's caustic reply.

‡ The remark of the aged Lamartine when he found himself poor and neglected at the end of his distinguished career.

§ The reply to one who offered to supply him with fresh facts concerning the siege of Rhodes, when Vertot had already published his book on the subject.

|| When he was told that the Port Royal theologians differed from him on a doctrinal question, and that the texts were on their side, Royer-Collard replied, "Then I am sorry for the texts."

¶ The reply of Molière to those who accused him of plagiarism. Another account says that Molière's words were *Je reprends*, meaning that it was others who plagiarised his works. Cyrano de Bergerac appears to have suggested to Molière the idea of the famous scene in *Les Fourberies de Scapin*.

Je prévois du malheur pour beaucoup de maris.—*Corneille.*

Je puis faire des nobles quand je veux, et même de très grands seigneurs; Dieu seul peut faire un homme comme celui que nous allons perdre.

—*Francis I.*

Je sais à mon pot comment les autres bouillent.

Je saurai en tirer parti.

Je suis bête et tu une autre bête, Marie-toi avec moi, Antoinette.

Je suis convaincu que les plus grands révolutionnaires, dans l'ordre des idées, ceux qui ont le plus épouventé les hommes, ceux qui ont fait répandre le plus de sang et de larmes, ont été des enfants aux premières questions desquels on n'a pas répondu ce qu'il fallait répondre.—*Alex. Dumas, fils.*

Je suis dans ses petits papiers.

Je suis oiseau, voyez mes ailes.

Je suis souris, vivent les rats.

Je suis roi, c'est mon métier.

Jet d'eau.

Jeter des pierres dans le jardin de quelqu'un.

Jeter le froc aux orties.

Jeter le manche après la cognée.

Jeter son argent par les fenêtres.

Jeu de hasard.

Jeu de mots.

Jeu d'esprit.

Jeu de théâtre.

Jeune on conserve pour la vieillesse; vieux on épargne pour la mort.

—*La Bruyère.*

Jeune, on est riche de tout l'avenir qu'on rêve; vieux, on est pauvre de tout le passé qu'on regrette.

—*Rocheperdre.*

Jeunesse dorée.

\* Francis I. made this remark at the death-bed of Leonardo da Vinci, reproving the courtiers who seemed to think that the King did too much honour to the painter. Doubts, however, have been cast upon the authenticity of the words, and the whole incident may be apocryphal.

† These lines, from different parts of La Fontaine's fable of the "Bat and the two weasels," are commonly applied to people of the type of the Vicar of Bray, who can adapt their views to circumstances. The bat in the fable manages to live amicably with the two weasels, though one hates rats, and the other birds, by the aid of his form, half bird, half mouse.

‡ A saying attributed to Victor Emmanuel.

§ This name was first given, in 1794, to the young men of wealth who were attached to the revolutionary party.

I foresee troubles ahead for many married men.

I can make nobles and great lords when I please; but God alone can make such a man as this whom we are about to lose.\*

I can judge by my own pot how the others boil.

I shall be able to turn it to account.

I'm a fool and you're another, so let us marry, Antoinette.

I am convinced that the greatest revolutionists as far as ideas are concerned, who most have terrified mankind and caused most tears and bloodshed, were, when children, those whose questions were not properly answered.

I am in his good books.

I am a bird, behold my wings. I am a mouse, hurrah for rats.†

I am a king, that is my trade.‡

A fountain, a water-spout.

(To throw stones into another's garden.) To make insinuations.

To throw off the cowl.

To throw the helve after the hatchet.

(To pitch one's money out of the window.) To be extravagant.

Game of chance.

A play upon words.

A witticism.

Stage-trick, or attitude.

A young man saves up for his old age, when he is old he hoards up for death.

Youth is made rich by its dreams of the future; age is made poor by its regrets for the past.

The gilded youth.§

Jeux de mains jeu de vilains.

Je vais lui dire son fait.

Je vais lui faire une farce.

Je vais rejoindre votre père.

—*Marie Antoinette.*

Je veux de bonne guerre.

Je veux que le dimanche chaque paysan  
ait sa poule au pot.

Je viendrai mais contre cœur.

Je vis d'espoir.

Je voudrais bien voir la grimace qu'il fait  
à cette heure sur l'échafaud.

—*Louis XIII.*

Je vous aime ; j'étouffe,

Je t'aime, je suis fou, je n'en peux  
plus, c'est trop ;

Ton nom est dans mon cœur comme  
dans un grelot,

Et comme tout le temps, Roxane, je  
frissonne,

Tout le temps le grelot s'agite, et le  
nom sonne ;

De toi, je me souviens de tout, j'ai  
tout aimé.—*Edm. Rostand.*

Je vous demande bien pardon. Il n'y  
a pas de quoi.

Je vous déplairai souvent, mais je ne  
vous tromperai jamais.—*Dumouriez.*

Je vous donne carte blanche.

Je vous le donne en trois.

Je vous paierai au fur et à mesure de  
votre ouvrage.

Je vous sais gré de me l'avoir dit.

Joie et courage  
Font beau visage.

Joli.

Jouer sa vie.

Jour de fête.

Journal des débats.

Horse play is the rough's play.

I shall give him a piece of my mind.

I am going to play him a trick.

I am going to be re-united to your  
father.\*

(I wish fair play.) Motto of Lord  
Wenlock.

I wish every peasant to have a fowl  
in his pot on a Sunday.†

I will come, but against my wish.

I live in hope.

I should like to see the grimace that he  
is making now upon the scaffold.‡

I love thee, I love thee! My passion  
stifles, maddens, overwhelms me.  
Thy name is like a bell that rings in  
my heart, and as I am always  
trembling in the fever of my love for  
thee, Roxane, my heart is always  
ringing with the sound of thy name.  
In all things I remember thee, since  
thou art the possessor of all my love.§

I really beg your pardon. Don't men-  
tion it.

I shall often displease your Majesty,  
but I shall never deceive you.

I give you full power to do as you  
please.

I give you three guesses to find it out.

I'll pay you as you go on.

I am much obliged to you for telling  
me.

Joy and courage make a handsome face.

Pretty, attractive.

To risk one's life.

A fête day.

The journal of the (Parliamentary)  
debates.

\* The parting words of Marie Antoinette to her children, when she was on her way to the scaffold, 1793.

† The pious wish of Henri IV., who understood that empty stomachs breed revolutions.

‡ The brutal saying of Louis XIII. when he heard that M. le Grand was being executed.

§ This quotation from M. Rostand's *Cyrano de Bergerac* forms part of the scene where Cyrano, conscious of his own lack of good looks, quixotically woos Roxane in the character of his rival Christian. The real Cyrano de Bergerac, poet and swashbuckler, has earned immortality by the coining of a single phrase. In his play *Le Pédant joué* occurs the *Que diable allait-il faire dans cette galère*, or rather a slight variation of it, which Molière borrowed for the most amusing scene in the *Fourberies de Scapin*.

Juste-milieu.

J'y perdais mon latin.

J'y suis, j'y reste.

J'y suis pour mon coût.

(The exact middle.) The golden mean ;  
the middle course is the safest.

I could make neither head nor tail of it.  
Here I am, here I stay.\*

I paid dearly for it.

La bataille se fit en rase campagne.

The battle was fought in the open  
country.

L'abattu veut toujours lutter.

It is the beaten man who clamours for  
more fighting.

La beauté est une éloquence muette.

Beauty is eloquent even when silent.

La beauté sans grâce est un hameçon  
sans appât.—*Ninon de Lenclos*.

Without grace beauty is an unbaited  
hook.

La beauté sans vertu est une fleur sans  
parfum.

Beauty without virtue is a flower with-  
out perfume.

La belle cage ne nourrit pas l'oiseau.

Gold on the cage won't feed the bird.

La belle plume fait le bel oiseau.

Fine feathers make fine birds.

La blessure est pour vous, la douleur  
est pour moi.—*Charles IX*.

The wound is yours, but the pain is  
mine.†

La bonne fortune, et la mauvaise, sont  
nécessaires à l'homme pour le rendre  
habile.

Good and bad fortune are necessary to  
a man in order to develop his char-  
acter.

La bonté, c'est le fond des natures  
augustes,

Kindness is the basis of noble natures ;  
of this single virtue God makes the  
just man's heart, as with one hollowed  
sapphire He made the heavenly dome.

D'une seule vertu Dieu fait le cœur des  
justes,

Comme d'un seul saphir la coupole du  
ciel.—*V. Hugo*.

La bouche obéit mal, lorsque le cœur  
murmure.—*Voltaire*.

The lips are slow to obey the brain when  
the heart is mutinous.

La brebis sur la montagne est plus haute  
que le taureau dans la plaine.

The sheep on the mountain is higher  
than the bull on the plain.

L'absence  
Est un prétexte à l'inconstance  
Plutôt qu'un remède à l'amour.

Absence is an excuse for inconstancy  
rather than a cure for love.

—*La Fare*.

La cage et le mariage  
Ne font sentir les maux que quand on  
est dedans.—*Mlle. de Scudéri*.

Outside marriage and prison none know  
the miseries felt within them.

La caque sent toujours le hareng.

The cask always smells of the herring.

La carrière des armes.

The career of arms.

La carrière ouverte aux talents.

(The career open to talent.) The prizes  
to those who can win them ; the spoils  
to the victors.

—*Napoleon I.*

\* The reply of Marshal MacMahon to those who urged him to abandon the Malakoff Tower after it had been captured by the French troops.

† Charles IX., King of France, is said to have spoken thus when he visited Admiral de Coligny, who had been wounded by the hired assassin of the Guises. Two days afterwards, August 24th, 1572, the massacre of the Huguenots took place, and Coligny himself was slain. How far Charles IX. was an active instigator of the crime of St. Bartholomew's Day is a disputed point.

L'accomplissement du devoir est le véritable but de la vie et le véritable bien.—*Jouffroy*.

La charte sera désormais une vérité.  
—*Louis-Philippe*.

Lâcheté.

La cinquième roue au chariot ne fait qu'empêcher.

La civilisation, c'est Pandore la bien nommée, brillante, souriante, tournant les têtes, enivrant les cœurs; mais que de maux cuisants elle traîne après elle, cette ravissante statue pétrie dans la boue!—*Alb. Reville*.

La clémence des princes n'est souvent qu'une politique pour gagner l'affection des peuples.—*La Rochefoucauld*.

La clémence est la plus belle marque, Qui fasse à l'univers connaître un vrai monarque.—*Corneille*.

La cœur d'une femme aimante est un sanctuaire d'or où règne souvent une idole d'argile.—*P. Limayrac*.

La colère suffit, et vaut un Apollon.  
—*Boileau*.

La conscience fournit une preuve de l'immortalité de notre âme. Chaque homme a au milieu de cœur un tribunal où il commence par se juger soi-même, en attendant que l'Arbitre souverain confirme la sentence.

—*Chateaubriand*.

La considération pour les femmes est la mesure des progrès d'une nation dans la vie sociale.—*Grégoire*.

La constance est la chimère de l'amour.  
—*Vauvenargues*.

La conviction est la conscience de l'esprit.—*Chamfort*.

La coquetterie est le désir de plaire sans le besoin d'aimer.—*Rocheperdre*.

La coquetterie est un mensonge continu qui rend une femme aussi méprisable et plus dangereuse qu'une courtisane qui ne ment jamais.

—*Ph. de Varennes*.

The fulfilment of duty is the true end of life and the true welfare.

Henceforth the charter will be a reality.\*

Cowardice; laxity.

(A fifth wheel in the waggon hinders rather than helps.) Too much of anything is good for nothing.

Civilisation is Pandora the aptly-named, brilliant and smiling, turning all heads and intoxicating all hearts; but what afflicting woes she brings along with her—this delightful statue modelled out of mud!

The clemency of princes is often nothing but a politic measure to gain the affection of their subjects.

Clemency is the infallible sign, whereby the world knows the true king.

A loving woman's heart is a golden shrine where often a clay idol is enthroned.

(Anger suffices, and is worth an Apollo.) Indignation makes even the stupid man eloquent.†

Conscience gives a proof of the soul's immortality. In every man's heart is a court where he judges himself before the Sovereign Arbitrator confirms the sentence.

Respect for woman is the test of national progress in social life.

Constancy is a fiction of love.

Conviction is the mind's conscience.

Coquetry is the wish to please in one who feels no need of love.

Coquetry is a continuous lie, making a woman as contemptible and dangerous as an Aspasia who never deceives.

\* The declaration of Louis-Philippe to the French people when he was called to the throne after the dethronement of Charles X., whose policy of reaction was the cause of the second downfall of the Bourbon régime.

† A paraphrase of Juvenal's *Facit indignatio versum*.

La cour en conseillers foisonne :

Est-il besoin d'exécuter ?

L'on ne rencontre plus personne.

—*La Fontaine.*

La critique est aisée et l'art est difficile.

—*Destouches.*

La curiosité a perdu plus de jeunes filles que l'amour.—*Mme. de Pinzieux.*

La découverte d'un mets nouveau fait plus pour le bonheur du genre humain que la découverte d'une étoile.

—*Brillat-Savarin.*

La démocratie instituée excitait nos ambitions sans les satisfaire ; la philosophie proclamée allumait nos curiosités sans les contenter.—*H. Taine.*

La destinée des nations dépend de la manière dont elles se nourrissent.

—*Brillat-Savarin.*

La dignité de la femme est d'être ignorée, sa gloire est dans l'estime de son mari, ses plaisirs sont dans le bonheur de sa famille.—*J. J. Rousseau.*

La docte antiquité fut toujours vénérable, Je ne la trouve pas cependant adorable.

—*Boileau.*

La douceur de la gloire est si grande, qu'à quelque chose qu'on l'attache, même à la mort, on l'aime.—*Pascal.*

La douleur est un siècle, et la mort un moment.—*Gresset.*

La douleur qui se tait n'en est que plus funeste.—*Racine.*

L'adresse surmonte la force.

La droiture est une pureté de motif et d'intention qui donne la forme et la perfection à la vertu, et qui attache l'âme au bien pour le bien même.

—*Fléchier.*

L'adversité fait l'homme, et le bonheur les monstres.

La faiblesse est le seul défaut qu'on ne saurait corriger.—*La Rochefoucauld.*

La faim chasse le loup du bois.

La faim épouse la soif.

La rancune de diffamation dévore les esprits provinciaux.—*G. Sand.*

La farine du diable s'en va moitié en son.

La faute en est aux dieux, qui la firent si bête.—*Gresset.*

The court swarms with counsellors, but there are none to execute their advice.

Criticism is easy and art is difficult.

Curiosity has destroyed more women than love.

The discovery of a new dish confers more happiness on the human race than the discovery of a star.

The introduction of democratic ideals excited our ambitions without satisfying them ; the declaration of the principles of philosophy inflamed our curiosity without appeasing it.

The future of nations depends on how they are fed.

Woman's dignity consists in her being ignored, her glory in being esteemed by her husband, her pleasures in the happiness of her family.

I have always respected the learning of antiquity, but I am not one of its worshippers.

So great is the sweetness of glory that it is adored no matter what it entails, even though it involves death itself.

Pain is a century, Death but a moment.

Silent sorrow is only the more fatal.

Skill is better than strength.

Uprightness is a purity of motive and intention which gives to virtue beauty and perfection, and makes the soul cling to goodness for the sake of goodness itself.

Adversity makes a man, but prosperity makes monsters.

Weakness of mind is the only defect that can never be corrected.

Hunger breaks through stone walls.

(It is hunger marrying thirst.) A penniless man marrying a dowerless maid.

Country-bred wits are consumed by a passion for scandal.

The devil's corn runs half to chaff.

The fault is the gods', who made her so ugly.\*

\* A skit on a line of an old poem, *La faute en est aux dieux, qui la firent si belle.* "The gods are to blame who made her so fair."

- La faute est grande comme celui qui la commet.  
The higher the man, the baser his crime.
- La femme à la maison et la jambe rompue.  
(A wife and a broken leg are best kept at home.)  
The wife that expects to have a good name  
Is always at home, as if she were lame.
- La femme ambitionne pour unique génie, de se savoir délicate à l'homme amoureux, ou nécessaire à l'inquiet, au faible et à l'ennuyé.  
Woman longs for the single gift of being delightful to the man who loves her, or necessary to the anxious, the weak and the wearied.
- L. Dépret.*
- La femme a un sourire pour toutes les joies, une larme pour toutes les douleurs, une consolation pour toutes les misères, une excuse pour toutes les fautes, une prière pour toutes les infortunes, un encouragement pour toutes les espérances.—*Sainte-Foix.*
- La femme, c'est le cœur de l'homme.  
Woman is the very heart of man.
- P. Leroux.*
- La femme, chez les sauvages, est une bête de somme; en Orient, un meuble; en Europe, un enfant gâté.  
Among savages woman is a beast of burden; among Orientals, a piece of furniture; among Europeans, a spoilt child.
- De Meilhan.*
- La femme est un diable très-perfectionné.—*V. Hugo.*
- La femme est une créature transitoire entre l'homme et l'ange.—*Balzac.*
- La femme excuse jusqu'aux mauvaises actions que sa beauté fait commettre.  
Woman is a highly-perfected demon.
- Lesage.*
- La femme ne peut être savante impunément qu'à la charge de cacher ce qu'elle sait avec plus d'attention que l'autre sexe n'en met à le montrer.  
Woman is the connecting link between man and the angels.
- J. de Maistre.*
- La femme ne peut être supérieure que comme femme; mais dès qu'elle veut émuler l'homme, ce n'est qu'un singe.  
Women are ready to find excuse for those misdeeds which their own beauty has provoked.
- J. de Maistre.*
- La fenêtre donne sur la cour intérieure.  
Woman may not be learned with impunity, unless she conceals her knowledge with as much care as the other sex takes to display its own.
- La feuille tombe à terre, ainsi tombe la beauté.  
Woman cannot be superior except as a woman; for, as soon as she tries to emulate man, she becomes merely an ape.
- L'affaire se traite de gré à gré.  
The window looks on to the inner courtyard.
- La fin couronne l'œuvre.  
As the leaf falls to the ground, so beauty fades away.
- La flatterie est une fausse monnaie qui n'a cours que par notre vanité.  
They settled the matter by themselves. All's well that ends well.
- La Rochefoucauld.*
- La fleur des pois.  
Flattery is a false coinage, which our vanity puts into circulation.
- La fleur des troupes.  
The very pink of fashion; a beau of the first water.
- Choice troops; picked soldiers.

La fortune est toujours pour les grands bataillons.—*Madame de Sévigné.*

La fortune la plus amie vous donne le croc-en-jambe.

La fortune ne paraît jamais si aveugle qu'à ceux à qui elle ne fait pas de bien.  
—*La Rochefoucauld.*

La fortune ne peut nous ôter que ce qu'elle nous a donné.

La fortune peut se jouer de la sagesse des gens vertueux, mais il ne lui appartient pas de faire fléchir leur courage.—*Vauvenargues.*

La fourbe n'est le jeu que des petites âmes,

Et c'est la proprement le partage des femmes.—*Corneille.*

La France est une monarchie absolue tempérée par des chansons.

La France est un soldat.

—*Chateaubriand.*

La France jamais ne périt tout entière.  
—*Casimir Delavigne.*

La France marche à la tête de la civilisation.—*Guizot.*

La galanterie de l'esprit est de dire des choses flatteuses d'une manière agréable.—*La Rochefoucauld.*

La Garde meurt et ne se rend pas.

L'âge d'or était l'âge où l'or ne régnait pas.—*L. de Marnezia.*

La générosité n'est que la pitié des âmes nobles.—*Chamfort.*

La gloire est le but où j'aspire;

On n'y va point par le bonheur.

L'alcyon, quand l'Océan gronde,

Craint que les vents ne troublent l'onde

Où se berce son doux sommeil.

Mais pour l'aiglon, fils des orages,

Ce n'est qu'à travers les nuages

Qu'il prend son vol vers le soleil !

*V. Hugo.*

La gloire et la présomption n'attirent que la haine et l'indignation.

—*Destouches.*

Fortune is always on the side of the big battalions.\*

The biggest piece of luck is oft a stumbling-block.

Fortune never appears so blind as to those to whom she has granted no benefit.

Fortune can only deprive us of what she has given us.

Fortune may sport with the wisdom of virtuous men, but it is not in her power to bend their courage.

Deceit is the game that only small minds play at, and it is thus properly the quality innate in women.

France is an absolute monarchy tempered by songs.†

(France is a soldier.) The fate of France depends upon its army.

France is never utterly ruined.

France advances at the head of civilization.

The gallantry of (the man of) wit is the ability to say flattering things in an agreeable manner.

The Guards die, but do not surrender.‡

The golden age was the period when gold had no power.

Generosity is but the pity that is felt by noble minds.

The road to glory is not through happiness. The halcyon, when the ocean thunders, fears the winds will vex the waves that rock it in soft slumber; but the eagle, son of the tempest, rushes through the clouds as it soars upwards towards the sun.

Vanity and presumption can only attract hatred and indignation.

\* This saying is sometimes wrongly attributed to Napoleon, but, in point of fact, he denied the truth of it, saying that "Fortune was on the side of the last reserve."

† The author of this saying is not known. It has been the model for many similar sayings, e.g., "The Indian Government is a despotism of despatch-boxes, tempered by the loss of the keys."

‡ Tradition says this magnificent reply was made by Cambronne, the commander of the Old Guard at Waterloo, when called upon to surrender. The words, however, are said to be apocryphal, for Cambronne used to blush when asked if he had used them.



La gloire n'est jamais où la vertu n'est pas.—*Le Franc de Pompignan.*

La gloire ne va, en nos temps compliqués, où les connaissances humaines se morcellent parce qu'elles sont étendues, la gloire ne va qu'aux hommes spéciaux.—*G. Lachaud.*

La gloire s'achète par les travaux accomplis, les périls affrontés, surtout les iniquités subies.—*Ph. Chasles.*

La gourmandise a tué plus de gens que l'épée.

La grammaire, qui sait régenter jusqu'aux rois,  
Et les fait, la main haute, obéir à ses lois.—*Molière.*

La grande affaire, et la seule chose, c'est de vivre heureux.—*Voltaire.*

La grande auréole ne rayonne que sur le front des morts.—*Ph. Chasles.*

La grande nation.

La grande pensée.

La grande sagesse de l'homme consiste à connaître ses folies.

La grandeur a besoin d'être quittée pour être sentie.—*Pascal.*

La grandeur de l'homme est grande en ce qu'il se connaît misérable. Un arbre ne se connaît pas misérable.

—*Pascal.*

La gravité est un mystère du corps, inventé pour cacher les défauts de l'esprit.—*La Rochefoucauld.*

La Grèce, si féconde en fameux person-  
nages

Que l'on vante tant parmi nous,  
Ne put jamais trouver chez elle que sept  
sages :

Jugez du nombre de ses fous !

—*Grécourt.*

La guerre fait les larrons, et la paix les  
amène au gibet.

L'aigle d'une maison n'est qu'un sot  
dans une autre.—*Gresset.*

L'aigle ne chasse point aux mouches.

L'aimable siècle où l'homme dit à  
l'homme,

" Soyons frères, ou je t'assomme ! "

—*Le Brun.*

There is no glory where there is no  
virtue.

In our complex times, when human  
knowledge splits up because it is  
made to extend too far, great reputa-  
tions come only to specialists.

Glory is won by work accomplished, by  
dangers dared, and, above all, by  
sufferings undergone.

Gluttony has killed more than the  
sword.

Grammar rules even royal speeches  
And kings obey whatever it teaches.

The great and only serious business of  
life is to live happily.

The aureole of Glory shines only round  
the head of the dead.

(The great nation.) France.\*

The splendid idea.†

The great wisdom of man consists in  
knowing his follies.

One must stand away from greatness in  
order to appreciate it.

The greatness of man consists in the  
fact that he knows he is miserable.  
A tree, on the other hand, knows not  
its misery.

Solemnity is a mystery of the body, in-  
vented to hide the defects of the  
mind.

The Greeks, so rich in famous names,  
Whose deeds we glorify to-day,  
Could ne'er find but Seven Wise Men,  
Lord, what a crowd of fools had they !

War makes thieves, and peace brings  
them to the gallows.

The eagle in one house is a goose else-  
where.

The eagle does not hunt flies.

Those glorious days when man said to  
man,

" Be my brother, or I will slay thee."‡

\* A phrase that was constantly on the lips of Napoleon I.

† The idea of universal domination, which was ever present in the mind of Frenchmen during the supremacy of Napoleon I.

‡ A skit on *Fraternité ou la mort*, the cry of the moving spirits of the Great Revolution.

Laisser à désirer.

Laisser-aller.

Laissez dire les sots : le savoir a son prix.—*La Fontaine*.

Laissez-faire.

Laissez-nous faire.

La jalousie, c'est l'art de se faire encore plus de mal à soi qu'aux autres.

—*A. Dumas, fils*.

Laissons faire le temps. L'enfant est de l'opinion de sa mère, l'homme sera de l'opinion de son père.

—*General Hugo*.

La jalousie est la sœur de l'amour :

Comme le diable est le frère des anges.

—*Boufflers*.

La jeunesse revient de loin.

La jeunesse vit d'espérance, la vieillesse de souvenir.

La joie de faire du bien est tout autrement douce et touchante que la joie de le recevoir. C'est un plaisir qui ne s'use point ; plus on le goûte, plus on se rend digne de le goûter.

—*Massillon*.

La journée sera dure, mais elle se passera.—*Damiens*.

La lâcheté des honnêtes gens fait le triomphe des coquins.—*Voltaire*.

La lame use le fourreau.

La langue lui a fourché.

La langue va où la dent fait mal.

La libéralité consiste moins à donner beaucoup qu'à donner à propos.

—*La Bruyère*.

La liberté de la presse est le seul droit dont tous les autres dépendent.

—*Mme. de Staël*.

L'allégorie habite un palais diaphane.

—*Lemierre*.

La logique du cœur est absurde.

—*Mademoiselle Lespinasse*.

La loi dit ce que le roi veut.

La loi souvent permet ce que défend l'honneur.—*B. J. Saurin*.

To leave room for improvement.

To let matters go on as they will.

Let fools say what they will : knowledge has its value.

(Let things go their own way.) A policy of non-interference.

Let us alone.

Jealousy is the art of injuring ourselves more than we injure others.

Let time work it out. The child is of its mother's belief ; the man will be of its father's.

Jealousy is the sister of love, as Lucifer was a brother of the angels.

(Youth returns from afar.) Youth astray comes home at last.

Youth lives on its hopes, Age on its memories.

The joy of being the doer of a good action awakens in us an emotion quite different in its sweetness from that of being the recipient of kindness. It is a pleasure which never cloy ; the more one indulges in it, the more worthy one is of the delight it affords.

The day of trial will be severe, but it will come to an end.

The triumph of rogues springs from the cowardice of the honest.

The blade wears out the sheath.

He made a slip of the tongue.

(The tongue touches the aching tooth.)

The foot knows where the shoe pinches.

Liberality consists less in giving liberally than in giving at the right moment.

The freedom of the Press is the right upon which all other rights depend.

(Allegory dwells in a transparent palace.) An allegory (to be effective) should not be obscure.

Argument, when the heart is involved, is absurd.

The law says what the king pleases.

The law often allows us to do what honour forbids.

La lune de miel est courte ; mais la lune d'or est la lumière qui ne s'éteint pas. Ne fût-ce qu'un jour, le premier jour de mon mariage, je veux aimer et croire ! Sans cela, le mariage est une honte et un martyre.—*G. Sand.*

La maison est misérable et méchante, Où la poule plus haut que le coq chante.

La maladie sans maladie ; hypocondrie.

La marquise n'aura pas beau temps pour son voyage.—*Louis XV.*

La mauvaise garde pâit souvent le loup.

L'ambition prend aux petits âmes plus facilement qu'aux grandes, comme le feu prend plus aisément aux chaumières qu'aux palais.—*Chamfort.*

L'âme accoutumée à être émue par de grandes passions qui l'agitent vivement, n'est plus touchée de ces impressions foibles et légères qu'elle reçoit dans la retraite. De-là vient l'attachement qu'on a à cette vie, quoique difficile et tumultueuse.

—*Fléchier.*

La médecine expectante.

L'âme du poète, âme d'ombre et d'amour,

Est une fleur des nuits qui s'ouvre après le jour

Et s'épanouit aux étoiles !

—*Victor Hugo.*

L'âme est comme la moelle des jeunes arbres ; elle veut être soutenue et dirigée dès qu'ils naissent ; mais nous devons, comme fait la nature, attendre un certain degré de force et de maturité pour en tirer des fruits.

—*G. Sand.*

La mère est ici-bas le seul Dieu sans athée.—*E. Legouvé.*

L'amitié est de tous les attachements le plus digne de l'homme. C'est l'âme de son ami qu'on aime, et pour aimer son ami il faut en avoir une.—*Buffon.*

L'amitié véritable est un pacte en vertu duquel on doit tenir sans cesse sa fortune, sa vie même, à la libre disposition de celui à qui l'on s'est uni.

—*Auger.*

The honeymoon is brief, but the moon of the golden wedding has an undying lustre. May we all believe and love on one day at least—our wedding-day ! Otherwise, wedlock would be shame and martyrdom.

That house doth every day more wretched grow,  
Where the hen louder than the cock doth crow.

Disease without disease ; hypochondria.

The marchioness will have bad weather for her journey.\*

The bad shepherd often feeds the wolf.

Ambition overcomes petty spirits more easily than great ones, as fire catches a thatched cottage sooner than a stone palace.

The soul accustomed to strong passions is not affected by the light, feeble impressions of solitude. Hence the attachment we feel for an active life, however difficult and tumultuous it may be.

At the eleventh hour.

The poet's soul is the soul of darkness and of love ; it is a flower which unfolds its petals when the day has fled, and bares its beauties to the stars.

The soul is as the pith of young trees ; it may be upheld and directed from birth ; but man, as nature does, should await the proper degree of strength and maturity to gather the fruit.

The mother is the only god on earth for whom there are no atheists.

Friendship is the most worthy of human ties. A man loves his friend's soul, and to do that he must have a soul himself.

True friendship is a compact founded on virtue ; and it requires that one must always hold one's fortune, and even life itself, at the absolute disposal of him to whom one is united.

\* Louis XV. is reported to have made this remark when the funeral procession of Madame de Pompadour set out during a downpour of rain.

La mode est un tyran dont rien ne nous délivre,  
Le sage n'est jamais le premier à la suivre,  
Ni le dernier à la garder.—*Pavillon*.

La modestie est au mérite ce que les ombres aux figures dans un tableau ; elle lui donne de la force et du relief.  
—*La Bruyère*.

La moitié des humains rit aux dépens de l'autre.—*Destouches*.

La monnaie de M. Turenne.

La montagne est passée, nous irons mieux.—*Frederick the Great*.

La moquerie n'est souvent que la pauvreté de l'esprit.—*La Bruyère*.

La mort est plus aisée à supporter sans y penser, que la pensée de la mort sans péril.—*Pascal*.

La mort sans phrase.

L'amour a des dédommagements que l'amitié n'a pas.—*Montaigne*.

L'amour apprend aux ânes à danser.

L'amour, c'est la bataille des sexes. Les deux adversaires savent bien ce qu'ils veulent et tous les moyens sont bons.—*A. Dumas, fils*.

L'amour, c'est le plus fier des despots : il faut être tout ou rien.—*Stendhal*.

L'amour décroît quand il cesse de croître.—*Chateaubriand*.

L'amour de la justice n'est en la plupart des hommes, que la crainte de souffrir l'injustice.—*La Rochefoucauld*.

L'amour d'une belle est un sable mouvant

Où l'on ne peut bâtir que châteaux en Espagne.—*Quitard*.

L'amour est le désir d'achever le bonheur d'autrui au moyen de notre propre bonheur.—*Ph. Chasles*.

L'amour est l'égoïsme à deux.  
—*De la Salle*.

L'amour est le plus matinal de nos sentiments.—*Fontenelle*.

Fashion is a tyrant we must endure ; the wise man is not the first to follow its laws nor the last to obey them.

Modesty is to merit what the shadows are to the figures in a picture, emphasising and making it stand out the more.

Half of the human race laughs at the expense of the other half.

Turenne's small change.\*

We have crossed the mountain, we shall go better now.†

Sneering is often merely the outcome of a lack of intelligence.

Death is easier to endure when it arrives before it has been contemplated, than the thought of death even when no danger is at hand.

Death without phrases.‡

Love has consolations unknown to friendship.

Love teaches even asses to dance.

Love is the war of the sexes. Both sides know their aim and all is fair to attain it.

Love is the haughtiest of despots, he will have all or nothing.

When love stops growing, it decreases.

Love of justice among the majority of mankind is nothing but the fear of enduring injustice.

Love of a beautiful woman is a quicksand on which castles-in-Spain are built.

Love is the longing to achieve another's happiness by means of our own.

Love is the selfishness of two persons.

Love is the earliest of our feelings.

\* Madame de Cornuel's comment on the inferior generals who had succeeded the great Turenne in the command of the army.

† The last words of Frederick the Great, King of Prussia.

‡ The traditional form in which Sieyès gave his vote for the execution of Louis XVI. *Sans phrase* ("without phrases"), is probably an addition made by those who reported the words, contrasting this laconic sentence with the florid phrases of the other deputies, but the words have become historical in the form quoted.

- L'amour est le roi des jeunes gens et le tyran des vieillards.—*Louis XII.*  
 L'amour est le roman du cœur  
 Et le plaisir en est l'histoire.  
 —*Osselin.*
- L'amour est l'étoffe de la nature que l'imagination a brodée.—*Voltaire.*  
 L'amour est un de ces maux qu'on ne peut cacher ; un mot, un regard indiscret, le silence même le découvre.  
 —*Abeilard.*
- L'amour est une chose frivole, et cependant c'est la seule arme avec laquelle on puisse frapper les âmes fortes.  
 —*Stendhal.*
- L'amour est une passion qui vient souvent sans savoir comment, et qui s'en va aussi de même.  
 L'amour est une pure rosée qui descend du ciel dans notre cœur, quand il plaît à Dieu.—*Arsène Houssaye.*
- L'amour est un grand maître, Il fait le lourdaud gentil être.  
 L'amour est un oiseau qui chante au cœur des femmes.—*Alphonse Karr.*
- L'amour est un plaisir qui nous tourmente, mais ce tourment fait plaisir.  
 —*Scribe.*
- L'amour est un traître qui nous égratigne lors même qu'on ne cherche qu'à jouer avec lui.—*Ninon de Lenclos.*
- L'amour étant un sentiment profondément sensuel, il faut que la possession soit possible et même prochaine pour que l'amour naisse. On aime d'ordinaire la femme que les circonstances mettent fréquemment sur votre route, et l'on ne s'attache pas à celle qui passe sans qu'on sache si elle reviendra. On adore l'une, on oublie l'autre sans calcul, sans raisonnement, parce que l'instinct vous pousse vers celle près de laquelle le désir a chance de se satisfaire.—*G. Lachaud.*
- L'amour et la fumée ne peuvent se cacher.  
 L'amour il est le désir pour l'inconnu étendu à la folie.—*Petiet.*  
 L'amour ne meurt jamais de besoin, mais souvent d'indigestion.  
*Ninon de Lenclos.*  
 L'amour, pour les mortels, est le souverain bien.—*Louis Ferrier.*
- Love is the young man's king and the old man's tyrant.  
 Love is the heart's novel and pleasure is its history.
- Love is the groundwork which imagination has embroidered.  
 Love is an ill none can conceal ; a look, a word, or even silence reveals it.
- Love is a trifling thing, and yet is the only weapon that can wound stout hearts.
- Love is a passion which often comes we know not how, and leaves us in the same way.  
 Love is a pure dew which drops from heaven into our heart, when God wills.
- Love does wonders in his school, He makes a wise man of the fool.  
 Love is a bird that sings in the heart of woman.
- Love is a pleasure that teases, but this teasing is pleasing.
- Love is a traitor who scratches us even when we want only to play with him.
- Love being a deeply sensual feeling, possession of its object must be possible and even approximate to give birth to love. The woman is usually loved whom circumstances throw frequently in our way, and not the acquaintance whose return is doubtful. We adore the one and forget the other without reasoning, because instinct impels us towards her who offers some chance of conquest.
- Love and smoke cannot be concealed.
- Love is the yearning for the unknown carried to madness.  
 Love never dies of want, but often of indigestion.
- Love is mortals' crowning blessing.

L'amour-propre est flatté des hommages, l'orgueil s'en passe, la vanité les publie.—*Meilhan*.

L'amour-propre est le plus grand de tous les flatteurs.

L'amour-propre est un ballon gonflé de vent dont il sort des tempêtes quand on y fait une pique.—*Voltaire*.

L'amour-propre est un instrument utile, mais dangereux; souvent il blesse la main qui s'en sert, et fait rarement du bien sans mal.—*Rousseau*.

L'amour-propre offensée ne pardonne jamais.—*Vigée*.

L'amour qui naît subitement est le plus long à guérir.—*La Bruyère*.

L'amour sans désirs est une chimère; il n'existe pas dans la nature.

*Ninon de Lenclos*.

L'amour sans l'estime ne peut aller bien loin, ni s'élever bien haut; c'est un ange qui n'a qu'une aile.

—*Alex. Dumas, fils*.

L'amour sincère et pur c'est un feu d'aloës qui brûle sans fumée.

—*Quitard*.

La musique, comme la religion, prête sans conditions toutes les vertus morales aux cœurs qu'elle visite, ces cœurs fussent-ils même les moins dignes de les recevoir.—*Montégut*.

La musique est l'interprète le plus pur et le plus pathétique de la poésie, de l'amour, de la douleur.—*Legouvé*.

La naissance n'est rien où la vertu n'est pas.—*Molière*.

La nation boutiquière.

La nature! la nature! Il faut la chasser ou lui obéir. Rien ne prévaut contre le vrai.—*Diderot*.

L'âne de la montagne porte le vin et boit de l'eau.

La négation de l'Infini mène droit au Nihilisme. Tout devient "une conception de l'esprit." Avec le nihilisme pas de discussion possible. En somme, aucune voie n'est ouverte pour la pensée par une philosophie qui fait tout aboutir au monosyllabe Non. A Non, il n'y a qu'une réponse: Oui.—*Victor Hugo*.

Self-esteem is flattered by homage; pride dispenses with it; vanity boasts of it.

Self-love is the greatest of all flatterers.

Conceit is a balloon out of which the gas rushes in a tempest when you give it the least prick.

Conceit is a useful but dangerous instrument: often it wounds the holder's hand, and it seldom does any unalloyed good.

Offended vanity never forgives.

Love that springs into being in a moment takes the longest time to cure.

Platonic love is a delusion; it does not exist in nature.

Without respect, love cannot go far or rise high: it is an angel with but one wing.

Pure, sincere love is a fire of aloes-wood which burns without smoke.

Music, like religion, unconditionally brings in its train all the moral virtues to the heart it enters, even though that heart is not in the least worthy to receive such guests.

The purest and most sympathetic interpreter of poetry, love, and grief, is music.

(Birth is nothing where virtue does not have a place.) 'Tis only noble to be good.

(The nation of shop-keepers.) England.\* Nature must be eluded or obeyed. Nothing can prevail against the true.

The ass carries wine but drinks water.

Denial of the Infinite Being leads straight to Nihilism: all creation becomes merely "a conception of the mind." Discussion is not possible with Nihilism, for no way is opened to the mind by a philosophy which meets every opinion with a "Nay." To "Nay" there is but one reply—"Yea!"

\* A saying commonly attributed to Napoleon I. He was not the first to use it, however, although he quoted the expression in one of his speeches.

L'ange du martyre est le plus beau des anges

Qui portent les âmes au ciel !

—*Victor Hugo.*

L'Anglais a les préjugés de l'orgueil, et les Français ceux de la vanité.

—*J. J. Rousseau.*

Langue de miel et cœur de fiel.

L'animal le plus fier qu'enfante la nature

Dans un autre animal respecte sa figure.

—*Boileau.*

La nuit donne conseil.

La nuit était si sombre qu'il fallait marcher à tâtons.

Là où Dieu veut, il pleut.

Là où sont les poussins la poule a les yeux.

La parfaite raison fuit tout extrémité, Et veut que l'on soit sage avec sobriété.

—*Molière.*

La parole a été donnée à l'homme pour déguiser sa pensée —*Talleyrand.*

La parole a été donnée à l'homme pour expliquer ses pensées ; et, tout ainsi que les pensées sont les portraits des choses, de même nos paroles sont-elles les portraits de nos pensées.

—*Molière.*

La patience est amère, mais son fruit est doux. —*J. J. Rousseau.*

La patience est l'art d'espérer.

—*Vauvenargues.*

La patrie de la pensée.

—*Madame de Staël.*

La peau est plus proche que la chemise.

La peine est déjà loin quand le bonheur commence. —*Dorat.*

La pelle qui se moque du fourgon.

La petite aumône est la bonne.

La petite vérole est la bataille de Waterloo des femmes. Le lendemain elles connaissent ceux qui les aiment véritablement. —*Balzac.*

La peur est grand inventeur.

La philosophie n'aura jamais d'influence que sur les classes lettrées, et la religion est nécessaire pour le peuple.

—*V. Cousin.*

La philosophie, qui nous promet de nous rendre heureux, nous trompe.

The angel of martyrdom is the fairest of all the angels which transport souls into heaven.

Pride is the defect of the English, vanity the defect of the French.

A honeyed tongue and a heart of gall.

(The proudest animal that nature produces respects his own form in another.) Man is the only animal that preys on his own kind.

(To take counsel of one's pillow.) To sleep on an idea.

The night was so dark that we had to grope our way.

When God wills all winds bring rain.

The hen's eyes are with her chickens.

Absolute good sense avoids all extremes, and requires that we should be temperate even in our wisdom.

Words have been given to man for the purpose of concealing his thoughts.

Speech has been given to man to explain his thoughts ; and just as our thoughts are the pictures of things, so our words are the pictures of our thoughts.

(Patience is bitter, but its fruit is sweet.) " Sweet are the uses of adversity."

Patience is the art of hoping.

(The fatherland of thought.) Germany.

(The skin is nearer than the shirt.) Charity begins at home.

We leave sorrow far behind us, as soon as happiness returns.

The pot calling the kettle black.

The little alms are the best alms.

Disfigurement is woman's Waterloo ; next day she knows who really loves her.

Fear is a great inventor.

Philosophy will never have influence save over the learned classes, whilst religion is necessary for the masses.

Philosophy, which promises to make us happy, deceives us.

La plupart des hommes emploient la première partie de leur vie à rendre l'autre misérable. — *La Bruyère*.

La plus belle pièce de ménage est une bonne femme.

La plus courte folie est toujours la meilleure. — *La Giraudière*.

La plus expresse marque de la sagesse, c'est une jouissance constante.

— *Montaigne*.

La plus grande finesse est de n'en avoir point.

La plus perdue de toutes les journées est celle où l'on n'a pas ri. — *Chamfort*.

La plus subtile de toutes les finesses est de savoir bien feindre de tomber dans les pièges qu'on nous tend, et l'on n'est jamais si aisément trompé que quand on songe à tromper les autres.

— *La Rochefoucauld*.

La plus sûre règle qu'on ne puisse donner, c'est écouter beaucoup, parler peu et ne rien dire dont on puisse avoir sujet de se repentir.

— *La Rochefoucauld*.

La poésie aura un jour à compter avec la science. La grande poésie de ce siècle, c'est la science, avec son épanouissement merveilleux de découvertes, sa conquête de la matière, les ailes qu'elle donne à l'homme pour décupler son activité. — *Zola*.

La poésie est l'étoile

Qui mène à Dieu rois et pasteurs.

— *Victor Hugo*.

La Poésie, métier jaloux, veut que l'ouvrier se montre créateur, dans l'invention du motif comme dans l'exécution; et la Nature, qui a pour le poète des sévérités adorables, se refuse absolument à lui donner les sujets tout faits! — *Banville*.

La politique est un tripot dans lequel les spectateurs sont exposés à payer autant que les joueurs. — *Nisard*.

La politique! . . . Frapper sur des utopies à coups d'utopies, c'est amusant. Regarde ces grands enfants se poursuivant toujours sans se rencontrer jamais, par les corridors de ce château de la parole, sonore et vide. Quand l'un est en haut, l'autre appelle en bas, et monte à son tour pour parler d'en haut. . . . C'est amusant, car cela ne finit pas. — *Gavarni*.

Most men employ half their life in piling up misery for the other part.

The finest piece of furniture is a good wife.

The shortest folly is always the best.

Constant cheerfulness is the surest sign of a wise mind.

The greatest cunning is to have none at all.

That day is the most utterly wasted in which one has not laughed.

The subtlest cunning lies in pretending to fall into traps laid for us by others, for none are so easily entrapped as those who prepare pitfalls for their neighbours.

The surest rule (to excel in conversation) is to listen much, speak little, and say nothing that you may be sorry for.

Poetry will have to reckon with science some day. The great poetry of our age is science, with its marvellous blossoming forth of discoveries, its conquest of matter, and the wings it gives man to augment his activities.

Poetry is the star which guides kings and shepherds unto God.

Poetry, a jealous craft, requires the worker to be a creator as well in invention of the motive as in its execution; and Nature, who is a gracious but stern mistress to the poet, utterly refuses him ready-made subjects.

Politics are a gaming-hell, in which lookers-on are exposed to paying as much as the players.

Politics! to knock the heads of Utopias together is amusing. Look at those great children who run after one another without overtaking through the echoing, empty passages of the Temple of Talk. When one is above floors, the other calls below, and runs up in his turn to be called to. An amusing game, for it never ends.



La popularité c'est la gloire en grands sous.—*Victor Hugo.*

La porte ouverte tente le saint.

La poule ne doit pas chanter devant le coq.

L'appétit vient en mangeant.

La première larme d'amour qu'on fait verser paraît un diamant, la seconde une perle, et la troisième une larme.

—*Poincelot.*

La prière est un cri d'espérance.

—*Alfred de Musset.*

La prière rend l'affliction moins douloureuse et la joie plus pure : elle mêle à l'une je ne sais quoi de fortifiant et de doux, et à l'autre un parfum céleste.

—*Lamennais.*

La propre volonté ne se satisferait jamais quand elle aurait tout ce qu'elle souhaite ; mais on est satisfait dès l'instant qu'on y renonce.

—*Pascal.*

La propriété c'est le vol.—*Proudhon.*

La propriété exclusive est un vol dans la nature.—*Brissot.*

La prospérité fait peu d'amis.

—*Vauvenargues.*

La pudeur est la plus proche parente de la vertu.—*Mme. de Coulanges.*

La puissance du génie peut se manifester dans la création de l'idée ou dans la perfection qu'il ajoute à la forme, au métier, à la langue de son temps.—*P. Scudo.*

La raillerie est un discours en faveur de son esprit contre son bon naturel.

—*Montesquieu.*

La raison du plus fort est toujours la meilleure.—*La Fontaine.*

La raison n'est pas ce qui règle l'amour.

—*Molière.*

L'arbre de la liberté ne croît qu'arrosé par le sang des tyrans.

—*Bertrand Barère.*

L'arbre et l'écorce.

Popularity is glory coined into coppers.

(The open door tempts the saint.) Opportunity makes the thief.

The hen ought not to cackle when the cock is by.

(Appetite comes in the eating.) Use makes all things sweet.

The first tear shed in love appears a diamond, the second a pearl, the third merely a tear.

Prayer is a cry of hope.

Prayer makes affliction less painful, and gladness more pure ; with one it mingles an indescribable sweetness, and with the other a heavenly perfume.

One's own desires are never satisfied when they have all they wish ; but they are satisfied as soon as the wish is renounced.

Property is theft.\*

Exclusive property is a theft in nature.

Prosperity makes few friends.

Shame is virtue's next of kin.

The power of genius may be manifested in the creation of an idea, or in the perfection it adds to the manners, crafts, and speech of the time in which it exists.

Sarcasm is a plea in favour of the wit against one's natural goodness.

(The reasoning of the strongest is always the best.) Might is stronger than Right.†

Reason plays no part in the bestowing of love.

The tree of liberty only grows when it is watered by the blood of tyrants.‡

(The tree and the bark.) The man and wife.

\* This maxim has become the basis of the doctrines taught by Karl Marx and other Socialist writers. Capital, in their opinion, represents the surplus value of the labour of the workers over and above the wages they receive.

† Compare the saying of his contemporary, Madame de Sévigné, *La fortune est toujours, etc.*

‡ The amiable Barère made this remark in a speech, delivered in 1792, in the Convention.

L'arbre n'est point jugé sur ses fleurs  
et son fruit ;  
On le juge sur son écorce.

—*Sedaine*.

L'arbre ne tombe pas du premier coup.  
La recherche de la paternité est interdite.

La reconnaissance est la mémoire du cœur.

La république, c'est le gouvernement qui nous divise le moins.—*Thiers*.

La résistance d'une femme n'est pas toujours une preuve de sa vertu, elle l'est plus souvent de son expérience.

—*Ninon de Lenclos*.

La ressource de ceux qui n'imaginent pas est de conter.—*Vauvenargues*.

L'argent est un bon serviteur, et un méchant maître.

La rouillé use plus que le travail.

L'art de s'en aller est un art que le Parisien seul connaît, cependant il fait quelque fois des visites un peu bien longues—parce que, au moment de prendre congé, il se préoccupe du mal qu'on dira de lui, en songeant au mal qu'il a dit des autres.—*Chas. Narrey*.

L'art de vaincre est celui de mépriser la mort.—*De Sivry*.

L'artiste est arrivé au sommet de l'art quand il a excité la pitié, l'amour et l'admiration par la représentation fidèle de la vie, de la beauté, de la douleur et de la vertu.

—*Emeric David*.

L'art par excellence, celui qui surpasse tous les autres parce qu'il est incomparablement le plus expressif, c'est la poésie, le type de la perfection de tous les arts, l'art qui comprend tous les autres, auquel tous aspirent, auquel nul ne peut atteindre.

—*V. Cousin*.

La satire ment sur les gens de lettres pendant leur vie, et l'éloge ment après leur mort.—*Voltaire*.

La sauce vaut mieux que le poisson.

(Nowadays we do not judge trees by their flowers and fruit, but by their bark.) Outward show, not character, is regarded as the criterion of merit.

The tree is not felled by the first blow. Inquiry into paternity is forbidden.\*

Gratitude is the heart's memory.†

The republic is the form of government which divides us least.

Woman's coyness is not always a proof of her virtue ; it is more often a proof of her experience.

The narration of anecdotes is the resource of those who have no imagination.

Money is a good servant, and a bad master.

Rust wears more than use.

The art of ending a visit is known only to a Parisian, although he sometimes protracts a call beyond the proper limits, because, at going, he worries about the bad things which will be spoken of him, judging by the scandals he has just been spreading concerning others.

Conquering is the art of despising death.

The artist arrives at the summit of his art when he has roused pity, love, and admiration by the faithful representation of life, beauty, pain and virtue.

The art above all others, from its being incomparably the most expressive, is poetry—the type of perfection of all the arts, the one comprising the others, the one all the others yearn for and never can attain.

During life Satire lies about literary men, and after death Eulogy does the same.

The sauce is better than the fish.‡

\* Article 340 of the Code Napoléon. French law gives immunity to the father of an illegitimate child.

† The reply written by the deaf mute, Massieu, when asked to define gratitude.

‡ Joseph Scaliger applied this saying to some of Casaubon's classical commentaries, meaning that the commentary was more worthy of praise than the work itself.

La saveur des pensées détachées dépend d'une expression concise ; ce sont des grains de sucre ou de sel qu'il faut savoir fondre dans une goutte d'eau.

—*J. Petit-Senn.*

La science et la philosophie doivent suffire un jour à l'humanité.

—*Vacherot.*

La sentinelle cria : " Qui vive ? "

La société est partagée en deux classes : les tondeurs et les tondus. Il faut toujours être avec les premiers contre les seconds. — *Talleyrand.*

La société qui fait tant de mal ressemble à ce serpent des Indes dont la demeure est la feuille d'une plante qui guérit sa morsure ; elle présente presque toujours le remède à côté de la souffrance qu'elle a causée.

—*Alfred de Musset.*

La solitude est à l'esprit ce que la diète est au corps. — *Vauvenargues.*

La spiritualité de l'âme est un fait, un fait positif, un fait aussi éclatant que la lumière du soleil. On cherche encore et on cherchera peut-être toujours ce que c'est que la matière ; mais quant à l'esprit, nous le connaissons, car nous en avons en nous le type, savoir le moi pensant, sentant et voulant. — *Saisset.*

L'assassinat d'une nation est impossible. Le droit, c'est l'astre ; il s'éclipse, mais il reparait. La Hongrie le prouve, Venise le prouve, la Pologne le prouve. — *V. Hugo.*

L'Assommoir.

La table est le seul endroit où l'on ne s'ennuie pas pendant la première heure. — *Brillat-Savarin.*

La terre est au soleil ce que l'homme est à l'ange ;

L'un est fait de splendeur, l'autre est pétri de fange. — *V. Hugo.*

La terre ne saurait être éclairée de deux soleils, ni une seule âme de deux lumières d'amour.

La tête montée.

L'athéisme est le dernier mot du théisme.

—*H. Heine.*

The flavour of quotations depends on terse expression ; they are grains of salt or sugar which one must know how to mix in a drop of water.

The human race will have, some day, to be contented with what science and philosophy offers.

The sentry cried, " Who goes there ? "

Society is split up into two classes : the shearers and the shorn. We must always side with the former against the latter.

Society, in causing evil, resembles that Indian serpent whose nest is in the plant which is the antidote for the reptile's venom : it almost always affords a remedy for the suffering it has given.

Solitude is to the mind what diet is to the body.

The spirituality of the soul is a positive fact as clearly bright as sunlight. Search has been and search will be always made probably into the subject of Matter ; but we know what Mind is, from having in us the example, the sentient pulsating *ego* within us.

A nation cannot be murdered. Right is a star which, eclipsed, will shine again. Bear witness, Hungary, Venice, Poland !

(The bludgeon.) A low tavern.\*

The dining-room is the only place where a man is not bored before the first hour is over.

As the earth to the sun, so is man to the angel, for as the one is made of clay, the other is made of splendour.

The earth cannot receive light from two suns, nor can a single heart be warmed by two flames of love.

Excited ; hot-headed.

Atheism is the last word of theism.

\* This is the title of a well-known novel by Zola, from which the English play " Drink " has been adapted. Assommoir is the name of a low-class drinking-shop in Belleville, the White-chapel of Paris. Hence the name is given to any tavern where bad liquor is sold.

La vanité n'a pas de plus grand ennemi que la vanité.

L'avare et le cochon ne sont bons qu'après leur mort.

L'avarice rompt le sac.

L'avenir des enfants est l'ouvrage des mères.—*Napoleon I.*

La vérité entre si naturellement dans l'esprit, que quand on l'apprend pour la première fois, il semble qu'on ne fasse que s'en souvenir.

—*Fontenelle.*

La vérité est cachée au fond du puits.

La vérité est comme la rosée du ciel ; pour la conserver pure, il faut la recueillir dans un vase pur.

La vérité est toujours précieuse.

—*Voltaire.*

Laver la tête.

La vertu, d'un cœur noble est la marque certaine.—*Boileau.*

La vertu est la seule noblesse.

La vertu est le premier titre de noblesse.

—*Molière.*

Lavez, peignez chien, toutefois n'est chien qu'chien.

La vie est brève,  
Un peu d'amour,  
Un peu de rêve,  
Et puis, Bonjour.

La vie est vaine,  
Un peu d'espoir,  
Un peu de haine,  
Et puis, Bonsoir. —*Alfred de Musset.*

La vie est comme une fiancée hypocrite qui trahit toutes ses promesses et ne laisse à son amant d'autre consolation que le droit de la mépriser.

—*Alfred Mercier.*

La vie est facile pour les hiboux, les espaces ne les invitent pas ; mais l'aigle veut monter au soleil : dût-il retomber l'œil consumé, l'aile brisée, et livrer pour jouet à l'écume des mers sa morne dépouille . . . un instant du moins la splendeur de l'empyrée aura étanché les soifs ardentes de sa prunelle, et ses regards auront vidé d'un seul trait la coupe des célestes clartés.—*Cherbuliez.*

Vanity has no greater foe than vanity.

The miser and the pig are useless until they are dead.

Avarice bursts the bag.

The future generation is woman's work.

Truth comes into the mind so naturally, that when we hear it for the first time it seems to be merely a reminiscence of what we have known before.

Truth lies hidden at the bottom of the well.

Truth is like the dew of Heaven ; to preserve its purity it must be gathered in a clean vessel.

Truth is always valuable.

To bring to book.

Virtue is the certain token of a noble heart.

(Virtue is the only nobility.) Motto of the Earl of Guildford.

Virtue is the best title of true nobility.

(Though you wash and comb a dog, it's still a dog.) Cut off a dog's tail, and he will be a dog still.

Life is short, a little love, a little dreaming, and then, Good-day.

Life is vain, a little hope, a little hate, and then, Good-night.

Life is like a deceitful woman who breaks all her pledges to her lover, and leaves him no other consolation than the right to despise her.

Life is easy for owls, whom the expanse of the heavens does not tempt to soar ; but the eagle seeks the sun, even though it may fall with scorched eye and broken pinion into the sea to be the sport of the billows ; at least for a moment the splendour of the empyræan quenched its ardent glances, and it has drained the cup of celestial glory.

La vie est une fleur, l'amour en est le miel.—*Victor Hugo.*

La vie est une garde ; il faut la monter proprement et la descendre sans tache.  
—*Charlet.*

La vie est un sommeil. Les vieillards sont ceux dont le sommeil a été le plus long ; ils ne commencent à se réveiller que quand il faut mourir.—*La Bruyère.*

La vie humaine est semblable à un chemin dont l'issue est un précipice affreux : on nous en avertit dès le premier pas, mais la loi est prononcée, il faut avancer toujours. On voudrait retourner en arrière, plus de moyen ; tout est tombé, tout est évanoui, tout échappé.—*Bossuet.*

La vieillesse n'a rien de beau que la vertu.—*Amyot.*

La vie moderne comporte si peu le drame sanglant, les rudes sauvageries du meurtre et de la passion, que les scènes tragiques auxquelles une famille a pu assister semblent bien vite, aux personnes mêmes de cette famille, un cauchemar dont il est impossible de douter et auquel on ne croit pourtant pas entièrement.—*Paul Bourget.*

La vie ne semble souvent qu'un long naufrage dont les débris sont l'amitié, la gloire et l'amour. Les rives du temps qui s'est écoulé pendant que nous avons vécu en sont couvertes.

—*Mme. de Staël.*

La vie privée d'un citoyen doit être murée.—*Talleyrand.*

L'eau en vient à la bouche.

Le beau monde.

Le beau soulier blesse souvent le pied.

Le bedeau de la paroisse est toujours de l'avis de monsieur le curé.

Le bœuf par la corne et l'homme par la parole.

Le bon de l'histoire.

Le bonheur des méchants comme un torrent s'écoule.—*Racine.*

Le bonheur semble fait pour être partagé.—*Racine.*

Le bon sang ne peut mentir.

Le bon sens est une qualité du caractère plus encore que de l'esprit.

—*Vauvenargues.*

Life is a flower, and its honey is love.

Life is a sentry beat ; you must mount guard in a proper manner, and be relieved without blame.

Life is a sleep. Old men are those who have slept the longest time ; when they wake up, they find it is time to die.

Human life is like a road with a dreadful precipice at the end of it. At the first step we are warned of this, yet the law says we must proceed. When we want to turn back we cannot, all the road behind us has fallen in and become an abyss.

The only lovely thing about old age is virtue.

Modern life is so little in harmony with bloodshed, the savage acts of murder and passion, that, when a family is forced to witness a tragedy, each individual regards the occurrence as a kind of nightmare. They are compelled to acknowledge that the apparition exists, but they cannot entirely realise it.

Life often seems but a shipwreck, whose fragments are friendship, glory and love. The shores of time that we pass during our life are covered with these derelicts.

The private life of a citizen ought to have a wall built around it.

That makes one's mouth water.

The fashionable world.

A handsome shoe oft pinches the foot.

The beadle always agrees with the rector.

Hold an ox by his horns, a man by his word.

The cream of the story.

The prosperity of the evildoer rushes away like a torrent.

Happiness seems made to be shared.

Good blood cannot tell a lie.

Common sense is rather a trait of the temperament than of the mind.

Le bon temps viendra.  
 Le bon veneur ne prend  
 La bête qui se rend.  
 Le bossu ne voit pas sa bosse, mais il  
 voit celle de son confrère.  
 Le bourgeois gentilhomme.  
 Le bruit des armes l'empeschoit d'en-  
 tendre la voix des loix.—*Montaigne*.  
 Le bruit pend l'homme.

Le bureau et la fabrique sont de plain-  
 pied.  
 Le capitaine devait au tiers et au quart.

Le célibataire riche, qui dîne en ville  
 tous les jours, est ce que l'on appelle  
 un homme répandu; le même, pauvre,  
 est un pique-assiette.

—*Chas. Narrey*.

Le cerf était aux abois.  
 Le chant du cygne.  
 L'écharpe blanche.

Le chef d'œuvre de Dieu est la figure  
 humaine. Le regard d'une femme a  
 plus de charme que le bel horizon  
 de paysage ou de mer, et plus d'attrait  
 qu'un rayon de soleil.

—*Alfred Stevens*.

Le ciel me prive d'une épouse qui ne  
 m'a jamais donné d'autre chagrin  
 que celui de sa mort.

Le cœur a ses raisons que la raison ne  
 connaît point.—*Pascal*.

Le cœur d'une femme galante est  
 comme une rose dont chaque amant  
 emporte une feuille; il ne reste que  
 l'épine au mari.—*Sophie Arnould*.

Le cœur est comme ces sortes d'arbres  
 qui ne donnent leur baume pour les  
 blessures des hommes que lorsque le  
 fer les a blessés eux-mêmes.

—*Chateaubriand*.

Le cœur mène où il va.

Le cœur n'a pas de rides.

—*Mme. de Sévigné*.

Le cœur ne veut doloir ce que l'œil ne  
 peut voir.

There is a good time coming.

A good sportsman does not take the  
 beast that makes no fight.

The hunchback does not see his own  
 hump, but he sees his brother's.

The cit turned nobleman.\*

The din of arms prevents us from hear-  
 ing the voice of the laws.

(Reputation hangs a man.) Give a dog  
 a bad name and you may as well hang  
 him.

The office and the factory are on the  
 same floor.

The captain was over head and ears in  
 debt.

The rich bachelor who dines out daily  
 is called a welcome guest; the poor  
 one, a sponger.

The stag was at bay.

(The swan-song.) A funeral dirge.

(The white scarf.) The insignia of the  
 Legitimists.

Heaven's masterpiece is the human  
 form. The glance of a woman has  
 more charm than a lovely stretch of  
 sea or landscape, and more attraction  
 than a sunbeam.

Heaven has deprived me of a wife who  
 never caused me any grief save by  
 her death.†

The heart has its reasons, whereof  
 reason knows nothing.

The heart of a flirt is a rose from which  
 each lover bears away a leaf; the  
 thorns fall to the husband's share.

The heart is like the balsam which gives  
 no balm for men's wounds until cut  
 and bruised itself.

The heart leads us whither it lists.

The heart never becomes wrinkled.

What the eye doth not see the heart  
 doth not crave for.

\* The name of one of Molière's most famous comedies.

† The remark of Louis XIV. on the death of his wife.

- Le cœur qui n'aima point fut le premier athée.—*Alfred Mercier.*  
 Le cœur sent rarement ce que la bouche exprime.—*Campistron.*  
 Le commun caractère est de n'en point avoir.—*L. Andrieux.*  
 Le congrès ne marche pas, il danse.  
 Le coup de pied de l'âne.  
 Le courage est souvent un effet de la peur.—*Corneille.*  
 L'écoutant fait le médisant.  
 Le coût en ôte le goût.  
 Le crime fait la honte, et non pas l'échafaud.—*Th. Corneille.*  
 Le cygne noir.  
 Le demi-monde.  
 Le désir rend beau ce qui est laid.  
 Le devoir, c'est ce qu'on exige des autres.—*Dumas, fils.*  
 Le diable boiteux.  
 Le dîner est cuit à point.  
 Le droit du plus fort.  
 Le droit qu'un esprit vaste et ferme en ses desseins  
 A sur l'esprit grossier des vulgaires humains.—*Voltaire.*  
 Le fabricant souverain  
 Nous créa besaciers tous de même manière,  
 Tant ceux du temps passé que du temps d'aujourd'hui :  
 Il fit pour nos défauts la poche de derrière,  
 Et celle de devant pour les défauts d'autrui.—*La Fontaine.*  
 Le feu le plus couvert est le plus ardent.
- The heart that never loved was the first atheist.  
 The heart rarely feels what the lips utter.  
 The most common character is not to possess one at all.  
 The congress does not advance, it dances.\*  
 (The donkey's kick.) "The most unkindest cut of all."†  
 Courage is often an effect of fear.  
 If it were not for listeners, there would be no slanderers.  
 The cost takes away the taste.  
 The crime causes the shame and not the scaffold.‡  
 The pink of perfection.  
 (The half-world.) The fringe of Society.§  
 (Love makes the ugly seem fair.) Luvæ hæ nae lack, be the dame e'er sac black.  
 Duty is what we expect others to practise.  
 The devil on two sticks.  
 The dinner is done to a T.  
 (The right of the strongest.) Might is right.  
 The right that a mind ambitious and firm in its designs, has over the gross minds of ordinary men.||  
 The Creator has made us all indifferently, both men of former times and those of to-day, to carry a wallet. That which contains our own sins hangs behind us, but that wherein are the sins of others is ever placed before us.  
 Hidden fires are always the hottest.

\* The comment of the Prince de Ligne on the Congress held in Vienna in 1814.

† The words are from La Fontaine's fable of the sick lion, whom all the other beasts insult; hen, as the last straw, the ass comes to kick the king of beasts.

‡ Charlotte Corday quoted these words of her ancestor, Thomas Corneille, in a letter written on the eve of her execution.

§ The title given by Dumas fils to one of his novels.

|| Voltaire, in his tragedy, *Mahomet*, puts these words into the mouth of the prophet who thus defends his right to power. An amusing story is told of the actor Lekain in connection with these lines. One day he was caught trespassing in the shooting preserves of a wealthy nobleman, but when the gamekeeper demanded by what right he was there, the tragedian rolled out this reply in his best theatrical manner. So overwhelmed was the poor gamekeeper with these sonorous words that he allowed the actor to continue his poaching undisturbed.

Le fils d'un coquin enrichi peut être un honnête homme, son gendre, jamais.  
—*Charles Narrey.*

Le fou cherche son malheur.

Le fou demande beaucoup, mais plus fol est celui qui donne.

Le frère est ami de nature,  
Mais son amitié n'est pas sûre.

—*Baudoin.*

Le fruit du travail est le plus doux plaisir.—*Vauvenargues.*

Le génie a besoin du public.—Sans doute. Comme la foudre a besoin de conducteur. Souvent aussi le conducteur fait défaut. L'avenir le donnera.

—*Ph. Charles.*

Le génie, en somme, consiste probablement à exprimer les choses banales d'une façon originale, et à fixer la vie courante dans une forme définitive.

—*Richepin.*

Le génie est la raison sublime.

—*A. Chénier.*

Le génie n'a pas de sexe.

—*Madame de Staël.*

Le génie n'est autre chose qu'une grande aptitude à la patience.—*Buffon.*

Le génie, quelle que soit sa force innée, ne crée pas à lui tout seul la langue dont il a besoin pour se révéler.

—*P. Scudo.*

Le goût n'est rien ; nous avons l'habitude

De rédiger au long, de point en point,  
Ce qu'on pensa ; mais nous ne pensons point.—*Voltaire.*

Le gouvernement américain fut fait à l'instar du gouvernement Anglais.

Le grand homme vaincu peut perdre en un instant

Sa gloire, son empire, et son trône éclatant,

Et sa couronne qu'on renie,  
Tout, jusqu'à ce prestige à sa grandeur mêlé

Qui faisait voir son front dans un ciel étoilé ;

Il garde toujours son génie !

—*Victor Hugo.*

Le grand œuvre.

Le grand poison du cœur, c'est le silence.

—*Paul Bourget.*

The son of an enriched rogue may be an honest man, but the man who marries the rogue's daughter must be a knave.

The fool hunts for misfortune.

The fool asketh much, but he is more foolish that giveth to him.

A brother is a friend that nature gives us, but his friendship is not reliable.

The sweetest fruit is that of labour.

Genius requires a public to appeal to. No doubt, just as the lightning requires a conductor. Often the conductor fails to do its work ; the future will make good the omission.

Genius, in short, probably consists in expressing commonplaces in an original manner, and in giving concrete shape to the evanescent things of life.

Genius is reason in its loftiest form.

Genius is sexless.

Genius is nothing but a great aptitude for being patient.

Whatever be the inborn power of Genius, it cannot create the needful language to reveal itself.

Taste goes for nothing with us (pedantic writers) ; our habit is to write, with much verbosity and circumstance, the thoughts of other people ; as for ourselves, we never think.

The American government was modelled on the English.

The great man vanquished may lose in a moment his glory, empire, glittering throne, and crown—even the aureole of fame which makes his face to shine as a star of heaven—but his genius he retains as an everlasting possession.

The great work ; the philosopher's stone. The most injurious poison to the heart is silence.



Le hasard est un sobriquet de la Providence.—*Chamfort*.

Le Jéuitisme est un épée, dont la poignée est à Rome, et la pointe partout.—*Dupin*.

Le jeune homme est recherché pour ce qu'il sait, la jeune fille pour ce qu'elle ignore.—*Charles Narrey*.

Le jeu ne vaut pas la chandelle.

Le jour n'est pas plus pur que le fond de mon cœur.—*Racine*.

Le jour viendra.

Le juste milieu.

L'éloquence est au sublime ce que le tout est à sa partie.—*La Bruyère*.

L'éloquence est quelque chose de plus que la science de penser et d'écrire. Le génie même n'a pas toujours droit sur elle; c'est un don à part, un privilège unique.—*Villemain*.

Le maître l'a dit.

Le mal vient à cheval et s'en va à pied.

Le mariage doit combattre sans repos ni trêve ce monstre qui dévore tout, l'habitude.—*Balzac*.

Le mariage est de toutes les choses sérieuses la chose la plus bouffonne.  
—*Beaumarchais*.

Le masque tombe, l'homme reste,  
Et le héros s'évanouit.

—*J. B. Rousseau*.

Le médecin est souvent plus à craindre que la maladie.

Le meilleur vin a sa lie.

Le miel est doux, mais l'abeille pique.

Le miel n'est pas pour les ânes.

Le mieux est l'ennemi du bien.

Le miroir n'est point flatteur.

Le moi est haïssable.—*Pascal*.

Le moineau en la main vaut mieux que l'oie qui vole.

Chance is a nickname that we give to Providence.

Jesuitism is a sword. Its hilt is in Rome, its point everywhere.

The young man is sought after for what he knows; the young lady for what she does not know.

The game is not worth the candle.\*

The light of day is not more pure than the inmost recesses of my heart.

(The day will come.) Motto of the Earl of Durham.

The golden mean.†

Eloquence is to the sublime what the whole is to a part.

Eloquence is more than the science of thinking and writing. Genius itself has not always a claim upon it; it is a special boon and unique privilege granted to him who possesses it.

(The master said it.) *Ipse dixit*.

Misfortune comes on horseback and goes away on foot.

Wedlock should fight, without truce or rest, that all-devouring monster, Habit.

Of all serious matters marriage is the funniest.

The mask falls, the man remains,  
And the hero disappears.

The doctor is often more to be dreaded than the disease.

There are dregs in the best bottle of wine.

Honey is sweet, but the bee stings.

Honey is not for asses.

(Better is the enemy of good.) A present good is sometimes lost in the vain pursuit of a greater blessing. Leave well alone.

The looking-glass is no flatterer.

The word *I* is a hateful thing.

(A sparrow in the hand is better than a goose on the wing.) A bird in the hand is worth two in the bush.

\* It was an old custom for poor folk to meet in a neighbour's house to play cards. At the end, they each subscribed something towards the expenses of the entertainment. If they were stingy, their host found that the gifts were less than the cost of the candle which he had provided.

† A favourite expression of Louis-Philippe.

Le moine répond comme l'abbé chante.  
Le monde est le livre des femmes.

—*J. J. Rousseau.*

Le monde est une guerre; celui qui vit  
aux dépens des autres est victorieux.

—*Voltaire.*

Le monde récompense plus souvent les  
apparences du mérite que le mérite  
même.—*La Rochefoucauld.*

Le mortier sent toujours les aulx.

Le mot de l'énigme.

Le motif seul fait le mérite des actions  
des hommes, et le désintéressement  
y met la perfection.—*La Bruyère.*

Le mot pour rire.

L'Empire, c'est la paix.—*Napoleon III.*

L'Empire, c'est l'épée.

L'empire des lettres.

L'empire est au phlegmatique.

—*St. Just.*

Le nez de Cléopâtre, s'il eut été plus  
court, toute la face de la terre auroit  
changé.—*Pascal.*

L'enfance est le sommeil de la raison.

—*J. J. Rousseau.*

L'enfant a plutôt l'air de venir du ciel,  
que le vieillard tout couvert de souil-  
lures n'a l'air d'y aller.—*Gerfaut.*

L'ennemi était sur le qui vive.

Le nom, les armes, la loyauté.

L'entente est au diseur.

L'envie est au fond du cœur humain  
comme une vipère dans son trou.

—*Balzac.*

The monk responds as the abbot chants.  
The world is the women's book.

The world is a war; the victor in it is  
the man who lives at the expense of  
others.

The world rewards the appearance of  
merit more often than merit itself.

(The smell of the garlic always remains  
in the jar.)

"You may break, you may shatter the  
vase if you will,  
But the scent of the roses will cling to  
it still."

The key of the mystery.

The merit of human actions springs  
from their motive; and disinterested-  
ness is their crowning virtue.

The cream of the jest.

The Empire, it is peace.\*

The Empire is the sword.†

The republic of letters.

It is the cool man that rules.‡

If Cleopatra's nose had been shorter, the  
whole aspect of the world would have  
been changed.

Childhood is the slumber time of the  
intellect.

The babe seems much more like one  
coming from heaven than an old man  
stained with sin seems like one going  
there.

The enemy was on the alert.

(My name, my arms, my loyalty.) Motto  
of the Newland family.§

The meaning is best known to the  
speaker.

Envy dwells in the heart's core as a  
viper in its hole.

\* Louis Napoleon used these words in one of his speeches before he became Emperor of the French, little anticipating the series of wars in which France was about to be plunged, and the crowning disaster of Sedan.

† The pun of the German *Kladderadatsch* on *L'empire, c'est la paix*. The empire meant taxes said *Punch*: *L'empire c'est la pay*.

‡ The motto of the colleague of Robespierre, who, however, did not manage by his own cold disposition to escape the guillotine.

§ This motto is adapted from the last words of Roger Newland, who was executed for aiding the attempt of Charles I. to escape from Carisbrooke Castle. "Deprived of my life and property, I leave to posterity my name, which none can assail; my arms, which traitors, ignorant alike of gentility and heraldry, cannot efface; and my loyalty, which none can impugn."

Le papier souffre tout.

Le pauvre homme !

Le pays du mariage a cela de particulier, que les étrangers ont envie de l'habiter, et que les naturels voudraient en être exilés.—*Dufresny*.

Le Père Grätias.

Le petit caporal.

Le petit monde.

Le peuple demandait vengeance à cor et à cri.

Le peuple ne se trompe pas en croyant que l'hirondelle est la meilleure du monde ailé. Pourquoi ? elle est la plus heureuse, étant de beaucoup la plus libre.—*Michélet*.

Le philtre de l'amour, c'est l'amour même.—*Pérefixe*.

L'épigramme est un jeu d'escrime.

—*Lebrun*.

L'épine en naissant va la pointe devant.

L'épithaphe de l'art de la scène est NIHIL. Rien, rien, qu'un souvenir vague, la fumée d'un lustre, les lambeaux d'une affiche, les débris d'un masque, l'écho d'un applaudissement.—*Paul de Saint Victor*.

Le plaisir de la critique nous ôte celui d'être vivement touché de très-belles choses.—*La Bruyère*.

Le Plaisir est fils de l'Amour, Mais c'est un fils ingrat qui fait mourir son père.—*Panard*.

Le plancher des vaches.

Le plus grand de tous les plaisirs est d'en donner à ce qu'on aime.

—*Boufflers*.

Le plus grand miracle de l'amour est de guérir de la coquetterie.

—*La Rochefoucauld*.

Le plus grand secret pour le bonheur, c'est d'être bien avec soi. Il est bon d'y avoir une retraite agréable ; mais elle ne peut l'être si elle n'y a été préparée par les mains de la vertu.

—*Fontenelle*.

You may put anything on paper.

The poor man ! \*

The peculiarity of marriage-land is that the foreigners wish to dwell in it, and the inhabitants long to be exiled from it.

Father Bountiful. †

The little corporal ; Napoleon.

The lower classes.

The people howled for vengeance.

The masses are not wrong in believing the swallow the best of birds, for it is the happiest because by far the most free.

Love's philtre is love itself.

The art of epigram is a game of fence.

A thorn comes forth point foremost.

The epitaph on theatrical art is NIHIL. Nothing lingers save a vague memory — the smoke of the footlights, the tatters of a playbill, the rags of a mask, and the echo of applause.

In the pleasures of criticism we lose the delightful emotions which the admiration of beautiful things arouses.

Pleasure is the son of Love, but an ingrate who causes his father's death.

(The cows' flooring.) The land, as opposed to the sea.

The greatest of delights is to give yourself over to your beloved.

The greatest miracle of love is that it cures one of coquetry.

The great secret of happiness is to be at ease with yourself. It is well to have in oneself a pleasant refuge, but no such refuge can exist if not prepared by virtue.

\* This familiar exclamation, that occurs in Molière's *Tartuffe*, is thought to have been suggested by Louis XIV. The phrase is applied in the play to Tartuffe, who receives much commiseration which he does not deserve. Now it is always used in an ironical sense when speaking of a person who grumbles at his misfortunes without any real cause.

† The nickname given to President Grévy by the poor of Paris in recognition of his generous disposition.

Le plus malheureux de tous les hommes est celui qui croit l'être, car le malheur dépend moins des choses qu'on souffre, que de l'impatience avec laquelle on augmente son malheur.

Le plus riche n'emporte qu'un linceul.

Le plus sage est celui qui ne pense point l'être.—*Boileau*.

Le plus sage se tait.

Le potier au potier porte envie.

Le premier coup en vaut deux.

Le premier pas engage au second.

Le premier pas vers la philosophie, c'est l'incrédulité.—*Diderot*.

Le premier soupir de l'amour Est le dernier de la sagesse.—*Bret*.

Le premier venu engrène.

Le Président lui donna la parole.

Le public! combien faut-il de sots pour faire un public?—*Chamfort*.

Le quart d'heure de Rabelais.

Le radicalisme n'est que le désespoir de la logique.—*Lamartine*.

Le regard chez une jeune femme est un interprète toujours charmant qui dit avec complaisance ce que la bouche n'ose prononcer.—*Marrivaux*.

Le repentir coûte bien cher.

Le repentir n'est qu'une desdicte de nostre volonté, et opposition de nos fantaisies.—*Montaigne*.

Le reste ne veut pas l'honneur d'être nommé.—*Corneille*.

Le riche a plus de parents qu'il ne connaît.

Le roi de France ne venge pas les injures du Duc d'Orléans.—*Louis XII*.

Le roi est mort, vive le roi!

Le roi et l'état.

Le roi le veut.

Le roi règne et ne gouverne pas.—*Thiers*.

Le roi s'en avisera.

The most wretched of all men is he who thinks that he is so, for wretchedness depends less on what we suffer, than on the impatience whereby we increase our unhappiness.

The richest man takes only a shroud to the grave.

The wisest man is he who does not think that he is the wisest.

Wisdom keeps silent.

Two of a trade seldom agree.

The first blow is half the battle.

If you put your little finger in, the whole hand goes.

Scepticism is the first step on the road to philosophy.

The first sigh of love is the last of wisdom.

First come, first served.

The Speaker gave him leave to speak.

The public! how many fools are required to make a public?

The quarter of an hour of Rabelais.\*

Radicalism is only the desperation of logic.

A girl's gaze is an ever-delightful interpreter of her thoughts, graciously revealing what the mouth dares not utter.

Repentance is a costly thing.

Repentance is merely a contradiction of our will and an opposition to our whims.

The rest do not deserve the honour of being named.

The rich man has more relations than he knows.

The King of France does not avenge wrongs done to the Duke of Orleans.†

The king is dead, long live the king!

The king and the state.

The king wills it.

(The king reigns and does not govern.)  
A description of a limited monarchy.‡

The king will consider the matter.

\* This reference to an incident in Rabelais is more familiar to English readers in the form *mauvais quart d'heure*.

† Words used by Louis XII. on his accession in 1498. As Duke of Orleans he had suffered indignities, but refused to avenge them when his assumption of sovereign power gave him the opportunity to do so.

‡ Thiers is said to have coined this expression, but it is really a translation of the Latin phrase uttered by Zamoiski in the Polish Diet, *Rex regnat sed non gubernat*.

Le rouge soir et blanc matin  
Font réjouir le pèlerin.

Le roy et l'estat.

Les absents ont toujours tort.  
Les adulateurs font leurs orges en pil-  
lant les autres.

Les affaires, c'est l'argent des autres.  
—*Alex. Dumas, fils.*

Les affaires font les hommes.

Le sage entend à demi mot.

Le sage ne se repent pas, il se corrige.  
Le peuple ne se corrige pas, il se  
repent. Les femmes se jettent dans  
la pénitence sans se corriger, et même  
sans se repentir. La pénitence est  
le dernier plaisir des femmes.

—*Lemontey.*

Les âmes sensibles ont plus d'existence  
que les autres.—*Duclos.*

Les amis de l'heure présente  
Ont le naturel du melon,  
Il faut en essayer cinquante  
Avant qu'en rencontrer un bon.

—*Claude Mermet.*

Les amoureux sans fortune injurient le  
sort qui a décidé que toutes les grâces  
des plus belles seraient pour les plus  
riches. Cependant, Crésus suffoque  
d'indignation à se voir volontiers aban-  
donner pour des meur-de-faim.

—*L. Dépret.*

Les amours des gens rustiques se font à  
coups de poing.

Les anciens, monsieur, sont les anciens ;  
et nous sommes les gens de mainte-  
nant.—*Molière.*

Les Anglais ont l'esprit public, et nous  
l'honneur national.—*Chateaubriand.*

Les Anglais ont plus de bon sens  
qu'aucune nation, et ils sont fous.

—*Metternich.*

Les Anglais sont occupés : ils n'ont  
pas le temps d'être polis.

—*Montesquieu.*

Le sang qui coule est-il donc si pur ?

(A red evening and a white morning  
make glad the heart of the pilgrim.)

An evening red and a morning grey  
Will set the traveller on his way.

(The King and the State.) Motto of  
the Earl of Ashburnham.

The absent are always in the wrong.

Flatterers feather their nest by robbing  
others.

Business means other people's money.

Business makes men.

The wise man understands with half a  
word.

The wise do not repent, but correct  
themselves; the masses never correct  
but repent. Women fly to repen-  
tance without correcting themselves,  
and often without repenting. Peni-  
tence is woman's latest pleasure.

Sensitive souls have more real life than  
others.

Friends are like melons, you may try  
fifty before you meet a good one.

Penniless lovers curse the fate which  
decides that the richest carry off all  
the beauties. Yet Cræsus would choke  
with indignation were he to be jilted  
for a beggar.

The love of rustic folk begins with  
blows and scratches.

(The ancients, Sir, are the ancients ; we  
are the people of to-day.) Modern  
customs suit modern people.

The English have public spirit, the  
French a jealous sense of their  
national honour.

The English have more good sense  
than any other nation, but even they  
are mad.

The English are a busy nation : they  
have no time to cultivate fine man-  
ners.

Is the blood that was shed so pure ?\*

\* This was the question asked by Barnave in the National Assembly when some were deploring the massacre of the colonists of St. Domingo. When Barnave was himself condemned to be guillotined, the onlookers shouted out this brutal remark of his as he mounted the scaffold.

Les animaux se repaissent ; l'homme mange ; l'homme d'esprit seul sait manger.—*Brillat-Savarin*.

Le savoir-faire.

Le savoir-vivre.

Les battus payent l'amende.

Les beaux esprits se rencontrent.

Les belles passions cherchent les belles âmes.—*T. Corneille*.

Les bons comptes font les bons amis.

Les bras croisés.

Les cavaliers couraient à bride abattue.

Les chevaux courent les bénéfices et les ânes les attrapent.

Les circonstances ne forment pas les hommes ; elles les montrent : elles dévoilent, pour ainsi dire, la royauté du génie, dernière ressource des peuples éteints. Ces rois qui n'en ont pas le nom, mais qui règnent véritablement par la force du caractère et la grandeur des pensées, sont élus par les événements auxquels ils doivent commander. Sans ancêtres et sans postérité, seuls de leur race, leur mission remplie, ils disparaissent en laissant à l'avenir des ordres qu'il exécute fidèlement.—*F. de Lamennais*.

Les conseillers ne sont pas les payeurs.

Les consolations indiscretes ne font qu'aigrir les violentes afflictions.

—*J. J. Rousseau*.

Les coquettes sont comme les chats qui se caressent à nous plutôt qu'ils ne nous caressent.—*Rivarol*.

Les coquettes sont les charlatans de l'amour.—*La Rochefoucauld*.

Les corbeaux ne crèvent pas les yeux aux corbeaux.

Les cordonniers sont toujours les plus mal chaussés.

Les courtes absences animent l'amour, mais les longues le font mourir.

—*Mirabeau*.

Les courtisans sont des jetons, Leur valeur dépend de leur place ;

Dans la faveur, des millions,

Et des zéros dans la disgrâce.

—*Brébeuf*.

Animals feed ; man eats, but the man of sense alone knows the right way to do it.

Tact.

Good breeding ; knowledge of the world.

(The beaten pay the fine.) The prizes to the victors.

Great wits meet.

Noble passions look for noble souls.

Short reckonings make long friends.

With folded arms ; idle.

The horsemen rode at full speed.

Horses run after prizes and asses get them.

Circumstances do not shape men, but merely reveal them ; they unveil the royalty of genius—the last resource of declining races. These uncrowned kings, who really reign by dint of their mettle and the greatness of their mind, are elected by the events they are born to control. With no ancestors and no offspring, sole of their race, they go when their task is fulfilled, and leave orders to the future which will be faithfully carried out.

Those who are ready to advise you will not pay your debts.

Consolation given without tact adds to the affliction.

Coquettes are like cats, playing on us rather than with us.

Coquettes are love's sham-doctors.

Ravens do not peck out ravens' eyes.

The shoemaker's wife and the farmer's horse are always the worst shod.

Short absences enliven love, but long ones kill it.

Courtiers are counters—valued by their place :

Millions, in favour—zero in disgrace.

Les cygnes ont le lac, les aigles la montagne,

Les âmes ont l'amour!—*V. Hugo.*

Les défauts des femmes leur ont été donnés par la nature pour exercer les qualités des hommes.—*Mme. Necker.*

Les délicats sont malheureux ;

Rien ne saurait les satisfaire.

—*La Fontaine.*

Les derniers venus sont souvent les maîtres.

Les doux yeux.

Les eaux sont basses chez lui.

Le secret d'ennuyer est celui de tout dire.—*Voltaire.*

Lèse-majesté.

Les enfants tiennent de leurs parents en général.

Les enigmes mêmes que se pose l'intelligence témoignent de sa grandeur, car n'est-il pas vrai de dire que celui-là sait le plus qui se fait à lui-même le plus de questions ?

Le sens commun est le génie de l'humanité.

Le sentiment de devoir finit par dominer tellement l'esprit, qu'il entre dans le caractère et devient un de ses traits principaux, justement comme une saine nourriture, perpétuellement reçue, peut changer la masse du sang et devenir un des principes de notre constitution.—*Alfred de Vigny.*

Les envieux mourront mais non jamais l'envie.—*Molière.*

Les êtres sensibles ne sont pas des êtres sensés.—*Balzac.*

Les extrêmes se touchent.—*Mercier.*

Les femmes aiment la ténacité. Quand on les étonne on les intéresse, et quand on les intéresse on est bien près de leur plaire.—*Ch. Nodier.*

Les femmes aiment mieux qu'on froisse leur robe que leur amour-propre.

—*Commerson.*

As the swans have the lake and the eagles the mountain, souls have love.

Women's failings were given them by Nature so as to try men's virtues.

The dainty are to be pitied, for nothing will satisfy them.

The last to come is often the master.

Soft glances.

(The waters are low with him ; he is at low water.) He is hard up.

The secret of becoming a bore in company is to say everything you know.

(Injured majesty.) High treason.\* Children generally resemble their parents.

The very enigmas Intelligence puts to itself are proof of its greatness, for is it not true that he who knows the most, questions himself the most ?

Common sense is the genius of humanity.

The feeling of duty finally masters the soul and enters into one's character and becomes its leading trait, just as a wholesome food, perpetually received, may change the blood and become an element of our constitution.

The envious will die, but envy is immortal.

Sensitive persons are not the sensible ones.

Extremes meet.

Women do not like faint hearts. When startled they become interested ; and when interested, they are near to being pleased.

Women would rather have their dress than their conceit ruffled.

\* The words are derived from the Latin *lesa majestas*, which was a charge commonly made by the *delatores*, the infamous professional accusers who plied their trade under the Roman Emperors, against suspected persons, especially against those from whose downfall these rogues hoped to gain pecuniary advantage. Nowadays, this accusation is frequently employed by the German Emperor against those of his subjects who, differing from his notions of government, venture to assail in speech or writing the dignity of his august person. The German term for this crime is *majestäts beleidigung*.

Les femmes distinguées se mettent avec bon goût.

Les femmes ne sont nullement condamnées à la médiocrité; elles peuvent même prétendre au sublime, mais au sublime *féminin*. Chaque sexe doit se tenir à sa place et ne pas affecter d'autres perfections que celles qui lui appartiennent.

—*J. de Maistre.*

Les femmes ont corrompu plus de femmes que les hommes n'en ont aimé.—*Balzac.*

Les femmes ont plus de petits défauts, et les hommes plus de vices achevés.

—*Quitard.*

Les femmes ont toujours quelque arrière-pensée.—*Destouches.*

Les femmes ont trop d'imagination et de sensibilité pour avoir beaucoup de logique.—*Mme. du Deffund.*

Les femmes sont coquettes par état.

—*J. J. Rousseau.*

Les femmes sont des poêles à dessus de marbre.—*Charles Lemesle.*

Les femmes sont passionnées dans tout ce qu'elles disent, et la passion fait parler beaucoup.—*Fénelon.*

Les femmes sont souvent plus sensibles que sensées.

Les femmes trompent quelquefois l'ami, jamais l'amant.

—*Alfred Mercier.*

Les femmes vont plus loin en amour que la plupart des hommes, mais les hommes l'emportent sur elles en amitié.—*La Bruyère.*

Les finesses et les trahisons ne viennent que de manque d'habileté.

—*La Rochefoucauld.*

Les fous font les festins, et les sages les mangent.

Les fous inventent les modes, et les sages les suivent.

Les gens de mérite logent dans des greniers, et les sots habitent dans des hôtels.—*L'Abbé Marly.*

Les gens fatigués sont querelleurs.

Les grandes pensées viennent du cœur.

—*Vauvenargues.*

Les grands bœufs ne font pas les grandes journées.

Ladies are distinguished by their good taste in dress.

Women are in no wise condemned to mediocrity; they may even aspire to the sublime—in a womanly way. Each sex should keep to its place and not seek other perfections than those that belong to it.

Women have corrupted more women than men have loved.

Women have the more petty faults and man the more finished vices.

Women always have some mental reservation.

Women have too much imagination and sensitiveness to have much power of reasoning.

Coquetry is woman's business.

Women are stoves covered in with marble.

Women are enthusiastic about everything they talk of, and enthusiasm makes one talk freely.

Women are frequently more sensitive than sensible.

A woman sometimes deceives her lover, but her friend, never.

Women go further in love than most men, but men distance them in friendship.

Trickery and treachery are the outcome of a lack of tact.

Fools make feasts, and wise men eat them.

Fools invent fashions, and wise folk follow them.

Men of merit dwell in garrets, and fools in mansions.

Tired folk are quarrelsome.

Great thoughts proceed from the heart.

It is not the biggest oxen that do the best day's work.



Les grands diseurs ne sont pas les grands faiseurs.

Les grands hommes d'action ne construisent pas d'avance et de toutes pièces leur plan de conduite.

—*Guizot.*

Les grands hommes qui ne doivent ce titre qu'à certaines actions d'éclat, n'ont quelquefois de grand que le spectacle. C'est que, dans les occasions d'éclat l'homme est comme sur le théâtre ; il représente : mais, dans le cours ordinaire des actions de la vie, il est, pour ainsi dire, rendu à lui-même ; c'est lui qu'on voit ; il quitte le personnage, et ne montre plus que sa personne. — *Massillon.*

Les grands mangeurs et les grands dormeurs sont incapables de rien faire de grand. — *Henri IV.*

Les grands ne sont grands que parce que nous sommes à genoux : relevons-nous. — *Prud'homme.*

Les grèves font beaucoup de tort aux ouvriers.

Les gros larrons ont toujours les manches pleines de baillons.

Les gros larrons pendent les petits.

Les heureux n'ont point d'amis, puisqu'il n'en reste point aux malheureux. — *De Neuville.*

Les hommes font les lois, les femmes font les mœurs. — *Guibert.*

Les hommes fripons en détail sont en gros de très honnêtes gens. — *Montesquieu.*

Les hommes prêchent chacun pour son saint.

Les hommes rougissent moins de leurs crimes que de leurs faiblesses et de leur vanité. — *La Bruyère.*

Les hommes seraient de grands saints s'ils aimaient autant Dieu que les femmes. — *Saint-Thomas.*

Les hommes sont la cause que les femmes ne s'aiment point. — *La Bruyère.*

Les hommes sont rares.

Les hommes veulent être esclaves quelque part et puiser là de quoi dominer ailleurs. — *La Bruyère.*

Great talkers are never great doers.

Great men of action do not plan beforehand all the details of their future course of action.

Great men, whose only claim to this title is based on certain famous acts in their life, are sometimes merely great in a theatrical sense. In moments of strenuous action man is, so to speak, on the stage ; he is acting a part : but in the ordinary habits of life, he is, as it were, restored to himself ; we then see the *man* ; he ceases to be an actor, and displays his real character.

Great eaters and great sleepers are incapable of doing anything else that is great.

Great men are only great because we are on our knees : let us rise to our feet.\*

Strikes injure the workmen.

Knowing thieves always have a gag handy.

Great thieves hang the little ones.

The fortunate have no friends, for there are none for the unfortunate.

Men make laws, women make manners.

Men who, taken singly, are rogues, are often very honest men when taken collectively.

(Everyman extols his own saint.) Men all have an eye to their own interest.

Man blushes less for his crimes than for his frailties and his vanity.

Men would be saints if they loved heaven as well as they do women.

Men are the cause of women hating one another.

Real men are scarce.

Men are willing to be slaves somewhere, to derive thence the wherewithal to domineer elsewhere.

\* The motto of his *Révolutions de Paris*.

Les honnêtes femmes parlent très-volontiers de l'amour platonique, mais, tout en paraissant l'estimer beaucoup, elles s'habillent de telle façon qu'il n'y a pas un seul ruban de leur toilette qui ne nous en éloigne.

—*A. Ricard.*

Les honneurs changent les mœurs.

Les honneurs comptent.

Le silence du peuple est la leçon des rois.

Le silence est le parti le plus sûr pour celui qui se défie de soi-même.

—*La Rochefoucauld.*

Le silence est l'esprit des sots

Et l'une des vertus du sage.

—*Bonnard.*

Le silence éternel de ces espaces infinis m'effraie.—*Pascal.*

Les inventeurs ont le premier rang, à juste titre, dans la mémoire des hommes.—*Voltaire.*

Les jours approchent où l'héroïsme sera aussi facile à l'âme de l'homme que le sourire est facile au visage de l'enfant.—*Montégut.*

Les jours se suivent et ne se ressemblent pas.

Les jugements de la foule ne sont jamais révisés. Ils sont toujours *renversés*. C'est que la foule a plus de passions que d'idées.—*Ph. Chasles.*

Les larmes aux yeux.

Les larrons s'entrebattent et les larcins se découvrent.

Les loups ne se mangent pas entre eux.

Les mariages les plus parfaits sont les moins imparfaits; les plus pacifiques sont les moins orageux.—*La Roche.*

Les mariages sont écrits dans le ciel.

Les mauvaises nouvelles ont des ailes.

Les maux viennent à livres, et s'en vont à onces.

Les médisants enfin sont une affreuse peste,

Qu'un homme de bon sens blâme, fuit, et déteste.—*Gosse.*

Les mensonges passent, la vérité reste.

—*Napoleon I.*

Virtuous women freely prate of platonic affection and seem to value it highly, yet they always dress so that not a ribbon waves us away.

Honours change manners.

Honours come dear.

The people's silence is the lesson of kings.\*

When a man is doubtful about himself, silence is his safest course.

Silence is the wit of the foolish and a virtue in the wise.

The eternal silence of the infinite inspires me with awe.

Inventors hold the first rank, justly, in man's memory.

The time is nigh when heroism will come as readily to the human soul as the smile does to the child's face.

The days follow each other but are not alike.

The judgments of the mob are never revised but *quashed*, for the mob has more passions than ideas.

In the melting mood.

When thieves fall out honest men come to their own.

Wolves do not devour their own kind.

The most perfect marriages are those least imperfect, and the most peaceful are the least stormy.

Marriages are made in heaven.

Bad news travels apace.

Troubles come in pounds and depart in ounces.

Slanderers are a hateful pest which wise men flee from and detest.

Lies perish, but truth abides.

\* A phrase that is of disputed origin. Mirabeau quoted it in one of his speeches.

- Les mortels sont égaux ; ce n'est pas la naissance,  
C'est la seule vertu qui fait la différence.  
— *Voltaire*.
- Les morts font toujours tort.  
(The dead are always doing wrong.) It is easy to blame the dead, because they cannot reply.
- Les murailles ont des oreilles.  
Walls have ears.
- Les nerfs des batailles sont les pécunes.  
— *Rabelais*.  
The sinews of war are money.
- Les oisons veulent mener les oies paître.  
(The goslings would lead the geese out to grass.) Jack would teach his granny to suck eggs.
- Le sort fait les parents, le choix fait les amis. — *Delille*.  
Destiny gives us parents, but we choose our own friends.
- Les parfums des fleurs, c'est leur prière et l'encens qu'elles offrent au ciel.  
— *Stahl (Hetzl)*.  
The perfume of flowers is the prayer and incense that they offer up to heaven.
- Le spectre rouge.  
The red spectre.\*
- Les pensées sont la pierre de touche de l'esprit. — *Molière*.  
Thoughts are the touchstone of wit.
- L'espérance est le songe d'un homme éveillé.  
Hope is the dream of a waking man.
- L'espérance et la crainte sont inséparables. — *La Rochefoucauld*.  
(Hope and fear never can be separated.) They always go hand in hand.
- Les petits cadeaux entretiennent l'amitié.  
Little presents foster friendship.
- Les petits ruisseaux font les grandes rivières.  
The small streams make the great rivers. Many a mickle makes a muckle.
- Les plaisirs de la pensée sont des remèdes contre les blessures du cœur.  
— *Mme. de Staël*.  
Mental recreation is the remedy for wounds of the heart.
- Les plaisirs fatiguent à la longue.  
Even pleasures pall.
- Les plaisirs sont amers sitôt qu'on en abuse.  
Pleasures become bitter as soon as they are abused.
- Les plus courtes folies sont les meilleures.  
The shortest follies are the best.
- Le plus grands clercs ne sont pas les plus fins. — *Regnier*.  
The best-educated men are not the cutest.
- Les plus habiles affectent toute leur vie de blâmer les finesses, pour s'en servir en quelque grande occasion et pour quelque grand intérêt.  
— *La Rochefoucauld*.  
The craftiest schemers affect all their life long to censure cunning in order to make use of it on a great occasion to gain some great advantage.
- Les plus rusés sont les premiers pris.  
The craftiest folk are the first to be cheated.
- L'espoir du plaisir vaut le plaisir lui-même. — *Fabre d'Eglantine*.  
The hope of pleasure is as good as pleasure itself.

\* The title of a pamphlet by M. Romieu, published in 1851, when the political designs of Louis Napoleon were becoming apparent.

Les pots fêlés sont ceux qui durent le plus.

Les préjugés sont les rois du vulgaire.  
—*Voltaire*.

Les premiers sentiments sont toujours les plus naturels.—*Louis XIV.*

Les premiers vont devant.

Les princes se servent des hommes comme le laboureur des abeilles.

Les principes reçus dans l'enfance ressemblent à ces caractères tracés sur l'écorce d'un jeune arbre, qui croissent, qui se développent avec lui, et font partie de lui-même.

L'esprit de l'homme a trois clefs qui ouvrent tout : savoir, penser, rêver, tout est là.—*Victor Hugo*.

L'esprit est toujours la dupe du cœur.  
—*La Rochefoucauld*.

L'esprit nous sert quelquefois à faire hardiment des sottises.

—*La Rochefoucauld*.

L'esprit qu'on veut avoir gâte celui qu'on a.—*Gresset*.

L'esprit révolutionnaire n'enseigne aux peuples que ses droits ; l'esprit religieux lui enseigne de plus ses devoirs.

—*X. Aubryet*.

Les regards sont les premiers billets-doux de l'amour.—*Ninon de Lenclos*.

Les rois ont les mains longues.

Les sots depuis Adam sont en majorité.—*Casimir Delavigne*.

Les souvenirs embellissent la vie, l'oubli seul la rend possible.

—*General Cialdini*.

Les talents sont distribués par la nature, sans égard aux généalogies.

—*Frederic the Great*.

Les tonneaux vides sont ceux qui font le plus de bruit.

Le style c'est de l'homme.—*Buffon*.

Le style des vrais amants est limpide. Aussi, dès qu'une lettre d'amour peut faire plaisir à un tiers qui la lit, est-elle à coup sûr sortie de la tête et non du cœur.—*Balzac*.

The cracked pot lasts longest.

Prejudices are kings over the common herd.

Our first impulses are always the most natural.

First come first served.

Princes use men as the cottager uses bees.

The principles which we imbibe in our infancy resemble the marks on the bark of a young tree, which grow and increase with it, and become part of its being.

The human mind has three keys opening all locks : knowledge, reflexion, imagination—in these three things everything is contained.

The mind is always the dupe of the heart.

Wit sometimes helps us to carry off follies with a bold face.

Striving to be witty spoils what wit we have.

The revolutionary spirit teaches peoples their rights alone; the religious spirit teaches them their duties, too.

Glances are love's first epistles.

Kings have long arms.

The fools have been in the majority ever since Adam's time.

Memories make life beautiful, forgetfulness alone makes it possible.

Talents are bestowed by nature impartially, regardless of the receiver's pedigree.

Empty barrels sound the loudest.

(Style is the possession of the man.)  
The character of a man forms his style.\*

True love writes clearly; hence, when a love-letter pleases a third party, it was written out of one's head, not from the heart.

\* This aphorism is quoted with many variations, e.g., *Le style c'est l'homme* : "Style is the man" is perhaps the most familiar form of it.

Le style est l'homme même. Le style ne peut donc ni s'enlever, ni se transporter, ni s'altérer: s'il est élevé, noble, sublime, l'auteur sera également admiré dans tous les temps; car il n'y a que la vérité qui soit durable, et même éternelle.—*Buffon*.

Le style n'est que l'ordre et le mouvement qu'on met dans ses pensées.

—*Buffon*.

Le suffrage universel a beau avoir des éclipses, il est l'unique mode de gouvernement: le suffrage universel, c'est la puissance, bien supérieure à la force.—*Victor Hugo*.

Le superflu, chose très nécessaire.

—*Voltaire*.

Les vices de la cour ont commencé la révolution: les vices du peuple l'acheveront.—*Chamfort* (?)

Le talent est un don que Dieu nous a fait en secret, et que nous révélons sans le savoir.—*Montesquieu*.

L'état, c'est moi.

Le temps est un grand maître, il règle bien les choses.—*Cornille*.

Le temps fuit, et nous traîne avec soi. Le moment où je parle est déjà loin de moi.—*Boileau*.

Le temps guérit les douleurs et les querelles, parcequ'on change, on n'est plus la même personne.—*Pascal*.

Le temps présent est gros de l'avenir.

—*Leibnitz*.

Le temps se change en peu d'heure, Tel rit le matin qui le soir pleure.

Le terrain le plus vulgaire gagne un certain lustre à devenir champ de bataille. Austerlitz et Marengo sont de grands noms et de petits villages.

—*Victor Hugo*.

Le tout ensemble.

Le travail éloigne de nous trois grands maux, l'ennui, le vice, et le besoin.

Le trident de Neptune est le sceptre du monde.—*Lemierre*.

The style is the man. Hence it cannot rise of itself, or change or shift. If it be noble, sublime, and elevated, the author will be admired similarly in all time; for truth is durable, aye, eternal.

Style is nothing more than the order and movement in which thoughts are set.

Though universal suffrage has many eclipses, it remains the only true mode of government: it is power, a superior thing to force.

The superfluous, a very necessary thing.

The vices of the court commenced the revolution: the vices of the people will finish it.

Talent is a gift which Heaven has granted to men in secret, and when they possess this gift, men reveal the fact unconsciously.

The State! I am the State.\*

Time is a great master who rules things well.

Time flies, with us behind his car—even the moment in which I speak is already far away.

Time cures pain and appeases quarrels, because we change and are no longer the same.

The present time is big with the future.

The weather changes in a very short time; who laughs this morning may to-night weep.

The commonest ground gains some lustre by being a battlefield: Austerlitz and Marengo are little villages but bear great names.

The effect of the whole; the general effect.

Labour rids us of three great evils—irksomeness, vice, and need.

(The trident of Neptune is the sceptre of the world.) The rule of the sea is the empire of the world.

\* This saying is constantly attributed to Louis XIV. There is, however, no reliable evidence that it was ever uttered by him, and it is unlikely that the astute king, whatever his own thoughts may have been, was so impolitic as to express them so openly.

Le trop grand empressement qu'on a de s'acquitter d'une obligation est une espèce d'ingratitude.

—*La Rochefoucauld.*

Lettre de cachet.

L'étude commence un honnête homme, le commerce des femmes l'achève.

—*St. Evremond.*

Le vaisseau était à deux doigts de sa perte.

Lever à six, manger à dix, souper à six, coucher à dix, font vivre l'homme dix fois dix.

Le véritable Amphitryon est l'Amphitryon où l'on dine.—*Molière.*

Le véritable génie de notre époque consiste dans le simple bon sens.

—*Thiers.*

Le vin donné aux ouvriers est le plus cher vendu.

Le vrai n'est pas toujours vraisemblable.

Le vrai peut quelquefois n'être pas vraisemblable.—*Boileau.*

Le vraisemblable est le vrai pour les sots.—*Gavarni.*

L'exactitude de citer est un talent plus rare qu'on ne pense.—*Bayle.*

L'exactitude est la politesse des rois.

—*Louis XVIII.*

L'expérience, c'est le nom que la plupart des hommes donnent à leurs folies et à leur chagrins.—*A. de Musset.*

L'expression étant le but suprême, l'art qui s'en rapproche le plus est le premier de tout les arts.—*Victor Cousin.*

L'habit ne fait pas le moine.

L'heure du berger.

L'histoire de l'amour est l'histoire du genre humain; c'est un beau livre à faire.—*Charles Nodier.*

L'histoire est bonne personne; soyez en possession d'une forte idée dramatique, elle vous fournira toujours le milieu qui lui sied le mieux et le cadre qui la met le plus en relief.

—*Alex. Dumas, fils*

To repay a favour too soon is a kind of ingratitude.

A warrant of arrest.

A gentleman begins his training by study, but female society finishes it.

The vessel was all but lost.

To rise at six, eat at ten, sup at six, to bed at ten, makes a man live years ten times ten.

The real Amphitryon is the Amphitryon with whom we dine.\*

The true genius of the time in which we live is plain common-sense.

Gifts to your workmen are the best outlay.

(The truth is not always probable.) Truth is stranger than fiction.

Truth does not always look like truth.

What looks like the truth is truth enough for fools.

Accuracy in quotation is a rarer talent than is imagined.

Punctuality is the politeness of kings.

Experience is the name most men give their follies and their vexations.

Expression being the supreme aim, the art best recalling it is the foremost of all the arts.

The frock doesn't make the monk.

(The shepherd's hour.) The lucky moment; the opportunity which, lost, can never be regained.

The history of love is that of mankind; a splendid work to write.

History is kind to playwrights; be possessed of a strongly dramatic idea, and history will always supply you with the most suitable scene and the surroundings to set it in the highest relief.

\* A quotation from the *Amphitryon*, a play in which the plot, derived from the Latin comedy, turns on the familiar stage trick of mistaken identity. The words are frequently quoted in an incomplete form with a different meaning from that contained in the original play. They are used to signify the ideal of the sycophant who estimates friendship by the worldly advantages to be gained from it.

L'homme de paix est un plus grand conquérant que l'homme de guerre, et un conquérant meilleur; celui-là qui a dans l'âme la vraie charité divine, la vraie fraternité humaine, a en même temps dans l'intelligence le vrai génie politique, et en un mot, pour qui gouverne les hommes, c'est la même chose d'être saint et d'être grand.—*Victor Hugo.*

L'homme doit se mettre au dessus des préjugés, et la femme s'y soumettre.

—*Mme. Necker.*

L'homme est de glace aux vérités; Il est de feu pour le mensonge.

—*La Fontaine.*

L'homme est toujours l'enfant, et l'enfant toujours l'homme.

L'homme est un apprenti, la douleur est son maître.—*Alfred de Musset.*

L'homme est un voyageur qui cherche sa patrie. Ne marchez point la tête baissée; il faut lever les yeux pour reconnaître sa route.—*Lamennais.*

L'homme nécessaire.

L'homme n'est ni ange, ni bête.

—*Pascal.*

L'homme n'est qu'un roseau, le plus faible de la nature, mais c'est un roseau pensant. Il ne faut pas que l'univers entier s'arme pour l'écraser. Une vapeur, une goutte d'eau suffit pour le tuer. Mais quand l'univers l'écraserait, l'homme serait encore plus noble que ce qui le tue, parce qu'il sait qu'il meurt; et l'avantage que l'univers a sur lui, l'univers n'en sait rien.—*Pascal.*

L'homme propose et Dieu dispose.

L'homme qui entre dans le cabinet de toilette de sa femme est un philosophe ou un imbécile.—*Balzac.*

L'homme qui n'aime que soi ne hait rien tant que d'être seul avec soi.

—*Pascal.*

L'homme qui vit dans l'indifférence est celui qui n'a point encore vu la femme qu'il doit aimer.—*La Bruyère.*

L'homme repu n'est pas le même que l'homme à jeun.—*Brillat-Savarin.*

L'homme s'agite, Dieu le mène.

—*Fénelon.*

The man of peace is a greater conqueror than the man of war, and a nobler one; he who has in his soul real divine charity, real love of his brother man, has, at the same time, real political genius in his mind. In a word, for the ruler of men saintliness and greatness are identical qualities.

Men should rise above prejudices, but women should submit to them.

Man is ice towards truth, and fire towards falsehood.

The man is always the child, and the child is always the man.

Man is an apprentice, Sorrow is his master.

Man is a traveller seeking his own land. Let him not walk with downcast eyes, but keep them uplifted to the stars in order to know the right path to follow.

The right man.

Man is neither an angel, nor a beast.

Man is a reed, the feeblest thing in nature. But a reed that can think. The whole universe need not fly to arms to kill him; for a little heat or a drop of water can slay a man. But, even then, man would be nobler than his destroyer, for he would know he died, while the whole universe would know nothing of its victory.

Man proposes and God disposes.

The husband who intrudes in his wife's dressing-room is either a fool or a philosopher.

The man who loves himself alone, hates nothing so much as being left in solitude.

The man who lives a calm, unruffled life, is he who has not yet seen the woman whom it is his destiny to love.

The man replete with food is not the same man as when fasting.

Man flutters and God guides his flight.

- L'honneur est comme une île escarpée et sans bords ;  
On n'y peut plus rentrer dès qu'on en est dehors.—*Boileau*.
- L'hôte et le poisson en trois jours sont poison.
- L'huissier massier.
- L'hymen vient après l'amour comme la fumée après la flamme.—*Chamfort*.
- L'hypocrisie est un hommage que le vice rend à la vertu.  
—*La Rochefoucauld*.
- L'hypocrite et le flatteur ne pardonnent point à ceux qu'ils flattent ; cela les diminue. Ils en souffrent. Voilà pourquoi le maître est abhorré du courtisan.—*Ph. Chasles*.
- Liaison.
- L'ignorance toujours même à la servitude.—*Mme. Desbordes-Valmore*.
- L'imagination est la folle du logis.  
—*Malebranche*.
- L'imagination est une libertine qui déshabille tout ce qu'elle convoite.  
—*A. Ricard*.
- L'impossibilité de durée et de longueur dans les liaisons humaines, me ramènent sans cesse à la nécessité de l'isolement.—*Chateaubriand*.
- L'impôt sur le revenu.
- L'indolence est toujours indocile.  
—*Piron*.
- L'indulgence pour soi et la dureté pour les autres n'est qu'un seul et même vice.—*La Bruyère*.
- L'ingratitude attire les reproches, comme la reconnaissance attire de nouveaux bienfaits.—*Madame de Sévigné*.
- L'injustice à la fin produit l'indépendance.—*Voltaire*.
- L'intention de ne jamais tromper nous expose à être souvent trompés.  
—*La Rochefoucauld*.
- Littérateur.
- Livraison.
- Livres défendus.
- L'obstination et ardeur d'opinion est la plus sure preuve de bêtise.  
—*Montaigne*.
- .Locale.
- Honour's an isle where none may land  
Who once have left its rugged strand.
- In three days a fish and a guest  
Are far from being at their best.  
The mace-bearer.
- Marriage comes after love as smoke  
after flame.
- Hypocrisy is the homage which vice  
pays to virtue.
- The hypocrite and the flatterer never  
forgive those they fawn upon, for it  
belittles them and they feel it ; hence  
the king is hated by the courtier.
- An illicit connection.
- Ignorance always leads to servitude.
- Imagination is the crazy person shut up  
in the habitation of the mind.
- Imagination is a libertine unveiling all  
it covets.
- The impossibility of continuance and  
duration in human relationships ever  
forces me to believe in the necessity  
of cultivating solitude.
- The income-tax.
- Indolence will not be led or driven.
- Indulgence towards one's self and stern-  
ness towards others are one and the  
same vice.
- As ingratitude reaps reproach, so does  
gratitude gather in fresh benefits.
- (The final fruit of injustice is independ-  
ence.) Despotism leads to revolution.
- The resolve never to deceive exposes  
us to being often deceived.
- A literary man.
- Part of a book published in series.  
(Prohibited books). Books not allowed  
by the Roman Catholic Church to be  
read.
- Heat and stubbornness in opinions are  
sure proofs of stupidity.
- Place ; premises.



L'occasion fait le larron.  
 L'œil du maître engraisse le cheval.  
 Loin des yeux loin du cœur.  
 L'oiseau ne doit pas salir son nid.  
 L'oisiveté est la mère de tous les vices.

L'on confie son secret dans l'amitié,  
 mais il échappe dans l'amour.  
 —*La Bruyère.*

Longue demeure fait changer ami.  
 Longue langue, courte main.  
 Longues paroles font les jours courts.  
 L'orage est encore une des cruelles  
 épreuves de l'été. Il est bien difficile  
 d'avoir un bon caractère et d'être  
 aimable un jour d'orage.

—*Mme. de Girardin.*

L'ordre moral est régi par des lois aussi  
 immuables que l'ordre physique.  
 C'est ce qui cause un si grand étonnement  
 aux révolutionnaires naïfs,  
 ignorants et superficiels. Ils arrivent  
 à produire un ébranlement, un  
 bouleversement, une révolution; et  
 quelques années, quelques mois, quelques  
 jours après, ces grands réformateurs  
 s'aperçoivent que c'est exactement  
 la même chose qu'autrefois.

—*Alex. Dumas, fils.*

L'ordre règne à Varsovie.  
 L'oreille est le chemin du cœur,  
 Et le cœur l'est du reste.  
 —*Mlle. de Scudéri.*

L'orgueil fait faire autant de bassesses  
 que l'intérêt. —*Duclos.*  
 Lorsque l'amitié devient amour ils se  
 mêlent comme deux fleuves dont  
 le plus célèbre fait perdre le nom de  
 l'autre. —*Mlle. de Scudéri.*

Lorsque l'enfant paraît, le cercle de  
 famille  
 Applaudit à grands cris, son doux  
 regard qui brille  
 Fait briller tous les yeux,  
 Et les plus tristes fronts, les plus  
 souillés peut-être  
 Se dérident soudain à voir l'enfant  
 paraître

Innocent et joyeux. —*V. Hugo.*

L'oubli est la fleur qui croît le mieux  
 sur les tombeaux. —*G. Sand.*

Opportunity makes the thief.  
 The master's eye makes the horse fat.  
 Out of sight out of mind.  
 It's a dirty bird that fouls its own nest.  
 Satan finds some mischief still for idle  
 hands to do.  
 Friendship may be trusted with a secret,  
 but love lets it escape.

Long absence changes friends.  
 Quick tongue, slow hand.  
 Long talks make days seem short.  
 A summer shower is a cruel experience.  
 It is hard to have a good disposition  
 and to be pleasant on a rainy day.

Moral order is regulated by laws as im-  
 mutable as those of the physical  
 world. It is this fact which con-  
 founds the simple minds of ignorant  
 and superficial revolutionists. These  
 bring about an upheaval, a social  
 earthquake, a revolution, and then,  
 a few years, or a few months, or a  
 few days after this event, these great  
 reformers discover that things are in  
 exactly the same condition they were  
 in before.

Order reigns at Warsaw.\*  
 The ear is the roadway to the heart,  
 and the heart to the rest.

Pride prompts as many acts of base-  
 ness as love of gain.  
 When friendship becomes love, they  
 blend like two streams, of which the  
 most famous absorbs even the name  
 of the other.

When the child appears on the scene,  
 the family circle loudly welcomes it;  
 and all eyes brighten at the sight of  
 the child's bright eyes. The brows  
 that are most wrinkled with care—  
 yea, even those that perchance are  
 stained with sin—at once are  
 smoothed when the innocent and  
 merry child is seen.

Oblivion is a plant that thrives best  
 upon graves.

\* Words used by Sebastiani, the French Minister, to the Chamber, on September 16th, 1831, announcing the end of the Polish insurrection. Order had been restored by the effective method of massacre.

Loyal à mort.

Loyal devoir.

Loyauté m'oblige.

Loyauté n'a honte.

Lune de miel.

L'union fait la force.

L'un mort dont l'autre vit.

L'utilité de la vertu est si manifeste, que les méchants la pratiquent par intérêt.—*Vauvenargues*.

Madame se meurt ! Madame est morte !  
—*Bossuet*.

Ma foi !

Ma foi, vous êtes bien curieux.  
—*Talleyrand*.

Maille à maille on fait le haubergeon.

Maintiens le droit.

Maints sont bons parce qu'ils ne peuvent nuire.

Mais dans ce monde, il n'y a rien d'assuré que la mort et les impôts.

Mais la grande marque d'amour, c'est d'être soumis aux volontés de celle qu'on aime.—*Molière*.

Mais l'honneur sans argent n'est qu'une maladie.—*Racine*.

Maison d'arrêt.

Maison de force.

Maison de santé.

Maison de ville.

Mais qu'on quitte aisément une ancienne maîtresse !

Qu'on embrasse avec peine un ancien ennemi.—*Régnier-Desmarests*.

Mais voici bien une autre fête.  
—*La Fontaine*.

Maître d'hôtel.

Malades imaginaires.

(Loyal to death). Motto of the Marquis of Ely.

Loyal duty.

Loyalty binds me.

(Loyalty knows no shame.) Motto of the Duke of Newcastle.

Honeymoon.

(Union makes strength.) Motto of the King of the Belgians.

What is one man's meat is another man's poison.

The value of virtue is so manifest, that knaves practise it to serve their material interests.

Madam is dying ! Madam is dead !\*

(My faith.) Good gracious !

You are really very inquisitive.†

Link by link the chain is made.

Maintain the right.

Many a one is good because he can do no harm.

Nothing is certain in this world but death and taxes.

The great proof of love is to obey the whims of her whom one loves.

Honours without money are simply a plague.

House of custody ; prison.

House of correction ; bridewell.

Lunatic asylum.

The town hall.

It is as easy to part with an old sweetheart as it is hard to shake hands with an old enemy.

But then a different sort of festival took place.‡

Steward.

People that fancy themselves ill.

\* A famous exclamation of Bossuet in the funeral sermon delivered on Henrietta of England, Duchesse d'Orléans. He is describing the effect on the minds of the people, when they hear that the Duchess is dying, and then that she is dead.

† The reply of Talleyrand to an impatient creditor, who ventured to inquire when his bill would be paid.

‡ A line from the fable of "The cat and the old rat," in which is related the ruse of the cat who pretends to be dead in order to deceive the mice. In the midst of their merrymaking, the dead cat suddenly comes to life. The line is now quoted to express an unpleasant surprise. Like our English phrase, "Here's a pretty kettle of fish."

|  |  |
|--|--|
| Maladie du pays.   | Home-sickness.   |
| Maladresse.  | Want of tact ; awkwardness.  |
| Mal à propos.  | Ill-timed ; out of place.  |
| Mal de mer.  | Sea-sickness.  |
| Malgré le tort.  | (Despite of wrong.) Motto of Lord Houghton.                                    |
| Malgré nous.   | In spite of us.  |
| Malgré soi.  | In spite of one's self ; against the grain.                                    |
| Malgré tout le succès de l'esprit des méchants,                    | In spite of all the successes of the evil, the                                 |
| Je sens qu'on en revient toujours aux bons gens.— <i>Gresset</i> . | world always come round to the good in the end.                                |
| Malheureuse France, malheureux roi !                               | Unhappy France, unhappy king !   |
| Malheur ne vient jamais seul.                                      | Misfortunes never come alone.  |
| Malle-poste.   | The mail-coach ; the mail.   |
| Mal soupe qui tout dine.   | He has a scanty supper who eats up all at dinner.                              |
| Manége.  | The art of horsemanship.   |
| Manger son blé en herbe.   | (To eat your corn when it is only sprouting.) To burn the candle at both ends. |
| Manger un morceau sur le pouce.                                    | (To eat a morsel on the thumb.) To partake of a hurried, scanty meal.          |
| Manière d'être.  | Manner ; deportment.   |
| Marchand d'oignons se connaît en ciboules.                         | A dealer in onions is a good judge of leeks.                                   |
| Marchandise qui plaît, est à demi vendue.                          | Goods that please are half sold.   |
| Marchand qui perd ne peut rire.<br>— <i>Molière</i> .              | (The salesman who loses cannot laugh.) Do not expect the loser to laugh.       |
| Marcher bras dessus bras dessous.                                  | To walk arm in arm.  |
| Mariage d'épervier : la femelle vaut mieux que le mâle.            | A hawk's marriage : the hen is the better bird.                                |
| Marie ton fils quand tu voudras, mais ta fille quand tu pourras.   | Marry your son when you will, and your daughter when you can.                  |
| Mari sourd et femme aveugle font toujours bon ménage.              | A deaf husband and a blind wife make a happy home.                             |
| Marqué à l'A.  | (Marked with an A.) Of first-class quality ; it is A.†                         |
| Mauvaise est la saison quand un loup mange l'autre.                | 'Tis a hard winter when one wolf eats another.                                 |
| Mauvaise herbe croît toujours.                                     | A weed always grows.   |
| Mauvaise honte.  | False shame.   |
| Mauvaise humeur.   | Peevishness.   |
| Mauvaise plaisanterie.   | An ill-timed jest.   |
| Mauvais goût.  | Bad taste.   |

\* This was the heading of a newspaper article commenting on the causes of the revolution of 1830, which drove Charles X., the last of the Bourbons to reign in France, into exile.

† Money coined at Paris used to be marked A, as money coined in other towns bore other letters. The coins made in Paris were considered to be superior in quality. Hence the expression is used to denote great merit.

Mauvais quart d'heure.

(A bad quarter of an hour.) An uncomfortable time ; a disagreeable experience.

Mauvais sujet.

A rascal.

Mauvais ton.

Vulgarity.

Méchant chien, court lien.

A vicious dog must have a short chain.

Méchant ouvrier jamais ne trouvera bons outils.

A bad workman always finds fault with his tools.

Méchant poulain peut devenir bon cheval.

An ugly colt may make a good horse.

Médecin, guéris-toi toi-même.

Physician, heal thyself.

Médiocre et rampant, et l'on arrive à tout.—*Baumarchais*.

The man with commonplace aspirations, who crawls through life, may reach any position of eminence.

Mélange.

(A mixture.) A light entertainment of a mixed character.

Mêlée.

A disorderly fight.

Même l'abeille ne peut rien sans fleurs.

Even the bee cannot make honey without flowers.

Même le Grand Napoléon ne pouvait pas dîner deux fois.—*Alphonse Karr*.

Even the great Napoleon could not dine twice in a day.

Même quand l'oiseau marche on sent qu'il a des ailes.—*Lemierre*.

(Even when a bird walks, we feel that it has wings.) The man of genius is revealed even in trivial matters.

Ménage.

Household ; housekeeping ; economy.

Ménager la chèvre et le chou.

(To save the goat and the cabbage.) To run with the hare and hold with the hounds.\*

Mener à la lisière ; mener en laisse ; mener par le nez.

To lead by the nose.

Mentir, c'est l'absolu du mal ! Peu mentir n'est pas possible ; celui qui ment, ment tout le mensonge ; mentir, c'est la face même du démon ; Satan a deux noms, il s'appelle Satan et il s'appelle mensonge.

Lying is the acme of evil. White lies are non-existent, for a lie is wholly a lie ; falsehood is the personification of evil ; Satan has two names : he is called Satan, and he is called the Father of Lies.

—*Victor Hugo*.

Menu.

The bill of fare.

Mère des passions, des arts et des talents,

Imagination, mother of the arts, the passions, and talent, you people the universe with brilliant phantoms, and with hope or fear alternately gild or blacken the picture of life.

Qui, peuplant l'univers de fantômes brillants,

Et d'espoir tour à tour et de crainte suivie,

Ou dore ou rembrunit le tableau de la vie.—*Chénedollé*.

Mère pieuse fait la fille rogneuse.

(A tender mother has a worthless daughter.) Spare the rod and spoil the child.

\* This phrase is founded on the old tale of the man who had to cross a stream with a goat, a cabbage, and a wolf. As he could only take one over at a time, the puzzle was which he could safely leave together. A sack of corn, a goose, and a fox, are the man's load in the common English version, but the solution is the same.

Mérite un nom ; mais, pour être heureux, tâche,  
 Avant ta mort, de n'être point nommé.  
*—De la Faye.*

Mésalliance.

Messe rouge.

Messieurs les Anglais, tirez les premiers.

Mets ton manteau comme vient le vent.

Mettre de l'eau dans son vin.

Mettre la charrue devant les bœufs.

Mettre les pieds dans le plat.

Mettre un document au net.

Mieux seul que mal accompagné.

Mieux vaut assez que trop.

Mieux vaut avoir ami en voie qu'or ou argent en courroie.

Mieux vaut bon repas que bel habit.

Mieux vaut couard que trop hardi.

Mieux vaut engin que force.

Mieux vaut être tête de chien que queue de lion.

Mieux vaut glisser du pied que de la langue.

Mieux vaut goujat debout qu'empereur enterré.—*La Fontaine.*

Mieux vaut marcher devant une poule que derrière un bœuf.

Mieux vaut perdre la laine que la brebis.

Mieux vaut plier que rompre.

Mieux vaut pour un pays être dévasté physiquement que d'être ruiné moralement.—*Beulé.*

Mieux vaut règle que rente.

Mieux vaut tard que jamais.

Mieux vaut terre gâtée que terre perdue.

Mieux vaut un pied que deux échasses.

Mieux vaut un poing de bonne vie, que plein muid de clergie.

Mieux vaut un "tiens" que deux "tu l'auras."

Yes, merit fame, but, to be happy, try  
 Not to enjoy that fame before you die.

Marriage with a person of inferior rank.

(Red Mass.)\*

Gentlemen of England, fire first.†

Arrange your cloak as the wind blows.

(To put water in his wine.) To pour oil on troubled waters.

To put the cart before the horse.

(To put one's feet in the dish.) To utter unwelcome truths.

To make a fair copy of a document.

Better alone than in bad company.

Enough is better than too much.

Better a friend upon the road than gold or silver as your load.

Better a good lining to your stomach than a fine coat on your back.

Better be a coward than too rash.

Artifice is better than force.

Better be a dog's head than a lion's tail.

Better a slip of the foot than of the tongue.

(Better a living beggar than a buried emperor.) A living dog is better than a dead lion.

Better to walk before a hen than behind an ox.

Better to lose the wool than the sheep.

Better to bend than break.

A country had better be physically devastated than morally ruined.

Thrift is better than a thousand a year.

Better late than never.

Better waste than lost land.

One foot is better than two wooden legs.

A handful of good life is better than a bushel of learning.

A bird in the hand is better than two in the bush.

\* This is the name given, on account of the colour of the vestments worn by the officiating priest, to the celebration of the Mass which is attended by Roman Catholic judges, barristers, etc., at the annual re-opening, after the Vacation, of the Courts of Justice.

† At the battle of Fontenoy Lord Charles Hay, who was marching at the head of the English troops, called out to the French to fire first, but they gallantly refused to do so. The above is the reply that a French officer made to Lord Charles Hay's request.

|  |  |
|--|--|
| Mis à la quarantaine.  | (Sent into quarantine.) Sent to Coventry.  |
| Mise en scène.   | (The setting on the stage.) The manner in which a drama is put on the stage; the scenic effects, &c.           |
| Moi! dis-je, et c'est assez.— <i>Corneille</i> .   | I! say I; that one word is sufficient.   |
| Moins vaut rage que courage.   | Any day, pluck will beat running a-muck.   |
| Monde chic.  | World of taste; fashionable people.  |
| Mon Dieu est ma roche.   | (My God is my rock.) Motto of Lord Fermoy.   |
| Mon Dieu, pourvu que l'on choisisse pour Ambassadeur un honnête homme, le reste est de peu d'importance.— <i>Jules Grévy</i> . | Provided that you choose an honest man to be your Ambassador, the rest (of diplomacy) is of little importance. |
| Monsieur Dimanche.   | (Mr. Dimanche.) A timid creditor.*   |
| Montjoie St. Denys.  | (Montjoy St. Denis.) The old war-cry of France.†   |
| Montrer le bout de l'oreille.  | (To show the tip of the ear.) To be the ass with the lion's skin.  |
| Montrer le soleil avec un flambeau.  | (To show the sun with a candle.) To carry coals to Newcastle.  |
| Montrer patte blanche.   | (To show a white paw.) To prove one's identity.‡   |
| Monument de Vanité<br>Détruit pour l'utilité;<br>L'an 2 de l'égalité.  | Monument of vanity, destroyed for utility; the second year of equality.§                                       |
| Morceau avalé n'a plus de goût.  | There is no flavour in a tit-bit when you have swallowed it.   |
| Morgue.  | A mortuary.  |
| Morte la bête, mort le venin.  | Dead men tell no tales.  |
| Mot à mot on fait les gros livres.   | Word by word big books are made.   |
| Mot du guêt; mot de passe.   | The watchword.   |
| Mot pour rire.   | A witty saying; a joke.  |
| Mots d'usage.  | Words in common use.   |
| Mourir! C'est le seul cas où il soit permis à un homme de passer devant une femme.— <i>Alex. Dumas, fils</i> .                 | Death is the only time when a man may allow himself to precede a woman.  |
| Mourir pour la patrie, c'est encore du bonheur.  | To die for one's country—that still remains a joy.   |
| Mousseline de laine.   | A thin woollen material.   |

\* Dimanche is a character in Molière's *Don Juan*. Coming to collect a debt from Don Juan he is so overwhelmed by the effusive reception given him that he has not the courage to ask for his money.

† The word Montjoie was derived from the *Monte gaudii*, the old name for the halting-places on the road leading to the Abbey of St. Denis. They were called *Monte gaudii*, or Mountjoys, because the pilgrim rejoiced when he reached them, knowing that he was nearing his journey's end.

‡ The expression is taken from one of the Fables of La Fontaine. The wolf, attempting to get into the goat's house, is discomfited when asked to prove that he is what he pretends to be and to thrust his *patte blanche* under the door.

§ The famous old bell of Rouen, Georges d'Amboise, was melted down by the Revolutionists of 1793. Medals were made of the metal, and this inscription placed upon them.

## Moutons de Panurge.

N'achète point l'âne d'un muletier,  
Ni te marie avec la fille du tavernier.  
Nager entre deux eaux.  
Naïveté.  
N'a pas fait qui commence.  
N'aurai-je pour me reposer l'éternité  
entière? — *Boileau*.

Né (*fem.* Née).  
Ne battre que d'une aile.  
Nécessité est mère d'invention.  
Nécessité n'a pas de loi.  
Ne compte jamais sur le présent ; mais  
soutiens-toi dans le sentier rude et  
âpre de la vertu, par la vue de  
l'avenir. Prépare-toi, par des mœurs  
pures et par l'amour de la justice, une  
place dans l'heureux séjour de la paix.  
— *Fénelon*.

Ne crachez pas dans le puits, vous pou-  
vez en boire l'eau.  
Négligé.  
Ne jetez pas ce qui n'est pas tombé.  
— *Victor Hugo*.

Ne manquez jamais à votre parole.  
Ne mets ton doigt en anneau trop étroit.

Ne pas faire à autrui ce que nous ne  
voudrions pas qu'on nous fit : voilà la  
justice. Faire pour autrui, en toute  
rencontre, ce que nous voudrions qu'il  
fit pour nous : voilà la charité.  
— *Lamennais*.

Né pour la digestion.

Ne prends pas si facilement la mouche.  
Ne prenez pas ce que je dis au pied de  
la lettre.

Ne remettez pas à demain ce que vous  
pouvez faire aujourd'hui.  
Ne reprends ce que n'entends.

Ne restez jamais entre deux airs.  
Ne réveille pas le chat qui dort.

## Sheep of Panurge.\*

Do not buy the muleteer's ass, nor  
marry the inn-keeper's daughter.  
To play fast and loose.  
Ingenuousness ; innocence.  
Only begun is not done.  
Shall I not have the whole of eternity  
to rest in ? †

Born.  
To while away one's time.  
Necessity is the mother of invention.  
Necessity has no law.  
Never rely on the present ; but sustain  
yourself in virtue's rugged path by  
fixing your eyes on the future. By  
pure manners and love of justice, pre-  
pare for yourself a place in the blessed  
kingdom of Peace.

Don't foul the well, you may have to  
drink from it yet.  
Undress.  
Never push down what was not falling.

Never break a promise.  
Don't put your finger into a ring too  
tight for it.

Not to do unto others but what we  
would like others to do unto us :  
that is justice. To do unto others, on  
all occasions, what we would have  
others do to us ; this is charity.

(Born merely for the purpose of diges-  
tion.) A social drone. *Fruges con-  
sumere nati*.

Don't be so short-tempered.  
Don't take what I say literally.

Do not put off till to-morrow what you  
can do to-day.

(Don't criticise what you don't under-  
stand.) Cobbler, stick to your last.  
Never stay in a draught.

(Do not waken the sleeping cat.) Let  
well alone.

\* In the *Pantagruel* of Rabelais, the lively Panurge has a quarrel with the merchant Dindenaunt. In order to punish his adversary, Panurge, having bought a sheep from him, throws it into the sea, when the whole flock follow. Hence the words are used of persons who are too ready to imitate the example of other people.

† Boileau's reply to those friends who begged him to refrain from overwork.

Ne sers pas, ne sers jamais, ni les républicains, ni les royalistes, ni les farceurs généralement quelconques qui aspirent, disent-ils, à faire ton bonheur. Ils ne valent guère mieux les uns que les autres. Sers-toi d'eux, c'est légitime, car ils aspirent à se servir de toi; mais écoute bien cette parole sensée: Ne te dévoue jamais.

—*J'. Hérisson.*

Ne sont pas tous chasseurs qui sonnent du cor.

N'est-il pas temps de plier bagage?

Ne touchez point à l'argent d'autrui, car le plus honnête homme n'y ajouta jamais rien.

Nettoyer les écuries d'Augias.

N'éveillez pas le chat qui dort.

Ne vendez jamais la peau de l'ours avant de l'avoir mis par terre.

Ne vous faites pas tirer l'oreille.

N'hâtez jamais, et vous arriverez à temps.—*Talleyrand.*

Niaiseries.

Ni l'or ni la grandeur ne nous rendent heureux.—*La Fontaine.*

Ni l'un ni l'autre.

N'importe.

Noblesse oblige.

Nom de guerre.

Nom de plume.

Nonchalance.

Non, le Dieu qui m'a fait, ne m'a point fait en vain.—*Voltaire.*

Nonpareil.

Nos actions sont comme les bouts-rimés, que chacun fait rapporter à ce qui lui plaît.—*La Rochefoucauld.*

Nos besoins sont nos forces.

Nos passions se dévorent les unes les autres, et ce sont souvent les petites qui mangent les grosses.—*Cherbuliez.*

Nos plaisirs les plus doux ne sont pas sans tristesse.—*Corneille.*

Never serve any political party, though these funny folk say they aspire to give you happiness; they are no better one than another. Make use of them, which is fair, for they mean to make use of you; but observe this pregnant warning: "Never surrender yourself absolutely to any party."

All are not hunters who blow the horn.

Is it not time to be off?

Touch not another man's money, for the most honest touch never increases it.

To cleanse the Augean stables; to accomplish a Herculean task.

(Do not disturb the sleeping cat.) Let sleeping dogs lie.

(Don't sell the skin before you have caught the bear.) Never count your chickens before they are hatched.

Don't be so unwilling.

Never hurry, and you will arrive in the nick of time.

Follies, fooleries, absurdities.

Neither money nor rank can give us happiness.

Neither the one nor the other.

No matter; it does not signify; never mind.

(Nobility obliges.) Persons who are noble ought to act nobly; we ought to cultivate self-respect.

Assumed name; cognomen.

A name assumed for literary purposes.

Carelessness; indifference.

Nay, the God who created me, created me not in vain.

Unequaled.

Our actions are lines of verse to be capped—anybody may end them as he will.

(Our wants are our strength.) Necessity is the mother of invention.

Our passions devour one another, and it is often the less which devour the greatest.

Our sweetest joys are with sadness mingled.



Nos vertus ne sont le plus souvent que des vices déguisés.

—*La Rochefoucauld.*

Notre choix fait nos amitiés, mais c'est Dieu qui fait notre amour.

—*Mme. de Staël.*

Notre-Dame.

Notre envie naturelle pour tout ce qui nous dépasse nous a fait inventer cette fiction de la Fortune. Il nous semble si dur de reconnaître le mérite des autres. Il fallait bien imaginer la Fortune, en manière de transaction, pour ménager notre orgueil blessé. La Fortune, c'est le magnétisme qu'on exerce sur les hommes et sur les choses; on porte la Fortune en soi!

—*Rounat.*

Notre mal s'empoisonne  
Du secours qu'on lui donne.

N'oubliez pas.

Nourriture passe nature.

Nous avons changé tout cela.—*Molière.*

Nous avons maille à partir ensemble.

Nous avons tous assez de force pour supporter les maux d'autrui.

—*La Rochefoucauld.*

Nous battons en retraite.

Nous craignons quasi toujours des maux qui perdent ce nom par le changement de nos pensées et de nos inclinations.—*Madame de Sévigné.*

Nous croyons à propos de le quitter.

Nous dansons sur un volcan.

Nous devons travailler à nous rendre très-dignes de quelque emploi: le reste ne nous regarde point, c'est l'affaire des autres.—*La Bruyère.*

Nous employons aux passions l'étoffe qui nous a été donnée par le bonheur.

—*Joubert.*

Our virtues are often only vices in disguise.\*

We choose our friends, but love is a gift of God.

(Our Lady.) The Church of Notre-Dame is the Cathedral of Paris.

Our natural envy for all who surpass us, led us to invent the fable of Fortune. It seemed too hard to acknowledge the merit of others, and was but too easy to create the idea of Fortune to spare our wounded pride. Fortune is really the magnetism we exercise over men and things, and its home is within us.

(Our disease is made worse by the remedies given to cure it.) The remedy is worse than the disease.

Do not forget.

(Nurture passes beyond nature.) Birth is much, but good breeding is more.

(We have changed all that.) We are rid of those old-fangled notions.†

(We have a farthing to divide.) We have a bone to pick with one another.

We are all of us strong enough to endure the misfortunes of others.

We are retreating.

We are always frightened about ills, which cease to deserve the name owing to the change of our thoughts and inclinations.

We think it proper to leave him.

We are dancing on a volcano.‡

We should work to make ourselves worthy of any position: the rest is not our look out, but depends on other people.

We clothe our passions in the fabric woven for us by happiness.

\* The motto of La Rochefoucauld's famous "Moral Maxims."

† The words of Sganarelle in *Le médecin malgré lui*. Sganarelle propounds a new theory of the position of the organs of the body, and when Geronste suggests that the heart used to be on the left side and the liver on the right, "Yes," says Sganarelle, "that used to be the case, mais nous avons changé tout cela."

‡ The remark of M. de Salvandy to the Duke of Orleans at a fête given by the latter to the King of Naples shortly before the Revolution of 1830 which drove Charles X., the last of the direct Bourbon line, into exile. Like the Neapolitans, who dance on the side of Mount Vesuvius, the French Court was in a position of peril.

Nous étions parmi les gros bonnets de l'endroit.

Nous gagnerions plus de nous laisser voir tels que nous sommes que d'essayer de paraître ce que nous ne sommes pas.—*La Rochefoucauld*.

Nous l'avons forcé à mettre les pouces.

Nous naissons, nous vivons, bergère,  
Nous mourons sans savoir comment ;  
Chacun est parti du néant :

Où va-t-il ?—Dieu le sait, ma chère.  
—*Voltaire*.

Nous ne céderons ni un pouce de terrain ni une pierre de nos forteresses.

—*Jules Favre*.

Nous n'écoutons d'instincts que ceux qui sont les nôtres,  
Et ne croyons le mal que quand il est venu.—*La Fontaine*.

Nous ne savons ce que c'est que bonheur ou malheur absolu.

Nous ne vivons jamais, nous attendons la vie.—*Voltaire*.

Nous oublions aisément nos fautes, lorsqu'elles ne sont sues que de nous.  
—*La Rochefoucauld*.

Nous querellons les malheureux pour nous dispenser de les plaindre.

—*Vauvenargues*.

Nous sommes si accoutumés à nous déguiser aux autres, qu'à la fin nous nous déguisons à nous-mêmes.

*La Rochefoucauld*.

Nous sommes tellement prêts, que si la guerre durait dix ans, nous n'aurions pas même à acheter un bouton de guêtre.—*Marshal Lebauf*.

Nous verrons.

Nous voyons bon nombre de gens tant heureux, qu'en leur mariage semble reluire quelque idée et représentation des joies de paradis.—*Rabelais*.

Nul bien sans peine.

Nul n'aura bon marché s'il ne le demande.

Nul n'aura de l'esprit, hors nous et nos amis.—*Molière*.

We were amongst the swells of the place

We should gain more by letting ourselves be seen as we really are than by trying to appear what we are not.

We made him give way to us.\*

We are born, we live, shepherdess,  
We die—than this no more is known ;  
For all men come from nothingness,  
And where they go—God knows alone.

We will not surrender an inch of territory or a stone of our fortresses.†

We only listen to our own instincts and believe in no evil till it arrives.

We do not know what is absolutely good or bad fortune.

We never truly *live*, but we are always hoping to do so.

We readily forget our failings when they are known only to ourselves.

We pick quarrels with the unfortunate to avoid sympathising with them.

We are so used to disguising our real selves from others, that the disguise, in the end, deceives even us who wear it.

We are so thoroughly prepared, that if the war were to last ten years, we should not have to buy so much as a gaiter-button.‡

We shall see.

We see many married couples so happy that their union seems to shine with some reflection and representation of the joys of paradise.

No gains without pains.

You'll get no bargain unless for asking.

None shall have wit save us and our friends.

\* Literally, "We made him give us his thumbs," a saying derived from the custom of the police, who make captured criminals put their fingers into a kind of handcuffs.

† This patriotic utterance of Jules Favre, after the defeat of Sedan, is often quoted. After the fall of Paris, however, his opinions necessarily underwent a change.

‡ It was this declaration of a responsible official, that the army was in a perfect state of equipment, which caused the French people to enter upon the war of 1870 "with a light heart."

Nul n'est content de sa fortune  
Ni mécontent de son esprit.

—*Mme. Deshoulières.*

Nul n'est prophète dans son pays.

Nul n'est si large que celui qui n'a rien  
à donner.

No one is content with his fortune, nor  
discontented with his intellect.

No man is a prophet in his own country.

No one is so generous as he who has  
nothing to give.

Observez cette barque conduite par deux  
matelots : s'ils rament ensemble, ils  
voguent doucement sur les flots agités ;  
mais s'ils ne sont pas d'accord, cha-  
que vague produit une secousse, et tel  
coup d'aviron donné à contre-sens  
pourrait faire chavirer leur frêle esquif.  
Le bateau est le mariage, les rameurs  
sont les deux époux ; ils naviguent  
sur le fleuve de la vie, et ce n'est qu'en  
unissant leurs efforts qu'ils adoucissent  
les contrariétés du voyage.

—*Le duc de Lévis.*

Occasions manquées.

O combien d'actions, combien d'ex-  
ploits célèbres sont demeurés sans  
gloire au milieu des ténébres !

—*Corneille.*

Octroi.

O femmes ! vous êtes des enfants bien  
extraordinaires.—*Diderot.*

Oignez vilain il vous poindra, poignez  
vilain il vous oindra.

O l'amour d'une mère ! amour que nul  
n'oublie !

Pain merveilleux, que Dieu partage et  
multiplie !

Table toujours servie au paternel foyer !  
Chacun en a sa part et tous l'ont tout  
entier.—*Victor Hugo.*

O Liberté, que de crimes on commet en  
ton nom !—*Madame Roland.*

On achète tout fors le jour et la nuit.

On a de la fortune sans bonheur, comme  
on a des femmes sans amour.

—*Rivarol.*

On affaiblit toujours tout ce qu'on  
exagère.—*La Harpe.*

On aime plus la première fois, mais on  
aime mieux la seconde.—*Rocheperdre.*

See that boat rowed by two men ; when  
they keep time in rowing it goes  
smoothly over the rough waters ; but  
if not, each wave gives its shock and  
any stroke of the oar wrongly applied  
may capsize the frail skiff. Marriage  
is the bark, the rowers the wedded  
couple on the sea of life. Only by  
pulling together can they lessen the  
dangers of the voyage.

Favourable opportunities missed.

O how many noble actions, how many  
exploits have remained hidden in-  
gloriously in obscurity !

A tax on articles (for sale) entering a  
town.

O women ! You are most extraordinary  
children.

Stroke a nettle and it will sting you,  
grasp it and it is soft as silk.

Maternal love ! Love which is never  
forgotten ; it is a miraculous bread  
which God distributes and multiplies ;  
it is a table ever spread in the home ;  
a banquet of which each member of  
the family has a share, yet each enjoys  
it undivided.

O Liberty, how many crimes are com-  
mitted in thy name ! \*

(Money can buy everything but night  
and day.) Life cannot be bought.

One may have fortune without happi-  
ness, just as one may have a wife  
without love.

Exaggeration weakens everything it  
touches.

The first time love is strongest, the  
second time it is best.

\* This is said to have been the exclamation of Madame Roland when she mounted the scaffold and perceived that the guillotine had been erected close to a statue of Liberty.

On aime sans raison, et sans raison l'on hait.—*Regnard.*

On alla aux voix.

On a peu de temps à être belle et longtemps à ne l'être pas.

—*Mme. Deshoulières.*

On apprend en faillant.

On a souvent besoin d'un plus petit que soi.—*La Fontaine.*

On a toujours une certaine supériorité morale sur ceux dont on sait la vie.

—*Alex. Dumas, fils.*

On commence par être dupe ;

On finit par être fripon.

—*Mme. Deshoulières.*

On compte les défauts de ceux qu'on attend.

On connaît l'ami au besoin.

On coupe les cheveux ras aux forçats.

On débite un grand nombre d'histoires fausses sur les femmes, mais elles ne sont qu'une faible compensation des véritables, qu'on ignore.—*Meilhan.*

On devient cuisinier, mais on naît rôtiisseur.—*Brillat-Savarin.*

On devient innocent quand on est malheureux.—*La Fontaine.*

On dit.

On dit est un sot.

On dit que "ceux qui savent bien haïr savent bien aimer," comme si ces deux sentiments avaient le même principe. L'affection part du cœur, et la haine de l'amour-propre ou de l'intérêt blessé.—*Meilhan.*

On doit appeler un chat un chat.

On doit se consoler de n'avoir pas les grands talents, comme on se console de n'avoir pas les grandes places.

On peut être au-dessus de l'un et de l'autre par le cœur.—*Vauvenargues.*

On en a vu bien d'autres.

On entre, on crie,

Et c'est la vie !

On bâille, on sort,

Et c'est la mort ! —*A. de Chancel.*

On est aisément dupé par ce qu'on aime.—*Molière.*

On est mieux seul qu'avec un sot.

There's no reasoning in love and hate.

It was put to the vote.

A woman has a few years wherein to own beauty, and many wherein she lacks it.

Man is taught by failures.

We often need the aid of one weaker than ourselves.

The knowledge of another's life gives one a kind of moral superiority over him.

We begin by being fools, and end in becoming knaves.

When you keep a man waiting, he employs the time reckoning up your faults.

A friend in need is a friend indeed.

Convicts have their hair cropped.

Many as are the false tales recited about women, they are but a weak compensation for the true ones of which we are unaware.

A cook is made, a roaster is born.

A man in misfortune becomes guileless.

It is said ; a rumour.

"Town talk" is a fool.

The saying goes that "A good hater makes a good lover;" as if the two feelings had the same motive principle. Affection springs from the heart, and hate from wounded pride or disappointment.

(You should call a cat a cat.) Call a spade a spade.

Man should comfort himself for not having great talent as for not having a high station. The possession of a good heart may give a nobler rank than either talents or worldly eminence can bestow.

We are used to that sort of thing.

We enter and utter a cry—and that is life !

We yawn and depart—and that is death !

We are easily deceived by those whom we love.

One is better alone than with a fool.

On est plus heureux dans la solitude que dans le monde, parce que dans la solitude, on pense aux choses, et que dans le monde, on est forcé de penser aux hommes.—*Chamfort*.

On est—quand on veut—le maître de son sort.—*Louis Ferrier*.

On est seul dans la foule quand on souffre ou quand on aime.

—*Rocheperdre*.

On est souvent puni par où l'on a péché.

On fait dire aux cloches tout ce qu'on veut.

On fait le loup plus grand qu'il n'est.

On fait plus souvent du bien pour pouvoir impunément faire du mal.

—*La Rochefoucauld*.

On fait presque toujours les grandes choses sans savoir comment on les fait, et on est tout surpris qu'on les a faites.—*Fontenelle*.

On fausse son esprit, sa conscience, sa raison, comme on gâte son estomac.

—*Chamfort*.

On ferait un bien gros livre de tous les peut-être qui se disent en un jour.

On frotte tant le fer qu'à la fin il s'échauffe.

On lie bien le sac avant qu'il soit plein.

On meurt deux fois, je le vois bien.

Cesser d'aimer et d'être aimable,

C'est une mort insupportable ;

Cesser de vivre, ce n'est rien.

—*Voltaire*.

On n'aime que ceux auxquels on pardonne ; voilà pourquoi les démocraties aiment les médiocrités.—*Ph. Charles*.

On naît général comme l'on naît poète.

—*Marshal Saxe*.

On n'a jamais bon marché de mauvaise marchandise.

On n'a jamais vu chèvre morte de faim.

On n'a point pour la mort de dispense de Rome.—*Molière*.

On n'a rien pour rien.

On n'aurait guère de plaisir, si l'on ne se flattait point.

There is greater happiness in solitude than in society, for when alone we muse on things, whilst in a throng we must think about men.

We can be, when we wish, the masters of our fate.

The lover and the mourner are alike lonely in the throng.

We are often punished in the way we have sinned.

The ringers make the bells say what they please.

The devil is not so black as they paint him.

Men often do good in order to have impunity for their evil-doing.

Great deeds are nearly always accomplished without our knowing how we have done them, and their achievement fills us with surprise.

Mind, reason, and conscience may be impaired, just as digestion may be spoilt.

It would take a very big book to hold all the ifs and ans uttered in a day.

Even iron may be chafed into a heat.

A sack is best tied before it is brim-full.

I perceive that we are to endure two kinds of death. The first, the loss of love and the loss of the power to win it, is the unendurable death. The other—the loss of life, is a mere trifle.

We have love only for those we can forgive : hence democracies like commonplace men.

A general, like a poet, is born and not made.

(Bad merchandise is never a good bargain.) Buy cheap, buy dear.

No one ever saw a goat dead of hunger.

There is no dispensation of the Church against death.

Nothing is bought for nothing.

But little pleasure would a man have if he did not flatter himself.

On ne cherche point à prouver la lumière.

On ne comprend rien à son barbouillage.

On ne connaît point le vin aux cereles.

On ne doit jamais écrire que de ce qu'on aime.—*Renan*.

On ne doit pas laisser bonne terre pour mauvais seigneur.

On ne doit pas prendre au sérieux cette chose sans cohésion et sans but qui s'appelle le monde, et où l'on n'aperçoit rien qui ait un sens sérieux. Dire des riens dont le souvenir s'efface à mesure qu'on les dit, écouter des discussions oiseuses que le bon goût défend même d'approfondir, c'est faire preuve d'usage du monde, mais ce n'est rien faire du tout.

—*Georges Sand*.

On ne donne rien si libéralement que ses conseils.

On ne fait pas de rien grasse purée.

On ne jette des pierres qu'à l'arbre chargé de fruits.

On ne meurt jamais trop tôt, quand on ne vit que pour soi.

On n'emporte pas la patrie à la semelle des souliers.—*Danton*.

On ne peut corriger les hommes qu'en les faisant voir tels qu'ils sont. La comédie utile et véridique n'est point un éloge menteur, un vain discours d'académie.—*Beaumarchais*.

On ne peut désirer ce qu'on ne connaît pas.—*Voltaire*.

On ne peut être dupe de la vertu ; ceux qui l'aiment sincèrement y goûtent un secret plaisir, et souffrent à s'en détourner.—*Vauvenargues*.

On ne peut être juste si l'on n'est humain.—*Vauvenargues*.

On ne peut faire d'une buse un épervier.

On ne peut faire qu'en faisant.

On ne peut jamais aimer son prochain sans aimer Dieu.—*Bossuet*.

There is no need to prove (the existence of) light.

There is no understanding his scrawls (rigmarole) ; one cannot make head or tail of them.

You cannot tell good wine by the barrel.

One ought never to write upon a subject that one does not love.

Do not give up good land because of a bad landlord.

Do not take seriously that aimless, incoherent thing called society, for it has no serious sense in it. To prattle trifles, forgotten as soon as uttered, to hear dull discussions into which good taste forbids one to enter—this is gaining experience of the world, but it is an idle employment.

People give nothing so liberally as their advice.

Fat broth cannot be made of nothing.

It is only the fruit-laden tree that is pelted with stones.

Death never comes too soon, when a man lives only for himself.

A man does not carry his country on the sole of his shoes.\*

Men can only be corrected by showing them what they really are. A play, therefore, which is truthful and useful must not be an exaggerated description of men's good qualities, nor a vain didactic lecture.

One cannot desire what one does not know.†

Man cannot be the dupe of virtue ; for those who sincerely love it find pleasure in that love, and pain if they go astray.

None can be just if not humane.

No one can make a hawk of a buzzard. To do, one must be doing.

No man can love his neighbour without loving God.

\* The reply of Danton to his friends who advised him to flee, when, having opposed further unnecessary bloodshed, he incurred the enmity of Robespierre.

† A translation of Ovid's *Ignoti nulla cupido*.

- On ne peut pas avoir le drap et l'argent. You cannot have your cake and eat it too.
- On ne peut pas avoir toujours raison. One can't be always right.
- On ne peut pas empêcher le vent de venter. One can't hinder the wind from blowing.
- On ne peut pas être et avoir été. You cannot enjoy the present and the past.
- On ne peut pas s'aviser de tout. One cannot think of everything.
- On ne peut sonner les cloches et aller à la procession. One cannot ring the bells and also walk in the procession.
- On ne prend pas le lièvre au son du tambour. Old birds are not caught by chaff.
- On ne saurait contenter tout le monde et son père. None can please all the world and his wife.
- On ne saurait faire boire un âne s'il n'a soif. You cannot make an ass drink when he is not thirsty.
- On ne saurait tirer de l'huile d'un mur. (You cannot squeeze oil out of a wall.)
- On n'est jamais bien juste à l'égard d'un rival. You cannot get blood from a stone.
- On n'est jamais si heureux, ni si malheureux, qu'on se l'imagine. We are never very just towards a rival.
- On n'est point l'ami d'une femme lorsqu'on peut être son amant.—*Balzac*. We are never so happy, nor so unhappy, as we suppose.
- On n'est point un homme d'esprit pour avoir beaucoup d'idées, comme on n'est pas un bon général pour avoir beaucoup de soldats. No man who could be a woman's lover, is content to be her friend.
- On ne trompe point en bien ; la fourberie ajoute la malice au mensonge.—*La Bruyère*. One is not a genius merely by possessing many ideas, as, in the same way, a general is not a great strategist because he has many soldiers under his command.
- On pardonne les infidélités, mais on ne les oublie pas.—*Mlle. de Lafayette*. We never use deceit when engaged in a good action ; but knavery cloaks malice with lies.
- On parle peu quand la vanité ne fait pas parler.—*La Rochefoucauld*. Infidelities may be forgiven, but never forgotten.
- On parle trop de l'ingratitude de l'enfant. Le don de la vie peut bien être payé en rancune.—*Gerfaut*. There is little spoken unless vanity prompts.
- On perd plus de la moitié d'un ami quand il devient amoureux.—*Mme de Sartory*. The ingratitude of children is often censured. But the gift of life may often justly be paid for in rancour.
- On perd tout le temps qu'on peut mieux employer.—*La Bruyère*. More than half your friend is lost to you when he falls in love.
- On peut aisément se faire trop valoir. All the time is lost that might be better employed.
- On peut avoir un grand esprit et une âme vulgaire ; une intelligence capable d'illuminer son siècle et une âme capable de le déshonorer : on peut être un grand homme par l'esprit et un misérable par le cœur.—*Lacordaire*. It is easy to be too conceited.
- On peut avoir un grand esprit et une âme vulgaire ; une intelligence capable d'illuminer son siècle et une âme capable de le déshonorer : on peut être un grand homme par l'esprit et un misérable par le cœur.—*Lacordaire*. A man may have a lofty mind and a base soul ; intelligence capable of enlightening his generation and a spirit capable of disgracing it ; his intellect may make him great, and his heart make him despicable.

On peut diviser la vie des femmes en trois époques : Dans la première elles rêvent l'amour ; dans la seconde elles le font ; dans la troisième elles le regrettent.—*Saint Prosper.*

On peut faire d'énormes sottises à Paris, sans que la passion soit de la partie. La vanité est cent fois plus coûteuse que tous les vices.—*Edm. About.*

On peut longtemps, chez notre espèce, fermer la porte à la raison ; Mais, dès qu'elle entre avec adresse, Elle reste dans la maison, Et bientôt elle en est maîtresse.

—*Voltaire.*

On peut payer l'or trop cher.

On peut savoir à un sou près ce que cela coûtera.

On peut souvent faire d'une pierre deux coups.

On pourrait s'attirer une bien mauvaise affaire.

On pourra toujours payer d'audace.

On prend le peuple par les oreilles, comme on prend un pot par les anses.

On prend souvent l'indolence pour la patience.

On revient toujours à ses premiers amours.

On s'écrie qu'il ne faut au génie que deux choses : *la vie et la rêverie, le pain et le temps.* Le pain ! Dieu a dit à l'homme qu'il ne le mangerait qu'à la sueur de son visage. Pourquoi le génie serait-il dispensé de cette loi du travail, qui est la loi de Dieu ? —Mon travail, dit le génie, c'est de rêver.—Hélas ! la rêverie n'est pas une profession que la société puisse reconnaître et récompenser.

—*Saint Marc Girardin.*

On se croyait aimé, parce que *la personne* était aimable, avait des yeux brillants à notre approche, et se trouvait n'avoir habituellement jusque là, presque jamais parlé à nous. Et puis un jour, dans une simple réflexion échappée à *la personne* devant un visiteur, on découvre que l'on avait jamais eu, même la plus simple idée en commun.—*L. Dépret.*

On se fait à tout.

Woman's life may be divided into three stages ; in the first she dreams of love, in the second experiences it, in the last she regrets it.

In Paris one may commit great follies without feeling any impulse of passion to do so. Vanity is a hundred times more expensive than all the vices.

We are able to keep the door shut against reason for a long time ; but, when it has once effected an entry, it soon becomes mistress of the house.

Too heavy a price may be paid for wealth.

You can tell to a halfpenny what it will cost.

One can often kill two birds with one stone.

You might get yourself into very hot water.

Anyhow we can put a bold front on it.

The people should be taken by the ears as a pot is taken by the handle.

Indolence is often taken for patience.

We always return to our first loves.

It is asserted that genius requires "Life and meditation—bread and time." Bread ! God hath said : man must earn his bread by the sweat of his brow. Why should genius be set free from this heavenly law of labour ? My labour is in musing, says Genius. Alas ! musing is not a calling that society can approve and recompense.

A man fancies himself loved because the woman is pleasant and looks brighter at his approach, although she hardly speaks to him. But one day, a simple remark discovers that they had never a single idea in common.

They can turn their hand to anything.



On se fait cuisinier, mais on est né rôti-  
seur.

On se fait toujours aimer, pourvu qu'on  
se rende aimable; mais on ne se fait  
pas toujours estimer, quelque mérite  
qu'on ait.—*Malebranche.*

On se l'arrache.

On se persuade mieux, pour l'ordinaire,  
par les raisons qu'on a trouvées soi-  
même, que par celles qui sont venues  
dans l'esprit des autres.—*Pascal.*

On se soûle bien de manger tartes.

On touche toujours sur le cheval qui  
tire.

On traîne ses malheurs en croyant qu'on  
les fuit.—*Carmontelle.*

On va bien loin depuis qu'on est las.

On vend toutes les marchandises au prix  
de revient.

On veut avoir ce qu'on n'a pas,  
Et ce qu'on a cesse de plaître.

—*Monvel.*

On vient de me voler.—Que je plains  
ton malheur!

Tous mes vers manuscrits!—Que je  
plains le voleur!—*Le Brun.*

O patrie, O doux nom que l'exil fait  
comprendre.—*C. Delavigne.*

Or est qui or vaut.

Orgeat.

O Richard, O mon roi,

L'univers t'abandonne:

Sur la terre il n'est donc que moi

Qui s'intéresse à ta personne.

—*Sedaine.*

Oriflamme.

Os à ronger.

O sexe fait pour la tendresse!

Le transport de notre jeunesse,

Le calme de notre vieillesse,

Notre bonheur dans tous les temps.

—*Ducis.*

Ote-toi de là que je m'y mette.

A man may learn to be a cook, but he  
must be born a roaster.

We may always become beloved if we  
will but be loveable; but we cannot  
always be highly valued whatever our  
deserts may be.

He is very popular.

Usually a man is better persuaded by  
the arguments he has discovered him-  
self, than by those which are the  
fruit of another's mind.

Eating sweets may sicken one.

The willing horse is whipped the most.

Men drag their miseries at their heels  
in full belief they have dropped them.

Even when a man is tired he may still  
go a long way.

All these goods are sold at cost price.

We are fain to love what we do not  
possess,

While what we have no longer pleases.

"Oh! I have been robbed!"—"I pity  
your grief."

"Of all my verses!"—"I pity the  
thief!"

O fatherland, the sweet name which  
exile teaches us to understand.

Gold is that which buys gold.

A liquor made from barley.

O Richard, O my king, the universe  
abandons thee; no one on the earth  
save myself cares for thy welfare.\*

(The oriflamme.) The former national  
flag of France.†

A bone to pick.

O Woman, sex for love created!

The transport of our youthful prime,

To life's decline a solace mated,

Our constant gladness in all time.

Away from there! I want your place.

\* This song was popular among the faithful partisans of the Bourbons. At a dinner given to some of the soldiers at Versailles on the first of October, 1789, the guests greeted Louis XVI. and Marie-Antoinette by singing this song when the ill-fated king and queen entered the room.

† The word is derived from the Latin, *Aurea-flamma*, "the flame-coloured" flag. It was the standard of the Abbey of St. Denis, the patron saint of France. This Abbey was the property of the Counts of Paris, and when they came to the throne, the banner of their family's Abbey was made the national standard.

Oublier je ne puis.

Oui, alors je serai sans souci.

—*Frederick the Great.*

Où il est faible le fil se rompt.

Où il n'y a aucune délicatesse, il n'y a aucune littérature. —*Joubert.*

Oui, votre orgueil doit être immense ;

Car, grâce à notre lâcheté,

Rien n'égale votre puissance,

Sinon votre fragilité.

—*Alfred de Musset.*

Où la foi place un mystère, la philosophie cherche une raison. —*S. de Sacy.*

Où la guêpe a passé le moucheron demeure.

Où la vertu va-t-elle se nicher ?

Où peut-on être mieux qu'au sein de sa famille ? —*Marmontel.*

Où sont les neiges d'autan ? —*Villon.*

Outrance

Outré.

Ouvrage.

Ouvrez, c'est la fortune de France.

Ouvrier.

I can never forget.

Yes, then I shall be free from care.\*

A chain snaps in its weakest link.

Without delicacy there can be no literature.

Fair ladies, the pride that you wear

Is immense, for thanks to men's fears

With your empire naught can compare,

Save only your frailty, my dears.

Where Faith sets up a mystery, Philosophy seeks a reason.

Where the wasp got through, the fly gets caught.

Where does virtue have its lodging ? †

In what better place can a man be than in the bosom of his family ?

Where are the snows of yester-year ? ‡

Excess ; extremity.

Extravagant.

Work.

Open, it is the fortune of France. §

Workman.

Pain tant qu'il dure, vin à mesure.

Panier percé.

Papeterie.

Papier maché.

Papillote.

Par accord.

Parce que les qualités de l'âge mûr excluent celles de la première jeunesse, ce n'est pas une raison pour regretter d'avoir échangé les dons brillants qui ne donnent qu'un jour contre les solides avantages de la maturité.

—*Ernest Renan.*

Par-ci par-là.

Bread, as far as 'twill go, but wine, dole it out slow.

(A leaky basket.) A spendthrift ; a man who cannot manage his own affairs.

A case with writing materials.

A substance made of a pulp obtained from rags.

Curl paper.

In harmony with.

Although the qualities of ripe age exclude those of early manhood, this is no reason to regret that one has exchanged the bloom of a day for the solid fruit of maturity.

Here and there.

\* So Frederick spoke of his death. His favourite house at Potsdam is called Sans Souci.

† The question of Molière when he discovered unsuspected honesty in a beggar.

‡ This is the refrain of Villon's ballad, *Les Dames du temps jadis*, "The Fair Women of Former Days." After recalling to memory the famous beauties of the past, he demands *Où sont les neiges ?* etc., deploring the evanescence of all earthly delights.

§ After Crecy, Philip VI., the defeated French King, fled for refuge to the castle De l'Arboie. The warden hesitated to open the door until the king revealed his identity in the words quoted above. Another version gives the king's remark as, "C'est l'infortuné roi de France." "Open, it is the unhappy king of France."

|   |  |
|---|--|
| Par complaisance.   | With a desire to be agreeable  |
| Par excellence.   | Eminently ; the very ideal.  |
| Par exemple.  | For example ; for instance.  |
| Parfaitement bien.  | Perfectly well.  |
| Par faveur.   | By favour.   |
| Par hasard.   | By chance.   |
| Paris vaut bien une messe.  | Paris is worth a mass.*  |
| Par la sambleu.   | Hang it ! Confound it !  |
| Par la splendeur de la naissance de Dieu.                                       | By the glorious birth of God.†   |
| Par le droit du plus fort.  | By right of the strongest.   |
| Par les mêmes voies on ne va pas toujours aux mêmes fins.                       | By the same roads we do not always arrive at the same ends.                            |
| Parlez du loup, et vous verrez sa queue.  | (Speak of the wolf and you will see his tail.) Speak of the devil, and he will appear. |
| Parlez peu et bien, si vous voulez qu'on vous regarde comme un homme de mérite. | Speak but little and well, if you wish people to consider you a man of merit.          |
| Par manière d'acquit.   | (By way of discharge.) Carelessly.   |
| Par moitié.   | By halves.   |
| Parole d'honneur !  | On my word of honour !   |
| Parole jetée va partout à la volée.   | A word once uttered flies everywhere.  |
| Par parenthèse.   | By way of parenthesis.   |
| Par précaution.   | By way of precaution.  |
| Par principe.   | On principle.  |
| Par privilège.  | By way of privilege.   |
| Par quel destin faut-il, par quelle étrange loi,                                | Strange work of fate past wondering,   |
| Qu'à tous ceux qui sont nés pour porter la couronne                             | That, unto those born to the throne,   |
| Ce soit l'usurpateur qui donne  | 'Twas the usurper who hath shown   |
| L'exemple des vertus que doit avoir un roi ?— <i>Pavillon</i> .                 | The parts that make the perfect king.‡   |
| Par signe de mépris.  | As a token of contempt.  |
| Part du lion.   | The lion's share.  |
| Parti.  | Party ; partner.   |
| Partie carrée.  | (A square party.) A party consisting of two men and two women.§                        |
| Partir comme des frères, le mien est mien et le tien est à nous deux.           | To share as brothers' do, mine is mine, and thine belongs to both of us.               |
| Partout.  | Everywhere.  |
| Par trop débattre la vérité se perd.  | In the fogs of debate truth is lost.   |
| Par trop presser l'anguille on la perd.   | Grasping an eel too tightly is the way to loose it.                                    |

\* The words are attributed to Henri IV., who exchanged his Protestant for Catholic opinions, when he found that the majority of the French people looked askance at a Protestant king.

† An oath constantly on the lips of William the Conqueror.

‡ A eulogy of Cromwell.

§ Often used incorrectly by English writers in the sense of "a small but select party."

Par un prompt désespoir souvent on se marie,  
Qu'on s'en repent après tout le temps de sa vie.—*Molière*.

Parvenu.

Pas.

Pas à pas on va bien loin.

Pas de nouvelles, bonnes nouvelles.

Passé.

Passe-partout.

Passer le Rubicon.

Passer sous les Fourches Caudines.

Pas seul.

Passez-moi la rhubarbe, je vous passerai le séné.

Passons au déluge.—*Racine*.

Patience et longueur de temps

Font plus que force ni que rage.  
—*La Fontaine*.

Patois.

Patte de velours.

Pauvres mortels, tant de haine vous lasse ;

Vous ne goûtez qu'un pénible sommeil.

D'un globe étroit divisez mieux l'espace ;

Chacun de vous aura place au soleil.

Tous attelés au char de la puissance,

Du vrai bonheur vous quittez le chemin.

Peuples, formez une sainte alliance,

Et donnez-nous la main.—*Béranger*.

Pauvreté est une espèce de laderie.

Pauvreté n'est pas vice.

Pays de Cocagne.

Pays Latin.

Péché caché est à demi pardonné.

Peine forte et dure.

In a fit of despair a man oft takes a wife,  
Then repents of his rashness the rest of his life.

A person of low origin who has risen ;  
upstart.

A step.

Step by step one goes a long way.

No news is good news.

Past ; out of date.

A master-key.

To cross the Rubicon.

(To pass through the Caudine Forks.)  
To be publicly humiliated.\*

A dance performed by one person.

(Give me the rhubarb and you may take the senna.) Scratch me and I'll scratch thee.

(Let us pass on to the Deluge.) Come to the point.†

Time and patience do more than might and anger.

A dialect.

A velvet paw.

Poor mortals, so much hatred wearies you ; broken are your slumbers ; make a better division of the narrow earth you inhabit, as each of you will hold a place in the sun ; now drawn as captives, bound to the chariot of Power you leave behind the path of true happiness. Peoples of the earth, form a holy alliance, and give us your hand.

Poverty is a kind of plague.

Poverty is no vice.

An imaginary country, where everything is to be had in abundance and without labour.

(The Latin territory, district, region.)  
The students of the Pays Latin, that is, of the University.

A sin concealed is half forgiven.

Severe punishment ; strong and severe pain.

\* The expression is derived from the disaster that the Roman army suffered when they invaded Samnium.

† The request of Dandin in the *Plaideurs* to the tedious advocate who starts his speech for the defence from the period before the creation of the world. The English pleasantry, "Cut the cackle, and come to the 'osses," would seem to be a rough equivalent of the sentiment.

Penchant.

Pends-toi, brave Crillon, on a vaincu sans toi.—*Henri IV.*

Pensée.

Père de famille.

Périssent les colonies plutôt qu'un principe.

Perruques.

Persiflage.

Personnel.

Personne presque ne s'avise de lui-même du mérite d'un autre.

—*Ia Bruyère.*

Petit à petit l'oiseau fait son nid.

Petit-bleu.

Petit bourgeois.

Petit chaudron, grandes oreilles.

Petite chose aide souvent.

Petite étincelle engendre grand feu.

Petite étincelle luit en ténèbres.

Petite pluie abat grand vent.

Petites affiches.

Petit homme abat grand chêne

Petit-maitre.

Peu.

Peu à peu.

Peu de bien, peu de soin.

Peu de bien, peu de souci.

Peu de chose nous console, parce que peu de chose nous afflige.—*Pascal.*

Peu de femmes désirent coiffer Sainte Catherine.

Peu de gens savent être vieux.

—*La Rochefoucauld.*

Peu de gens savent s'amuser. Quelques-uns se disent : Je fais ceci ou cela, donc, je m'amuse. J'ai payé tant de pièces d'or, donc, je ressens tant de plaisir. Et ils usent leur vie sur cette meule.—*A. de Musset.*

Strong inclination for anything.

Hang thyself, brave Crillon, we have conquered without you.\*

A thought ; consideration.

The father of the family ; paterfamilias.

Perish the colonies, rather than a principle.†

(Wigs.) Drivelling old men.

Chaff ; banter.

The staff of an establishment.

Scarcely anybody sees of his own free impulse the merit of another man.

Twig by twig, the bird builds its nest.

A letter card.‡

A second-rate citizen ; cit.

Little pitchers have long ears.

Every little helps.

A tiny spark kindles a great fire.

In dark places a little spark gives light.

A little rain calms a great wind.

Advertisements.

(A small man fells a great oak.) Little strokes fell great oaks.

A swell ; a fop.

Little, few.

By degrees.

Little wealth, little care.

Few possessions, few cares.

A little thing consoles us, because a little thing causes us grief.

Few women wish to die old maids.

(Few persons know how to be old.)

Youthful manners should not accompany old age.

Few know how to amuse themselves.

Some say : I spent so much and had so much amusement ; I did so and so, and hence was pleased. And they wear out their life on this treadmill.

\* Tradition says that the king wrote these words in a letter to Crillon, but the words are probably apocryphal.

† The declaration of Barnave, a member of the Assembly, when, in 1791, it was suggested that the French colonies would not submit to the principles of complete equality which the Revolution affirmed.

‡ This is the name given to the little blue folding-slips of paper, which are used for sending messages, to be transmitted by pneumatic tubes, in Paris. One of these *petit-bleu* has figured prominently in the Dreyfus case.

Peu d'hommes ont été admirés par leurs domestiques. — *Montaigne*.

Peu et paix c'est don de Dieu.

Peuples, formez une sainte alliance,  
Et donnez-nous la main.

— *Béranger*.

Peu s'en est fallu qu'il ne soit tombé.

Peut-on affliger ce que l'on aime ?

Pièce de circonstance.

Pièce de résistance.

Pièces à conviction.

Pièces de position.

Pied poudreux.

Pierre qui roule n'amasse point de mousse.

Pioupiau.

Piquant.

Piquer des deux.

Piquer une tête.

Pis aller.

Place aux dames.

Plaqué; doublé (*ormolu*).

Pleins pouvoirs.

Pleurer à chaudes larmes.

Pleurer des larmes de sang.

Plus ça change, plus c'est la même chose.

Plus d'honneur que d'honneurs.

Plus fait douceur que violence.

— *La Fontaine*.

Plus inconstant que l'onde et le nuage,  
La temps s'enfuit, pourquoi le regretter ?

Plus le péril est grand, plus doux en est le fruit. — *Corneille*.

Few men have been admired by their own servants.\*

A little and peace with it is the gift of God.

Nations, form a holy alliance, and give us your hand.

He very nearly fell.

Can we cause grief to that which we love ?

(A composition to suit the occasion.) A work written to celebrate a particular event.

The principal dish.

(Things that aid the conviction.) Clothes &c., that are produced at a trial to incriminate a prisoner.

Heavy guns.

A vagabond.

A rolling stone gathers no moss.

(A private soldier.) A French "Tommy Atkins."

Pointed; pungent.

To put spurs to one's horse.

To tumble head-first into the water; to take a header.

The last resort.

(Make) way for the ladies.

Ormolu; brass with the appearance of gold.

Full powers.

(To shed hot tears.) To weep unrestrainedly.

(To shed tears of blood.) To suffer the agonies of remorse or disappointment.

The more it changes, the more it is the same thing.

(More honour than honours.) More glory than gain.

Gentleness counts more victories than violence.

More quickly changing than the waves and clouds,

Time flies, so why regret it ?

The greater the peril, the sweeter the gain.

\* See note on *Il n'y a pas de grand homme*.

Plus l'homme de génie se rapproche de Dieu, plus il a charge d'âmes.

—*A. Houssaye.*

Plus on est de fous, plus on rit.

Plus on se hâte, moins on avance.

Plus près est la chair que la chemise.

Plus royaliste que le roi.

Plus sages que les sages.

Plutôt mourir que changer.

Plutôt souffrir que mourir,

C'est la devise des hommes.

—*La Fontaine.*

Point d'appui.

Point d'argent, point de Suisse.

—*Racine.*

Point de nouvelles, bonnes nouvelles.

Point de roses sans épines.

Polisson.

Port de relâche.

Pose.

Possession vaut titre.

Poste restante.

Pot au feu.

Pour avoir du goût, il faut avoir de l'âme.—*Vauvenargues.*

Pour bien instruire, il ne faut pas dire tout ce qu'on sait, mais seulement ce qui convient à ceux qu'on instruit.

—*La Harpe.*

Pour comble de bonheur.

Pour connaître un homme, il faut avoir mangé un muid de sel avec lui.

Pour couper court.

Pour encourager les autres.—*Voltaire.*

Pour faire rire.

Pour féconder le sillon où germe l'avenir des peuples libres, il n'est pas nécessaire de verser le sang, il suffit de répandre les idées.

—*Victor Hugo.*

The more divine a man of genius becomes, of the more souls he is the guide.

The greater the fool, the louder his laugh.

The more haste, the less speed.

(My flesh is nearer to me than my shirt.)

I love my friends well, but myself better.

A greater royalist than the king himself.

More wise than the wise.

Sooner die than change.

"Better to suffer than to die"—that is the guiding motto of mankind.

Point of support; prop.

(No money, no Swiss.) No work without pay.\*

No news is good news.

No rose without a thorn.

A rascal; a blackguard.

A port which ships can put into.

Position; attitude.

Possession is nine points of the law.

(Post left.) Place at the Post Office where letters may be addressed to be left till called for.

(Vegetable broth.) The staple food of the French peasantry.

To have taste one must have an imaginative soul.

To teach well we need not say all that we know, but only what is useful for the pupil to hear.

As the height of happiness.

To know a man, you must have eaten a bushel of salt with him.

To cut matters short.

To encourage the others.†

To move laughter.

To fecundate the field whence will spring the future of free peoples, it is not necessary to spill blood thereon, for sowing ideas will be sufficient.

\* The Swiss were the soldier-mercenaries of the Middle Ages.

† A sarcastic comment on the motives that induced the English to shoot Admiral Byng when he was accused of cowardice and neglect of duty.

Pour fuir la vulgarité, on tombait dans le factice.—*Renan*.

Pour l'amour du grec.—*Molière*.

Pour la populace ce n'est jamais par envie d'attaquer qu'elle se soulève, mais par impatience de souffrir.

—*Sully*.

Pour le peuple, mieux valait s'abaisser devant un maréchal de France qui a reçu de l'éducation, que devant un manant de grippe-sou paré de son écharpe tricolore.—*Marat*.

(Pour les étrangers) le voyageur n'est qu'un sac d'écus qu'il s'agit de déseffier le plus vite possible.

—*Victor Hugo*.

Pour le succès il ne faut pas de talent, mais de l'à-propos. Habileté d'aujourd'hui, d'hier et d'avant-hier, soutenue, vigilante, indéfatigable—voilà le succès.—*Ph. Chastles*.

Pour néant demande conseil qui ne le veut croire.

Pour paraître honnête homme, en un mot, il faut l'être ;

Et jamais, quoi qu'il fasse, un mortel ici-bas,

Ne peut aux yeux du monde être ce qu'il n'est pas.—*Boileau*.

Pour passer le temps.

Pour prendre congé (P.P.C.).

Pour que la goutte d'eau sorte de la poussière,

Et redevienne perle en sa splendeur première,

Il suffit, c'est ainsi que tout remonte au jour,

D'un rayon de soleil ou d'un rayon d'amour !—*Victor Hugo*.

"Pourquoi avez-vous si mal parlé de cet homme ?" demandai-je un jour à Henri Heine. "Parce que je l'avais mal jugé." "Pourquoi l'avez-vous mal jugé ?" "Parce que je l'enviais." L'envie est une infériorité qui s'avoue.

—*Ph. Chastles*.

Pourquoi pleurez-vous ? M'avez-vous cru immortel ?—*Louis XIV*.

In avoiding vulgarity one falls into artificiality.

For the love of Greek.\*

The people never revolt for the mere love of it, but because they cannot endure their suffering.

The lower classes had better bow to a field-marshal who has been educated fitly, than to a money-grubbing clown in a mayor's chain-of-office.

The tourist (among foreigners) is merely a moneybag that must be lightened as soon as possible.

To succeed, talent is not so much needed as timeliness. Sustained, vigilant, and indefatigable dexterity—this is success.

It is no use asking advice if you will not follow it.

In a word, in order to appear a man of honour, one must be one in reality. Whatever he does, no mortal man on the earth can appear to the eyes of others different from what he really is.

To pass away the time.

To take leave.

To restore the drop of water in the mire to its primitive pearl-like splendour, it suffices to apply the remedy which brings all things from darkness to light, a sunbeam or a ray of love.

"Why did you speak so ill of that man ?" I asked Henri Heine one day. "Because I misjudged him." "Why did you misjudge him ?" "Because I envied him." Envy is a confession of inferiority.

Why do you weep ? Did you think me to be immortal ? †

\* In the famous comedy, the *Femmes savantes*, Philaminte, one of these learned ladies, hearing that Vadius knows Greek, is so enchanted by finding so learned a man, that she kisses him, saying that it is "for love of Greek" that she does so.

† So the dying king said to some pages whom he saw weeping near his bed.



Pourrait-il d'un feu qui dévore  
Éprouver deux fois les effets ?  
Les cendres s'échauffent encore,  
Mais ne se rallument jamais.

—*L. Andrieux.*

Pour rire.

Pour s'établir dans le monde, on fait  
tout ce que l'on peut pour y paraître  
établi.—*La Rochefoucauld.*

Pour toujours.

Pour une femme, les romans qu'elle  
fait sont plus amusants que ceux  
qu'elle lit.—*T. Gautier.*

Pour un Orphée qui fut chercher sa  
femme en enfer, combien de veufs,  
hélas ! qui n'iraient pas même en  
paradis s'ils pensaient y retrouver la  
leur.—*J. Petit-Senn.*

Pour un plaisir mille douleurs.

Pour vivre longtemps, il faut être vieux  
de bonne heure.

Pour y parvenir.

Pouvez-vous traduire à livre ouvert ?

Précis.

Prend-moi tel que je suis.

Prendre des vessies pour des lanternes.

Prendre fait et cause pour quelqu'un.

Prendre la balle au bond.

Prendre la clef des champs.

Prendre la lune avec les dents.

Prendre la mouche.

Prendre l'occasion aux cheveux.

Prendre ne dois à la chandelle,

Ni or, ni toile, et moins pucelle.

Prendre ses jambes à son cou.

Prendre un billet de parterre.

Prendre une condition.

Prends le premier conseil d'une femme  
et non le second.

Prenez de l'amour ce qu'un homme  
sobre prend de vin, mais ne devenez  
pas un ivrogne.—*Alfred de Musset.*

Is it possible to experience a second time  
the force of love's devouring flame ?  
The ashes may renew their warmth,  
but the fire is never kindled again.

(To laugh at.) Ludicrous ; absurd.

To gain a position in the world, one  
must do one's best to appear as if it  
has been already gained.

For ever.

A woman's own adventures are more  
entertaining than any she can read.

For one Orpheus who followed his  
wife to Hades, how many widowers,  
alas ! would not even go to Paradise  
if there they expected to find theirs.

One pleasure may cost a thousand  
pains.

In order to live long, one must be old  
(in habits) early.

To accomplish the object.

Can you translate at sight ?

A summary ; an epitome.

(Take me as I am.) Motto of the  
Marquis of Ely.

To think the moon is made of green  
cheese.

To take anybody's side.

To catch the ball as it bounds ; to seize  
an opportunity.

(To take the key of the fields.) To  
take French leave.

(To seize the moon with one's teeth.)  
To try to do the impossible.

(To catch the fly.) To make a fuss  
about nothing.

Take time by the forelock.

Choose neither jewels, linen, nor wife  
by candle-light.

To run away as fast as one's legs  
will go.

(To take a ticket for the pit.) To  
tumble ; to come down in the world.

To take service.

Follow a woman's first advice, not her  
second.

Sip love as a sober man takes wine,  
and never become besotted with it.

|  |  |
|--|--|
| Prenez des informations là-dessus.   | Make enquiries about it.   |
| Prenez garde.  | Take care.   |
| Près de l'église, loin de Dieu. *  | The nearer the church, the farther from God.   |
| Prestige.  | Magic spell; position; influence.  |
| Prêt d'accomplir.  | (Ready to accomplish.) Motto of the Earl of Shrewsbury.  |
| Prêt pour mon pays.  | Ready for my country.  |
| Prie-Dieu.   | A praying-chair; a pew.  |
| Pris sur le fait.  | Caught in the act.   |
| Procès verbal.   | (Official report.) A summary of the charge and evidence against an accused person.   |
| Projet.  | A plan or project.   |
| Prolétaire.  | A person of the lower orders.  |
| Promettre c'est donner, espérer c'est jouir.— <i>Delille</i> .   | Promising is giving, hoping is enjoying.   |
| Promettre et tenir sont deux.  | Promises and performance are two very different things.  |
| Promettre monts et merveilles.   | (To make professions of future actions.) Promises ending in smoke.   |
| Propos de soir le vent emporte.  | (The wind carries away lovers' promises.) At lovers' perjuries they say Jove laughs.   |
| Propriété littéraire.  | Literary property; copyright.  |
| Protégé.   | One protected or patronized.   |
| Provision faite en saison  | (Provision made in season, brings a blessing to the house.) A stitch in time saves nine.   |
| Fait du bien à la maison.  |  |
| Pythagore, Epicure, Socrate, Platon, sont des flambeaux; le Christ, c'est le jour.— <i>Victor Hugo</i> .       | Pythagoras, Epicurus, Socrates, Plato, these are the torches of the world; Christ is the light of day.                           |
| Quai d'Orsay.  | The street in which the French Foreign Office is situated; the French office for Foreign Affairs.                                |
| Quand Auguste avait bu, la Pologne était ivre.— <i>Voltaire</i> .  | When Augustus had drunk, Poland was drunken.*  |
| Quand celui qui écoute n'entend rien, et celui qui parle n'entend plus, c'est métaphysique.— <i>Voltaire</i> . | When the man who listens understands nothing, and the man who talks understands as little, then they are discussing metaphysics. |
| Quand il n'y a point de vent chacun sait naviguer.   | Every man is a pilot when the sea is calm.   |
| Quand il tomberait des hallebardes, je viendrais.  | I will come though it rain cats and dogs.  |

\* This line is a slight variation of a verse written by Frederick II. of Prussia. It is merely another way of expressing the statement that subjects model their ways on those of the king who rules them.

- Quand je pense qu'il y a des hommes assez hardis pour regarder une femme en face, pour l'aborder, pour lui serrer la main et pour lui dire sans mourir de frayeur : Voulez-vous m'épouser ? Je ne puis m'empêcher d'admirer jusqu'où va l'audace humaine.—*Stendhal*.
- Quand la porte est basse il faut se baisser.
- Quand l'arbre est tombé tout le monde court aux branches.
- Quand l'aveugle porte la bannière, mal pour ceux qui marchent derrière.
- Quand le bonheur vous guide, on doit suivre ses pas.—*Destouches*.
- Quand le diable dit ses patenôtres il veut te tromper.
- Quand le fer est chaud, il le faut battre.
- Quand le Français dort le diable le berce.
- Quand les biens viennent les corps faillent.
- Quand les femmes ont passé trente ans la première chose qu'elles oublient c'est leur âge ; lorsqu'elles sont arrivées à quarante, elles en perdent entièrement le souvenir.  
—*Ninon de Lenclos*.
- Quand les vices nous quittent, nous nous flattons de la créance que c'est nous qui les quittons.  
—*La Rochefoucauld*.
- Quand on a besoin des hommes, il faut bien s'ajuster à eux.—*Molière*.
- Quand on a des filles on est toujours berger.
- Quand on court après l'esprit, on attrape la sottise.—*Montesquieu*.
- Quand on écrit avec facilité, on croit toujours avoir plus de talent qu'on n'en a. Pour bien écrire, il faut une facilité naturelle et une difficulté acquise.—*Fouberl*.
- Quand on est bien il faut s'y tenir.
- Quand on n'a pas ce que l'on aime, il faut aimer ce que l'on a.
- Quand on ne trouve pas son repos en soi-même, il est inutile de le chercher ailleurs.
- Quand on parle du loup, on en voit la queue.
- When I think there are men bold enough to look a woman in the eyes, take her hand, and tell her they love her, without being daunted, I cannot help admiring the extent to which human audacity will go.
- One must stoop when the door is low.
- When the tree is down everybody runs with his hatchet.
- When the blind man carries the banner, woe to his followers.
- When happiness shows the way, we ought to follow it.
- When Satan quotes Scripture, he most means to deceive.
- Strike while the iron is hot.
- When the Frenchman sleeps the devil rocks him.
- As wealth increases, health decreases.
- When women pass thirty they first forget their age ; when forty, they forget that they ever remembered it.
- When our vices leave us, we flatter ourselves with the notion that we are leaving them.
- When we need men's help we must conduct ourselves so as to please them.
- He who has daughters is always a shepherd.
- In the race after wit, folly is caught.
- The fluent writer accredits himself with more talent than he really possesses. To write well, one must have an innate facility and an acquired difficulty in composition.
- When you are well off, there is no need to move.
- When one has not what he likes, he must like what he has.
- When one does not find repose in oneself, it is vain to seek it elsewhere.
- (Talk of the wolf and you see his tail.)  
Talk of the devil, he's sure to appear.

Quand on se fait entendre on parle tous-  
jours bien,  
Et tous vos beaux dictons ne servent  
pas de rien.—*Molière.*

Quand on voit la chose on la croit.

Quand quelque chose nous défaut,  
On sait alors ce qu'elle vaut.

Quand sur une personne on prétend se  
régler

C'est par les beaux côtés qu'il lui faut  
ressembler.—*Molière.*

Quand tous péchés sont vieux l'avarice  
est encore jeune.

Quand tout le monde a tort, tout le  
monde a raison.—*La Chaussée.*

Quand un ami a un grand succès, on  
l'aime un peu moins, mais on se vante  
plus souvent de son amitié.

—*Chas. Narrey.*

Quand un chien se noie, chacun lui  
offre à boire.

Quand une chose peut être de deux  
manières, elle est presque toujours de  
la manière qui paraît la moins natu-  
relle.—*François Arago.*

Quand une fois on a trouvé le moyen  
de prendre la multitude par l'appât  
de la liberté, elle suit en aveugle,  
pourvu qu'elle en entende seulement  
le nom.—*Bossuet.*

Quand une lecture vous élève l'esprit,  
et qu'elle vous inspire des sentiments  
nobles et courageux, ne cherchez pas  
une autre règle pour juger de l'ouv-  
rage : il est bon, et fait de main  
d'ouvrier.—*La Bruyère.*

Quand vient la gloire s'en va la mémoire.  
Quand vos yeux en naissant s'ouvraient à  
la lumière

Chacun vous souriait, mon fils, et vous  
pleuriez.

Vivez si bien, qu'un jour à votre der-  
nière heure

Chacun verse des pleurs et qu'on vous  
voie sourire.—*Marquise de Créquy.*

Que ceux qui lisent soient moraux,  
ceux qui écrivent le deviendront par  
la force des choses. Si la foule se  
presse autour des étalages à scan-  
dale, l'explosion d'immoralité fera  
des blessés. S'il y a une vide, elle sera  
sans danger.—*Pierre Véron.*

The speech held the hearers because  
understood,

Whilst all your fine nonsense for nothing  
was good.

Seeing is believing.

When a thing is lost to us, we know  
how much 'twas worth.

When we claim to model our acts on  
another's, we ought to imitate the  
good side of his character.

When all other sins grow old avarice is  
still young.

(When everybody is wrong, everybody  
is right.) When all are sinners, the  
single sinner escapes punishment.

When a friend is successful he is loved  
somewhat less, but his friendship is  
more often boasted of.

When a dog is drowning, every one  
offers him a drink.

When a thing may be done in two ways,  
it is almost always done in the ap-  
parently least natural.

When once the multitude are led by one  
who knows how to use liberty as a  
lure, they blindly follow at the mere  
sound of that word.

When a passage in a book elevates  
the mind and inspires noble and  
courageous feelings, look for no other  
standard whereby to judge the work :  
it is good, and wrought by a master  
hand.

When glory comes memory departs.

When your eyes at your birth did open  
to the world, you wept, my child,  
while those who saw you smiled. May  
you live so well that, at your last  
moments, all may weep and you may  
smile.

If readers be moral, writers become so  
by the force of circumstances. If the  
mob will flock up to scandalous shows,  
the explosion of immorality will hurt  
them. Establish a vacuum round  
them, and there will cease to be any  
danger.

Que diable allait-il faire dans cette galère ?

Que faire ?

Que la terre est petite à qui la voit des cieux !—*Delille*.

Quelle imprévoyance de vivre toujours au jour le jour.

Quelque chose.

Quelque heureusement doués que nous soyons, nous ne devons en tirer vanité.  
—*Boniface*.

Quelques crimes toujours précèdent les grands crimes.—*Racine*.

Que lui importe cela ?

Que nous habitons ici ou à côté, nous sommes, non les citoyens d'un pays ou d'un monde, mais, en vérité, les citoyens du Ciel.

—*Camille Flammarion*.

Qu'est-ce que le Tiers État ? Tout. Qu'a-t-il ? Rien. Que veut-il ? Y devenir quelque chose.

Que ta chemise ne sache ta guise.

Que vous faut-il ?

Qui a bon cœur a toujours le temps à propos.—*Gaucher de Châtillon*.

Qui a bonne femme, est bien allié.

Qui a bonne tête ne manque pas de chapeaux.

Qui a bu boira.

Qui a des filles est toujours berger.

Qui à deux maîtres servira

À un de ceux il mentira.

Qui a froid souffle le feu.

Qui a honte de manger a honte de vivre.

Qui aime bien, châtie bien.

(What the devil did he go to do in that galley?) Why on earth did he go to that place ? \*

What is to be done ?

How small is the earth to him who looks from Heaven.

How imprudent always to live from hand to mouth.

A trifle ; something.

However richly we may be endowed, we ought not to be vain on that account.

(Great crimes are always preceded by lesser ones.) *Nemo repente fuit turpissimus*.

What's that to him ?

Whether we dwell here or there, we are not citizens of this country or this world, but citizens of Heaven.

What is the Third Estate ? Everything.

What does it possess ? Nothing.

What does it desire ? To become something.†

Don't let your cap know what thoughts it covers.

What do you require ?

Every moment is the right moment for the man who has a stout heart.

He who has a good wife, has a good ally.

A good head need not go hatless.

(He who has drunk will drink again.) Ever drunk, ever dry.

He who has daughters must always be a shepherd.

He who would two masters serve, is false to one or the other.

(Let the one who is cold blow the fire.) Who has most need should the most work.

He who is ashamed to eat is ashamed to live.

(He loves well who chastises well.) Spare the rod and spoil the child.

\* This familiar saying is found in Molière's *Fourberies de Scapin*. The miser Geronste is told that his son has been carried off in a Turkish galley. Unwilling to offer a ransom, he constantly repeats this question.

† This was the title of a famous pamphlet by Sieyès, which had an important part in helping the Revolution. The title itself is thought to have been not the work of Sieyès but of Chamfort.

Qui aime bien, tard oublie.

Qui aime trop le petit succès renonce à la grande gloire.—*Ph. Chasles.*

Qui a la bourse pleine prêche au pauvre.

Qui a tête de cire ne doit pas s'approcher du feu.

Qui attend les souliers d'un mort risque d'aller pieds nus.

Qui bien mange, et qui bien dort,  
Ne doit encore craindre la mort.

Qui casse les verres les paye.

Qui cesse d'être ami ne l'a jamais été.

Qui chapon mange chapon lui vient.

Qui commence et ne parfait, sa peine perd.

Qui compte sans son hôte, compte deux fois.

Quiconque refuse d'être loué par les autres, se loue lui-même.—*Mascaron.*

Quiconque veut trouver quelques bons mots n'a qu'à dire beaucoup de sottises.—*J. J. Rousseau.*

Qui court deux lièvres, n'en prendra aucun.

Qui donner peut, il a maint bon voisin.

Qui dort, dîne.

Qui doute ne se trompe point.

Qui écoute aux portes, entend plus qu'il ne désire.

Qui en dit du mal, veut l'acheter.

Qui épargne, gagne.

Qui épargne le vice, fait tort à la vertu.

Qui est avec les loups, il lui faut hurler.

Qui est-ce qui attachera le grelot ?

Qui est content est riche.

Qui est malade au mois de Mai,  
Tout l'an demeure sain et gai.

Qui est malade de folie,  
Ne s'en guérit toute sa vie.

Qui est sur la mer, il ne fait pas des vents ce qu'il veut.

A true lover is slow in forgetting.

When a man covets petty successes, he has given up hopes of glory.

Full purse preaches to the penniless.

A head of wax must not go near the fire.

He who waits for a dead man's shoes is like to go barefoot.

He who eats well and sleeps well need not think his end is near.

Who breaks, pays.

(He who has ceased to be my friend, was never my friend.) True friendship never dies.

Live high, and high living will come to you.

It is labour lost to begin and not complete.

He who reckons without his host, will have to reckon a second time.

Whoso refuses others' praise, praises himself.

Chatter a lot of nonsense and you'll find a few clever phrases amongst it.

(He that hunts two hares will catch neither.) Two many irons in the fire.

(He who is able to give has many a kind neighbour.) The rich never lack friends.

He who sleeps, dines.

Doubt, and you'll not be deceived.

(He who listens at doors hears more than he likes.) Listeners never hear any good of themselves.

He who decries a thing, wants to buy it.

A penny saved is a penny gained.

He who spares vice wrongs virtue.

(You must howl with the wolves.) When you are at Rome, do as the Romans do.

(Who will bell the cat ?) Who will take the post of danger ?

The contented man is always rich enough.

He who is sick in the month of May  
The rest of the year is well and gay.

He who is sick with folly, is sick and sorry all his life.

A man at sea cannot direct the winds.

Qui femme a, noise a.  
 Qui femme vieille ou laide prend,  
 Donne à entendre qu'il aime argent.  
 Qui fuit, peut revenir aussi,  
 Qui meurt, il n'en est pas ainsi.

—*Scarron.*

Qui gagne, joue bien.  
 Qui loin se va marier  
 Ou est trompé, ou veut tromper.  
 Qui m'aime, aime mon chien.  
 Qui m'aime me suive.—*Francis I.*  
 Qui mal cherche, mal trouve.

Qui menace, a peur.  
 Qui monte la mule, la ferre.  
 Qu'importe !  
 Qui naît le dimanche, jamais ne meurt  
 de peste.  
 Qui n'a, ne peut.  
 Qui n'a pas argent en bourse, ait miel  
 en bouche.  
 Qui n'a pas l'esprit de son âge,  
 De son âge a tout le malheur !

—*Voltaire.*

Qui n'a point de sens à trente ans, n'en  
 aura jamais.

Qui naquit chat, court après les souris.

Qui n'a qu'un œil, bien le garde.

Qui n'a rien, ne craint rien.

Qui n'a santé, n'a rien.  
 Qui ne châtie culot, ne châtie culasse.

Qui ne craint point la mort ne craint  
 point les menaces.—*Corneille.*  
 Qui ne dit rien consent.  
 Qui ne fait rien, fait mal.  
 Qui ne gagne, perd.  
 Qui n'entend qu'une cloche n'entend  
 qu'un son.

Qui ne parle, n'erre.

Who hath a wife hath always strife.  
 Who doth an ugly maiden woo,  
 'Tis plain that he loves money too.  
 (He who runs away may return again,  
 but he who is killed cannot do so.)  
 For he who fights and runs away  
 May live to fight another day ;  
 But he who is in battle slain  
 Can never rise and fight again.—*Ray*  
 It's always the clever player who wins.  
 He who goes far from home to seek a  
 wife, is either deceived or a deceiver.  
 Love me, love my dog.  
 Let him who loves me follow me ! \*  
 He who seeks for evil, never fails to  
 find it.

A bully is always a coward.  
 He who rides the mule must shoe her.  
 What does it matter !  
 A child born on Sunday never dies of  
 the plague.

Empty pockets cannot give.  
 He who has no money in his purse must  
 have a honeyed tongue.

The man whose inclinations are not  
 suited to his age, feels the full burden  
 of his years.

(He who has no sense at thirty, will  
 never have any.) A fool at forty is  
 a fool indeed.

(Who is born a cat will run after mice.)  
 Nature will out.

A man with only one eye must take  
 good care of it.

(He who owns nothing, has nothing to  
 fear.) The beggar is not afraid of  
 the thief.

Without health, the rest is nothing.  
 He who corrects not youth controls  
 not age.

The man who dreads not death can-  
 not be daunted by threats.

Silence gives consent.

He who does nothing, does amiss.

He who does not win, loses.

(Who hears only one bell, hears only  
 one sound.) One story is good till  
 another is told.

Silence makes no mistakes.

\* The battle-cry of Francis I. at Marignano, where the French army defeated the Milanese in the year 1515.

- Qui ne peut mordre, ne doit pas montrer les dents.  
 He who can't bite should not show his teeth.
- Qui ne prend quand il peut, Il n'aura quand il veut.  
 He that will not when he may, When he will shall have nay.
- Qui ne regarde pas en avant, se trouve en arrière.  
 He who looks not ahead finds himself behind.
- Qui ne retire de sa vache que la queue, ne perd pas tout.  
 He who gets back only the tail of his cow does not lose all.
- Qui ne risque rien n'a rien.  
 Nothing venture nothing gain.
- Qui ne sait bien parler de son métier, il ne le sait pas.  
 A good workman does not defame his craft.
- Qui ne se lasse pas, lasse l'adversité.  
 He who does not grow tired, tires out his ill-luck at last.
- Qui ne sort que de jour, n'a que faire de lanterne.  
 He who goes abroad by day has no need of a lantern.
- Qui ne souffre pas seul, ne souffre pas tant.  
 Sufferings are lessened when you share them with others.
- Qui nous délivrera des Grecs et des Romains ?—*Berchoux*.  
 (Who will deliver us from the Greeks and Romans ?) Who will set us free from the tyranny of the ancient classical models in literature ?
- Qui pardonne aisément invite à l'offenser.—*Corneille*.  
 He who pardons too readily invites fresh insult.
- Qui parle, sème ; qui écoute, recueille.  
 Who speaks, sows ; who listens, reaps.
- Qui partout va, partout prend.  
 He who goes everywhere gleans everywhere.
- Qui passe un jour d'hiver, il passe un de ses ennemis mortels.  
 Get over a winter's day, and you "get over" a mortal enemy.
- Qui paye, a bien le droit de donner son avis.  
 He who pays, has the right to advise.
- Qui paye tôt, emprunte quand il veut.  
 The ready payer can borrow anywhere.
- Qui pense ?  
 (Who thinks ?) Motto of the Earl of Howth.
- Qui perd, pêche.  
 He who loses sins.
- Qui peut ce qui lui plaît, commande alors qu'il prie.—*Corneille*.  
 He who can realize his wishes can command what he prays for.
- Qui plaisir fait plaisir requiert.  
 One good turn asketh another.
- Qui plus qu'il n'a vaillant dépend, il fait la corde à quoi se pend.  
 He that spends more than he is worth makes a rope to hang himself with.
- Qui plus sait, plus se tait.  
 The more a man knows, the less he talks.
- Qui pourrait vivre sans espoir ?  
 If hope were dead, who could live ?
- Qui premier vient au moulin, premier doit moudre.  
 (Whoso first cometh to the mill, first grist.) First come, first served.
- Qui prend une femme pour sa dot, à la liberté tourne le dos.  
 Who takes a wife for a dower, surrenders his power.
- Qui prête à l'ami, perd au double.  
 Lend your friend money and you will lose friend and money.
- Qui prouve trop, ne prouve rien.  
 Who proves too much proves nothing.



Qui que tu sois, voici ton maître ;  
 Il l'est, le fut, ou le doit être.  
 — *Voltaire.*

Qui répond, paie.  
 Qui reste dans la vallée ne passera  
 jamais la montagne.  
 Qui s'arrête à chaque pierre, n'arrive  
 jamais.  
 Qui saurait les aventures, ne serait jamais  
 pauvre.  
 Qui se couche avec des chiens se lève  
 avec les puces.  
 Qui se détourne, évite le danger.  
 Qui se fâche, a tort.  
 Qui se fait brebis le loup le mange.

Qui se hâte en cheminant,  
 Se fourvoye bien souvent.  
 Qui se marie à la hâte, se repent à loisir.  
 Qui sème des chardons, recueille des  
 épines.  
 Qui se ressemble s'assemble.  
 Qui sert bien son pays n'a pas besoin  
 d'aïeux. — *Voltaire.*  
 Qui se sent galeux, se gratte.  
 Qui s'excuse, s'accuse.

Qui tard se couche, et se lève matin,  
 Il pourrait bientôt voir sa fin.  
 Qui terre a, guerre a.  
 Qui tient la poêle par la queue, il la  
 tourne là où il veut.  
 Qui tient le fil, tient le peloton.  
 Qui tôt donne, deux fois donne.

Qui tourmente les autres, ne dort pas  
 bien.  
 Qui trébuche et ne tombe pas, avance  
 son chemin.  
 Qui trop change, empire.  
 Qui trop embrasse mal étreint.

Qui un punit, cent menace.

Qui va chercher de la laine, revient  
 tondu.  
 Qui va et retourne, fait bon voyage.

Qui veut apprendre à prier, aille souvent  
 sur la mer.

(Whoe'er you are, your master see.  
 He is, or was, or he will be.) Love  
 the conqueror.

Who answers for another, pays.  
 He that lingers in the valley will never  
 get over the hill.  
 He who stops at every stone never gets  
 to his journey's end.  
 Could we foretell the future, we should  
 never be poor.  
 He that sleeps with dogs gets up with  
 fleas.  
 He who turns aside avoids danger.  
 He who loses his temper is in the wrong.  
 He that makes himself a sheep shall be  
 eaten by the wolves.

Who hastens too much on his way  
 Doth often find himself astray.  
 Marry in haste and repent at leisure.  
 He who sows thistles must reap thorns.

Birds of a feather flock together.  
 He who serves his country well needs  
 no ancestors.  
 If the cap fits, wear it.  
 He who excuses himself accuses him-  
 self.

He who goes late to bed, and is up  
 betimes, is likely soon to die.  
 He who owns land is ever at war.  
 He who holds the handle of the frying-  
 pan turns it as he pleases.  
 He who holds the thread holds the ball.  
 (He who gives quickly, gives twice.)  
*Bis dat, qui cito dat.*

He who breaks another's rest, his slum-  
 bers ne'er are the best.  
 He that stumbles and falls not is still  
 getting on.  
 Ever changing, never gaining.  
 (He who grasps too much holds little.)  
 Avarice overreaches itself.

In punishing one, a hundred are threa-  
 tened.  
 He who goes a-shearing may come back  
 shorn.

Who goes and returns makes a good  
 enough journey.  
 If a man would learn to pray, let him go  
 often to sea.

|  |   |
|--|---|
| Qui veut être riche en un an, au bout de six mois est pendu.                                       | He who wants to be rich in a year will get hanged in six months.  |
| Qui veut faire une porte d'or, il y met tous les jours un clou.                                    | He who wishes to make a golden door must drive a nail in every day.   |
| Qui veut la fin veut les moyens.   | Where there's a will, there's a way.  |
| Qui veut noyer son chien l'accuse de la rage.  | Give a dog a bad name and hang him.   |
| Qui veut plaire à tout le monde, doit se lever de bonne heure.                                     | He must rise betimes who would please everybody.  |
| Qui veut prendre un oiseau il ne faut pas l'effaroucher.   | He who would catch a bird, must not frighten it.  |
| Qui veut voyager loin, ménage sa monture.  | He who wishes to travel far, takes care of his horse.   |
| Qui vient, est beau; qui apporte, est encore plus beau.  | The empty-handed is welcome, but far more is he who brings a present.                                       |
| Qui vit à compte, vit à honte.   | Who lives on credit lives disgraced.  |
| Qui vit content de rien possède toute chose.— <i>Boileau</i> .                                     | He who lives contented possesses everything.  |
| Qui vit longtemps, sait ce qu'est douleur.   | He who lives long knows what pain is.   |
| Qui vive ?   | Who goes there ? (On the <i>qui vive</i> , i.e. on the alert.)*   |
| Qui vivra, verra.  | Who lives will see.   |
| Qui voit une épingle et ne la prend vient un temps qu'il s'en repent.                              | If you see a pin and let it lie, You may yet want it before you die.  |
| Quoi, donc, les rois meurent-ils ?   | What, do kings die ?  |
| Quoique fol tarde, jour ne tarde.  | Though the fool lingers, the day does not wait.   |
| Qu'on me donne six lignes de la main du plus honnête homme, j'y trouverai de quoi le faire pendre. | Show me six lines written by the most honest man in the world, and I will find enough in them to hang him.† |
| — <i>Cardinal Richelieu</i> .  |   |

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|---|--|
| Racine passera comme le café.                                       | Racine will go out of fashion as coffee will.‡             |
| Raconteur.  | A narrator.  |
| Ragoût.   | A highly seasoned dish.                                    |
| Raison d'être.  | Reason for existence.                                      |
| Raison froide.  | (Cold reasoning.) Indifference.                            |
| Raisonné, catalogue raisonné.                                       | Explanatory catalogue.                                     |
| Raisonner sur l'amour, c'est perdre la raison !— <i>Boufflers</i> . | If you bring reason to bear on love, you lose your reason. |
| Ramollissement.   | Softening of the brain.                                    |

"Who goes there?"

\* A saying popularly attributed to Richelieu, although M. Fournier declares it to be most unlikely that the Cardinal ever expressed such an opinion, since it was foreign to his character to be guilty of petty conduct worthy only of an executioner.

† A saying that has been wrongly attributed to Madame de Sévigné.

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|---|--|
| Ranz des vaches.  | (Ranks or rows of the cows.) Swiss melodies played as cow-calls — so called because the cows on hearing the air come up to the player in rows. |
| Rapprochement.  | The act of bringing together : reconciliation.   |
| Rarement à courir le monde<br>On devient plus homme de bien.<br>— <i>Régnier-Desmarets</i> .  | Rarely does a man gain any advantage by constantly moving from land to land.   |
| Réchauffé.  | (Warmed up.) Could kail het again.   |
| Recherché.  | Elegant ; attractive.  |
| Réclame.  | A puff ; log-rolling.  |
| Reconnaissance.   | A survey of the position.  |
| Recueil choisi.   | A choice collection.   |
| Rédacteur (en chef).  | Editor (of a newspaper).   |
| Régime.   | Government ; mode of living.   |
| Remercier.  | To return thanks.  |
| Remettez-vous.  | Compose yourself.  |
| Renaissance.  | Regeneration ; revival.*   |
| Renard qui dort la matinée<br>N'a pas la bouche emplumée.                                     | (The fox that sleeps in the morning never feathers his mouth.) The early bird catches the worm.  |
| Rencontre.  | An encounter.  |
| Rendezvous.   | A place fixed for a meeting.   |
| Rendre l'âme.   | To give up the ghost.  |
| Rendre pois pour fève.  | (To give a pea for a bean.) To give tit for tat.   |
| Rentes.   | The funds ; Government stocks.   |
| Répondre en Normand.  | To give an evasive answer.   |
| Réponse sans réplique.  | (A reply that admits of no rejoinder.)<br>A conclusive answer.   |
| Résumé.   | An abstract or epitome.  |
| Réunion.  | A reunion ; a social gathering.  |
| Revanche.   | Revenge.   |
| Réveil.   | The beat of the drum at daybreak.  |
| Revenons à nos moutons.   | (Let us return to our sheep.) Let us return to our subject.†   |
| Rien de plus éloquent que l'argent comptant.  | (Nothing speaks so well as cash down.)<br>Money is a great persuader.  |
| Rien n'abâtardit les esprits comme le spectacle perpétuel du médiocre.<br>— <i>F. Frank</i> . | Nothing so dulls the wit as the perpetual view of commonplaces.  |
| Rien n'aiguise l'esprit comme les études théologiques.— <i>Talleyrand</i> .                   | Nothing so sharpens the wit as theological study.  |
| Rien n'a qui assez n'a.   | He has nothing who has not enough.   |

\* The word is generally used in reference to the revival of learning and art in the early part of the sixteenth century.

† These words occur originally in an old French farce, *L'Avocat Pathelin*, where a lawyer, inclined to wander from the point, is recalled to the subject before the Court.

Rien ne m'est seur que la chose incertaine.—*Villon*.

Rien n'empêche tant d'être naturel que l'envie de le paraître.

—*La Rochefoucauld*.

Rien ne pèse tant qu'un secret :

Le porter loin est difficile aux dames ;

Et je sais même sur ce fait

Bon nombre d'hommes qui sont femmes.

—*La Fontaine*.

Rien ne ressemble mieux à un honnête homme qu'un fripon.

Rien n'est aussi divers que la beauté des femmes, si ce n'est l'impression qu'elle produit sur nous.—*Edm. About*.

Rien n'est beau que le vrai.—*Boileau*.

Rien n'est inutile dans une œuvre sortie d'une tête bien faite.—*De Vigny*.

Rien n'est si utile que la réputation, et rien ne donne la réputation si sûrement que le mérite.—*Vauvenargues*.

Rien ne vaut poulain s'il ne rompt son lien.

Rien ne vieillit plus vite qu'un bienfait.

Rira bien, qui rira le dernier.

Rire dans sa barbe.

Rire jaune.

Rire sans propos est propre aux fous.

Rire sous cape.

"Rodrigue, as-tu du cœur ?" "Tout autre que mon père l'éprouverait sur l'heure."—*Corneille*.

Rôle.

Rôle d'équipage.

Rome n'a pas été faite en un jour.

Rome n'est plus dans Rome.

Rompes les rangs !

Ronger son frein.

Roué.

Nothing is so sure to me as uncertainty.

Nothing so much prevents one being natural as the seeking so to appear.

Nothing is so heavy to carry as a secret : it is difficult for women to keep it long ; and I know even in this matter a good number of men who are women.

Nothing more closely resembles an honest man than a knave.

Nothing is more varied than feminine beauty, unless it be the impression it produces upon us.

Nothing is beautiful but truth.

There is nothing useless in a work that issues from a well-constituted brain.

Nothing is so useful as reputation, and nothing wins it so surely as merit.

A colt is worthless if it does not break its halter.

Nothing grows old more quickly than a kindness.

He laughs best who laughs last.

(To laugh in one's beard.) To ridicule secretly.

To laugh on the wrong side of one's mouth.

Ill-timed laughter is the mark of fools.

To laugh in one's sleeve.

"Hast thou courage, Rodrigue ?"

"Anyone but my father would test it at once."\*

A character in a play.

A list of the crew ; muster-roll.

Rome was not built in a day.

(Rome is no longer in Rome.) The place is not itself ; everybody is out of town.†

Break off !

(To gnaw the bit.) To fret inwardly.

A rake ; a profligate.‡

ing for vengeance against

... ch the hero declares that for him, forced to live as an exile in Spain, *Rome est toute où je suis*, "Rome is where I am," i.e., that is the old saying that, "Every land is a fatherland to a brave man," *Omne solum forti patria est*.

‡ The friends of the Duke of Orleans, Regent of France, were such profligates that it was commonly said they deserved to be broken on the wheel (*roué*). This is the popular account of the origin of this expression.

Ruse contre ruse.

Ruse de guerre.

Diamond cut diamond.

A stratagem.

S'abstenir pour jouir, c'est la philosophie du sage, c'est l'épicurisme de la raison.—*J. J. Rousseau.*

Sain et sauf.

Saint ne peut, si Dieu ne veut.

Saint Nicolas, mon bon patron,  
Donnez-moi quelque chose du bon,

Plein mes bas, plein mes souliers,  
Saint Nicolas bien obligé.

Salle.

Salle à manger.

Salle des Pas Perdus.

S'amuser à la moutarde.

Sang-froid.

Sans changer.

Sans culottes.

Sans-culottides.

Sans Dieu, rien.

Sans dot !

Sans doute.

Sans façon.

Sans la femme, l'homme a dû faire des grandes choses.—*Roqueplan.*

Sans pain et sans vin, l'amour n'est rien ; quand la pauvreté entre par la porte, l'amour s'envole par la fenêtre.

Sans souci.

Sans tâche.

Santé.

Sapristi !

Sauter de la poêle sur la braise.

Saute-ruisseau.

Sauve qui peut.

To enjoy by abstention is the sage's philosophy and the epicureanism of reason.

Safe and sound.

Saint cannot do what God will not do.

Saint Nicholas, my kind patron, give me something good,

Fill my stockings, fill my shoes, Saint Nicolas, grant my prayer.\*

A hall.

A dining room.

Hall of the lost footsteps.†

(To play with the mustard.) To stand trifling.

Cold blood ; indifference ; apathy.

Without changing.

Ragged men ; the lower classes of the French Revolution.

The holidays of the Sans-culottes.‡

Nothing without God.

Without a dowry ! §

Without doubt.

Without ceremony.

Were it not for woman, man would have done greater deeds.

Without bread and without wine, love is nothing ; when poverty enters the door, love flies out of the window.

Free from care ; free and easy.

Without stain.

Health.

By Jove ! How provoking !

Out of the frying pan into the fire.

(A leap-gutter.) The office-boy of lawyers, etc., who is employed to carry messages.

Save themselves who can.

\* French children repeat this verse when they hang up their stockings before going to sleep. St. Nicholas is the patron saint of children and sailors. He has his festival on the 6th of December, but this custom of hanging up the stockings is now associated with Christmas, when the good Santa Claus (St. Nicholas) brings the children gifts.

† This is the name given to the large hall in the Palais de Justice of Paris. It is so called because it is always thronged with barristers and their clients, &c., who constantly cross and recross one another's steps as they walk about.

‡ Days when the Revolutionists abstained from bloodshed were so called.

§ A remark constantly repeated by Harpagon, the chief character in Molière's *l'Avare*. The miser cannot resist the attractions of the old suitor for his daughter's hand, who offers to marry her without a dowry. To all objections the father has but one reply, *Sans dot !*

|  |  |
|--|--|
| Savant.  | A learned man.   |
| Savoir.  | Knowledge.   |
| Savoir dissimuler est le savoir des rois.<br>— <i>Richelieu</i> .  | Dissimulation is the art of kings.   |
| Savoir faire.  | Ability ; skill ; wits.  |
| Savoir par cœur n'est pas savoir : c'est tenir ce qu'on a donné en garde à sa mémoire.— <i>Montaigne</i> .   | To know a thing by heart is not real knowledge ; that is only ability to lay one's hand on a thing which we have placed in the storehouse of the mind.   |
| Savoir vivre.  | Good breeding ; refined manners.   |
| Scrutin d'arrondissement.  | Municipal ballot.*   |
| Scrutin de liste.  | (Voting by ballot.) The voting for the Departmental representatives.   |
| Séance.  | Session ; sitting.   |
| Secret de deux, secret de Dieu ; secret de trois, secret de tout.  | The secret of two is God's secret, the secret of three is everybody's secret.  |
| Secret de la comédie.  | Everybody's secret.  |
| Se jeter dans l'eau de peur de la pluie.   | (To jump into the pond to get out of the rain.) From Scylla to Charybdis.  |
| Selon le saint l'encens.   | The grander the saint, the sweeter the incense.  |
| Selon les règles.  | According to rule.   |
| Selon le vent la voile.  | (Set your sail as the wind blows.)   |
| Selon que vous serez puissant ou misérable,  | According as you are powerful or wretched, the judgments of the Court  |
| Les jugements de cour vous rendront noir ou blanc.   | will paint you black or white.   |
| S'embarquer sans biscuit.  | (To embark without provisions.) To begin an undertaking without the means of carrying it out.  |
| Sème le jour de S. François,   | (Sow your wheat on St. Francis' day, if you wish to have a heavy crop.) Sow  |
| Ton grain aura de poids.   | on the 4th of October.   |
| Se mettre en quatre.   | (To cut oneself in four.) To do anything to oblige another.  |
| Sens dessus dessous.   | Topsy-turvy, upside down.  |
| Serait-il sage de croire qu'un mouvement qui vient de si loin pourra être suspendu par les efforts d'une génération ? Pense-t-on qu'après avoir vaincu les rois, détruit la féodalité, la démocratie reculera devant les bourgeois et les riches ?— <i>Tocqueville</i> . | Is it wise to believe that a movement (the tendency to Democracy traced to the beginning of society) coming from so far back, can be stayed by the effort of one generation ? Can anyone believe that after overcoming kings and destroying feudalism, Democracy will retreat before the onslaught of the tradesman and capitalist classes ? |
| Se rompre le cou.  | To break one's neck.   |
| Ses folies sautent aux yeux.   | His foibles are palpable.  |
| Ses ouvrages font loi.   | His works are quite classics.  |

\* *Scrutin de liste* and *Scrutin d'arrondissement* are two different modes of voting. In the former case the voter indicates the names of all the candidates he wishes to elect to represent the Department collectively ; in the latter case the members are voted for individually.

Ses rides sur son front ont gravé ses exploits,  
Et nous disent encore ce qu'il fut autrefois.—*Corneille*.

Se tirer d'affaire.

Se trouver à la hauteur de la situation.

Si ce n'est toi, c'est donc ton frère.

—*La Fontaine*.

Si Dieu n'existait pas, il faudrait l'inventer.—*Voltaire*.

Si Dieu veut.

Siècle.

Siècle d'or.

Siècles des ténèbres.

Si je n'y suis pas, qu'il plaise à Dieu de m'y rétablir ; si j'y suis, qu'il plaise à Dieu de m'y maintenir.

—*Jeanne d'Arc*.

Si je puis.

Si je savais quelque chose qui me fût utile et qui fût préjudiciable à ma famille, je le rejetterais de mon esprit. Si je savais quelque chose qui fût utile à ma famille et qui ne le fût pas à ma patrie, je chercherais à l'oublier. Si je savais quelque chose utile à ma patrie et qui fût préjudiciable à l'Europe et au genre humain, je le regarderais comme un crime.

—*Montesquieu*.

Si je tenais toutes les vérités dans ma main, je me donnerais bien de garde de l'ouvrir aux hommes.

—*Fontenelle*.

Si jeunesse savait ! si vieillesse pouvait !

Si la bonne foi était bannie du reste du monde, il fallait qu'on la trouvât dans la bouche des rois.

'Twas his exploits that furrowed thus his brow,  
And what he did of yore they tell us now.

To save one's bacon.

To rise to the occasion.

If it is not you, it must be your brother.\*

If God did not exist, it would be necessary to invent him.†

(If God so wills it.) Motto of the Preston family.

An age.

The golden age (of Louis XIV.).

The dark ages.

If I am not in a state of grace before God, I pray God that it may be vouchsafed to me ; if I am, I pray God that I may be preserved in it.‡

If I can.§

If I knew some scheme which was advantageous to myself but hurtful to my kindred, I would banish it from my mind. If I knew some scheme which was advantageous to my kindred but hurtful to my country, I would try to forget it. If I knew what was of advantage to my country, but hurtful to Europe and the human race, I should regard it as a crime.

If I held all truths in my hand, I should be very careful how I delivered them to mankind.||

If youth had knowledge ! if age had the power !

If good faith were to be banished from the rest of the world, it must still be found in the mouth of kings.¶

\* A saying from the fable of the *Wolf and the Lamb*. The wolf, being unable to show that the lamb has dirtied the water in the river, is determined to find an excuse for a quarrel by some means.

† Voltaire justified this expression of his opinion by erecting a church to the Deity (*Exerxit Deo Voltaire*) in Ferney at his own charges.

‡ The reply of Jeanne d'Arc to her judges, when asked if she was in a state of grace.

§ This is the motto of the Colquhoun family. An ancestor of this family, being asked by the king to retake Dumbarton Castle, replied : *Si je puis*.

|| The opinion that truths may sometimes be dangerous, if too freely imparted to untrained minds, is common both to philosophers and theologians.

¶ After the Black Prince had won the battle of Poitiers, 1356, John II., King of France, was brought as a prisoner to England. Permitted to return to France for a time, in order to arrange terms of peace, he was implored by his friends not to return to England. Like the Roman Regulus, true to a promise made even to a foe, he made this reply to the suggestions of his friends.

Si l'âme est immatérielle, elle peut survivre au corps; et si elle lui survit, la Providence est justifiée. Quand je n'aurais d'autre preuve de l'immatérialité de l'âme que le triomphe du méchant et l'oppression du juste en ce monde, cela seul m'empêcherait d'en douter.—*J. J. Rousseau.*

Si l'amour donne de l'esprit aux bêtes, c'est sans doute celui qu'il ôte aux gens d'esprit.—*Alphonse Karr.*

Si l'amour porte des ailes  
N'est-ce pas pour voltiger?

—*Beaumarchais.*

Si l'amour résiste rarement à l'absence, ce n'est pas seulement par l'oubli. C'est que, de loin, les imperfections disparaissent, et que lorsque l'on voit ensuite sa maîtresse telle qu'elle est, et non telle qu'on se la figurait, on se dit : " Comment, ce n'est que cela ? " Et l'on passe.—*La Bruyère.*

Si l'amour vit d'espoir, il périt avec lui ; C'est un feu qui s'éteint faute de nourriture.—*Corneille.*

Si la pauvreté est la mère des crimes, le défaut d'esprit en est le père.  
—*La Bruyère.*

Si la vie et la mort de Socrate sont d'un sage, la vie et la mort de Jésus sont d'un dieu.—*J. J. Rousseau.*

Si le ciel tombait il y aurait bien des alouettes prises.

Si le diable étoit or, il deviendrait monnaie.—*Angot.*

Si le monde n'attachait les hommes que par le bonheur de leur condition présente, comme il ne fait point d'heureux, il ne ferait point d'adorateurs : l'avenir qu'il nous montre toujours, est sa grande ressource et sa séduction la plus inévitable ; il nous lie par ses espérances, ne pouvant nous satisfaire par ses dons ; et l'erreur de ses promesses nous endort toujours sur le néant de tous ses bienfaits.—*Massillon.*

Si le peuple manque de pain, qu'il mange de la brioche.

If the soul be immaterial, it may survive the body, and then Providence is justified. The triumph of the evil-doer and oppression of the just man in this world alone prevents me doubting that the soul is spiritual in its nature, even if I had no other proof of it.

If Cupid gives wit to the stupid, it must be what he deprives wise men of.

(If Love wears wings, is it not that he may fly?) Cupid has wings and quickly flies away.

If love rarely survives absence, it is not only through forgetfulness, but because imperfections vanish when observed from afar. When, however, the idol is seen as she is and not as fancied, one says : Is this all ? and passes by.

If hope feeds love, when hope is gone love must expire, and lacking fuel, it dies, an extinguished fire.

If the mother of crime be Poverty, the father is deficiency of intellect.

If the life and death of Socrates are those of a sage, the life and death of Jesus Christ are those of a God.

If the sky were to fall we should catch plenty of larks.

If the devil were made of gold, he would turn into money.

If the world gained the affection of men for no other reason than the happiness of their present condition, it would have few worshippers, since it makes no men happy. It is the future which is the great and invincible attraction which the world offers. Not being able to satisfy us with its present gifts, the world binds us to itself by the hopes of the future which it holds out ; and the deceitful fancies that its promises arouse, dull our perceptions to the nothingness of all its gifts.

If the people have no bread, let them eat cake.\*

\* This was the naïve reply of Marie Antoinette when she was told that the people were starving for want of bread.



Si les cornets vous manquent, ralliez-vous à mon panache blanc; vous le trouverez toujours au chemin de l'honneur et de la victoire.—*Henri IV.*

Si les époux se connaissaient avant de s'aimer, la plupart ne se mariaient pas.—*Chamfort.*

Si les hommes font les lois, les femmes font les mœurs.

Si les hommes n'entendent rien au cœur des femmes, les femmes n'entendent rien à l'honneur des hommes.  
—*Dumas, fils.*

S'il est des jours amers, il en est de si doux!

Hélas! quel miel jamais n'a laissé de dégoûts?

Quelle mer n'a point de tempête?

—*André Chénier.*

S'il est un fruit qui se puisse manger crû, c'est la beauté.

—*Alphonse Karr.*

S'il est vrai, il peut être.

S'il était légitime et nécessaire de prendre ses modèles dans la nature, il fallait savoir atteindre ce qui ne passe pas à travers ce qui passe.

—*Prévost-Paradol.*

S'il fait beau, prends ton manteau; s'il pleut, prends-le si tu veux.

Si l'homme savait bien ce que c'est que la vie, il ne la donnerait pas si facilement.—*Mme. Roland.*

Silhouette.

S'il ne tient qu'à jurer, la vache est à nous.

S'il n'y avait point de jugement dernier, voilà ce que l'on pourrait appeler le scandale de la Providence, la patience des pauvres outragés par la dureté et l'insensibilité des riches.

—*Bourdaloue.*

Si nous n'avions point de défauts, nous ne prendrions tant de plaisir à en remarquer dans les autres.

—*La Rochefoucauld.*

Si nous payons la musique, nous voulons aussi danser.

Si nous résistons à nos passions, c'est plus par leur faiblesse que par notre force.—*La Rochefoucauld.*

If the ensigns fail you, rally round my white plume; you will always find it in the path of honour and victory.\*

If men and women knew one another before falling in love, there would be few marriages.

If men make laws, women make customs.

If we men never understand the feminine heart, women understand nothing about the honour of men.

If there are days of bitterness, there are also days as sweet. What honey is there that never cloy? What sea is there that never knows a storm?

Beauty is a fruit to be served up "without trimmings."

If true, it may be so.

Granting it be needful and lawful to choose models in nature, the painter must know how to seize on what never happens through what is happening.

If the weather is fine, take your cloak from the shelf; if the weather is wet, do what pleases yourself.

If man knew rightly what life is, he would not so easily throw it away.

A small portrait in profile.

If it only depends on swearing, the cow is ours.

Were there to be no Last Judgment, the scandal of Providence would be the patience of the poor under the outrages of the rich man's harshness and insensibility.

If we had not any faults ourselves, we should not take so much delight in noticing those of other people.

If we pay the piper we will join in the dance.

When we withstand our passions, it is because they are weak, and not because we are strong.

\* The exhortation of Henry of Navarre to his troops at Ivry, 1590.

Sire, je vais combattre les ennemis de  
Votre Majesté, et je la laisse au  
milieu des miens.—*Marshal Villars.*

Si tu as la tête de beurre, ne te fais pas  
boulanger.

Si votre ramage se rapproche à votre  
plumage

Vous êtes le phénix des hôtes de ces  
bois.—*La Fontaine.*

Si vous êtes assez simple pour tenir à  
la reconnaissance de quelqu'un, don-  
nez-lui un peu et promettez-lui  
beaucoup.—*Charles Narrey.*

Si vous êtes dans la détresse,  
Mes chers amis, cachez-le bien ;  
Car l'homme est bon, et s'intéresse  
A ceux qui n'ont besoin de rien.

—*Pons de Verdun.*

Si vous lui donnez un pied, il vous en  
prendra quatre.

Si vous observez avec soin qui sont les  
gens qui ne peuvent louer, qui blâment  
tousjours, qui ne sont contents de per-  
sonne, vous reconnaîtrez que ce sont  
ceux mêmes dont personne n'est con-  
tent.—*La Bruyère.*

Si vous vouliez avoir du succès avec  
les femmes, flattez leur amour-pro-  
pre : ça sera toujours apprécié.

—*Mme. de Rieux.*

Sobriquet.

Sociétés anonymes.

Soi-disant.

Soi-même.

Soirée.

Sois juste et tu seras heureux.

—*J. J. Rousseau.*

Soit. Ainsi soit-il.

Solidarité.

Soliveau de la fable.

Son cheval a la tête trop grosse, il ne  
peut sortir de l'écurie.

Son esprit n'est pas de bon aloi.

Songes sont mensonges.

Sire, I am going to fight your Majesty's  
enemies, and I leave you in the midst  
of mine.\*

If your head is made of butter, don't be  
a baker.

If your singing matches your feathers,  
you are the finest fellow of all the  
dwellers in these woods.

If simple enough to wish for gratitude,  
give a little and promise much.

If you are wise, be silent when  
In penury and sorrow,  
The world will gladly lend to men  
Who have no need to borrow.

Give him an inch and he'll take an ell.

Carefully observe those who never praise  
but blame always, and are contented  
with nobody, and you will see that  
they are the people with whom no-  
body is contented.

Flatter woman's conceit if you would  
win her ; she will always value that.

A nickname.

Joint-stock companies.

Self-styled ; would-be ; pretended.

One's self.

An evening party.

Be just and you will be happy.

So be it. Amen.

(A union of interest between indi-  
viduals.) Joint liability.

(The log in the fable.) A stupid but  
harmless ruler.†

He rides too high a horse, it cannot  
get out of the stable.

His wit is something musty.

Dreams are lies. Don't trust dreams.

\* When about to take command of the army in the field, Villars took leave of Louis XIV. with these words. The Court of Versailles was full of backbiters, and then, as always, the absent were ever in the wrong.

† The origin of this proverbialism is the old fable of the frogs, who asked Jupiter for a king. At first he sent them a log, but they foolishly asked for a more active monarch. So the angry god sent them a water-snake (a crane in *La Fontaine's* version), who swallowed up all his subjects.

Songez que du haut de ces pyramides,  
quarante siècles vous contemplent.

—*Napoleon I.*

Sonnez le boute-selle.

Sortie.

Soubrette.

Souffler le chaud et le froid.

Souffrir est la première chose qu'il doit  
apprendre, et celle qu'il aura le plus  
grand besoin de savoir.

—*J. J. Rousseau.*

Souhaiter une bonne fête.

Soupçon.

Soupçon est d'amitié poison.

Soupe aux poireaux.

Sourire du bout des lèvres.

Souris qui n'a qu'un trou est bientôt  
prise.

Sous ce tombeau pour toujours dort  
Paul, qui toujours contait merveilles.

Louange à Dieu, repos au mort,  
Et paix sur terre à nos oreilles.

—*La Fontaine.*

Sous tous les rapports.

Souvenez-vous que les bons comptes  
font les bons amis.

Souvenir.

Souvent à mauvais chien tombe un bon  
os en gueule.

Souvent d'un grand dessein un mot nous  
fait juger.—*Racine.*

Souvent femme varie,

Bien fol est qui s'y fie.

Souvent le mieux est l'ennemi du bien.

Soyez ferme.

Soyez plutôt maçon, si c'est votre talent ;  
Ouvrier estimé dans un art nécessaire,  
Qu'écrivain du commun et poète vul-  
gaire.—*Boileau.*

Reflect that from the top of these  
pyramids forty centuries behold you.\*

Sound the boot and saddle.

A sally.

A female attendant.

To blow hot and cold.

Endurance is the first lesson a child  
should learn, and it is the one that he  
will have most need to know.

To wish many happy returns of the day.

A little of anything ; a suspicion ; a  
taste.

Suspicion is the poison of friendship.

Soup made of leeks.

(To smile with one's lips.) To wear a  
forced smile.

The mouse that has but one hole is soon  
taken.

Forever sleeps beneath these stones  
Paul, whose horrific tales caused fears.  
Praise be to God ! rest to his bones,  
And peace on earth unto our ears.

In all respects ; under all circumstances.  
Remember, short reckonings make long  
friends.

A keepsake.

Into the mouth of a bad dog falls many  
a good bone.

One word will often enable us to judge  
a great design.

Woman often changes, and foolish is  
the man who trusts her.†

(Better is often the enemy of good.)  
It's often best to leave well alone.

Be staunch.

Choose to be mason, if that is what you  
can do best : it is better to be a work-  
man in a necessary craft, than a  
common-place writer and an inferior  
poet.

\* These words formed part of the speech that Napoleon delivered to the  
invaded Egypt. A good story is told in connection with this well-known saying. When the  
English army were occupying Egypt in 1882, an officer is said to have repeated these words in  
a message that he signalled from one of the pyramids to Lord Wolseley. The general, how-  
ever, so far from appreciating the quotation, replied, "Come down, and don't make a fool of  
yourself."

† Lines said to have been scratched by Francis I. on a window of the castle of Chambord.  
They are an obvious reminiscence of Virgil's *Varium et mutabile semper femina*. Louis XIV.  
had the window removed in deference to the wish of Mlle. de la Vallière, who resented the  
imputation made against her sex.

Soyons amis, Cinna, c'est moi qui t'en convie.—*Corneille.*

Spirituel.

Suite.

Suivez de l'œil l'aigle au plus haut des airs, traversant toute l'étendue de l'horizon ; il vole et ses ailes semblent immobiles : on croirait que les airs le portent. C'est l'emblème de l'orateur et du poète dans le genre sublime.

—*La Harpe.*

Suivez la raison.

Suivez la rivière et vous gagnerez la mer.

Sujet.

Sûrement va qui n'a rien.

Sur espérance.

Sur le tapis.

Surtout, point de zèle.—*Talleyrand.*

Tableau.

Table d'hôte.

Tâche sans tache.

Tâchez de ne pas nous faire faux bond.

Taisez-vous.

Tant bien que mal il en sut sortir.

Tant de gens, tant de guises.

Tant mieux.

Tant pis.

Tant soit peu.

Tant va la cruche à l'eau qu'à la fin elle se brise.

Tapis.

Tard donner, c'est refuser.

Tel a du pain qui n'a plus de dents.

Tel bat les buissons

Qui n'a pas les oisillons.

Tel brille au second rang qui s'éclipse au premier.—*Voltaire.*

Tel croit se chauffer qui se brûle.

Tel en pâtit qui n'en peut mais.

Tel est notre bon plaisir.

Let us be friends, Cinna ; I myself ask you.\*

Possessing wit ; witty.

Remaining part ; attendants ; a series.

Watch the eagle cleave the skies, crossing the whole spread of the horizon ; he flies, yet the wings seem so little to move that the air appears to buoy him up. This is the emblem of the sublime poet and orator.

Follow reason.

All rivers lead to the sea.

A subject.

He goes safely who has nothing to lose. (Upon hope.) Motto of Lord Moncrieff.

On the carpet ; under consideration.

Above all, avoid zeal.†

Picture ; striking representation.

The ordinary (dinner).

A work without a stain.

Try not to disappoint us.

Be quiet.

Somehow or other he got through it.

So many countries, so many customs.

So much the better.

So much the worse.

Never so little.

The pitcher which goes often to the well gets broken at last.

A carpet.

Slow in giving is next to refusing.

Bread comes to some who have no teeth left.

One beats the bush, and another catches the birds.

Often a man who is eclipsed in the first rank, shines in the second.

He burnt his fingers though only meaning to warm them.

Many a one suffers for what he can't help.

Such is our good pleasure.‡

\* The magnificent words of Augustus in *Cinna*, where the Emperor, having discovered a plot against his life, magnanimously forgives the ringleader of the conspiracy.

† Talleyrand's advice to his subordinates.

‡ The formula with which the French kings signified their assent to a new law. Similarly in England the Royal assent is expressed by the words *La Reine le veut*, "The Queen wishes it."

|  |  |
|--|--|
| Tel est très-susceptible qui taquine les autres.   | Very touchy persons often tease others.  |
| Telle qui dans son habit de grisette, a l'air princesse . . . en costume de princesse, reprend, avec usure, l'air grisette.— <i>L. Dépret.</i>                   | The woman who looks a princess in a peasant's dress, resumes the low-born aspect with usury when she dons the costume of a princess.                 |
| Tel maître, tel valet.   | Like master, like man.   |
| Tel menace, qui a peur.  | He who threatens is always afraid.   |
| Tel porte le bâton dont à son regret le bat on.  | You gather a rod for your own back.  |
| Tel qui rit vendredi dimanche pleurera.<br>— <i>Racine.</i>  | (He who laughs on Friday will weep on Sunday.) Mirth and sorrow are near neighbours.   |
| Tel qui se dit un ami sûr<br>Est en tout point semblable à l'ombre,<br>Qui paraît quand le ciel est pur,<br>Et disparaît quand il est sombre.<br>— <i>Gobet.</i> | The man who calls himself "a trusty friend," is very like the tiny cloud which appears when the sky is clear, and vanishes when the sky is lowering. |
| Tel vend, qui ne livre pas.  | (Some sell who cannot deliver.) Cut your coat according to your cloth.   |
| Tenez bon !  | Hold !   |
| Tenez bonne table et soignez les femmes.<br>— <i>Napoleon I.</i>   | Keep a good table, and flatter the ladies.*  |
| Tenir le loup par les oreilles.  | To hold the wolf by the ears.  |
| Tes destins sont d'un homme, et tes vœux sont d'un dieu.— <i>Voltaire.</i>   | Thy destinies are those of a man, and thy aspirations those of a god.  |
| Tête-à-tête.   | Face to face ; conversation.   |
| Tête de fou ne blanchit jamais.  | A fool's head never whitens.   |
| Tiens à la vérité.   | Keep the truth.  |
| Tiens ta foi.  | Keep thy faith.  |
| Tiers-état.  | (The third estate.) The people of France as distinguished from the nobility and the higher clergy. The commons.                                      |
| Timbre-poste.  | Postage stamp.   |
| Tirage au sort.  | (Drawing lots.) Impanelling a jury.  |
| Tiré à quatre épingles.  | Neat as a pin.   |
| Tirer à la courte paille.  | To draw lots.  |
| Tirer le diable par la queue.  | (To pull the devil by the tail.) To go to the dogs.  |
| Tirer les marrons du feu avec la patte du chat.  | To take the chestnuts out of the fire with the cat's paw.†   |
| Tirez le rideau, la farce est jouée.<br>— <i>Rabelais.</i>   | Draw the curtain, the farce is over.‡  |
| Tocsin.  | An alarm bell.   |

\* This was the Emperor's advice to the Abbé Pradt, whom he sent as a special envoy to conciliate the people of Poland.

† This familiar proverbialism is taken from one of La Fontaine's fables. It is commonly applied to those persons who use others as tools to serve their private ends.

‡ "I am going to seek a great Perhaps, *tirez le rideau, la farce est jouée*," are said to have been the last words of the dying Rabelais.

Toi, tu la contemplais, n'osant approcher  
d'elle,  
Car le baril de poudre a peur de l'éti-  
celle.—*Victor Hugo.*

Tomber des nues.

Ton.

Ton oncle, dis-tu, l'assassin,  
M'a guéri d'une maladie :  
La preuve qu'il ne fut jamais mon méde-  
cin,  
C'est que je suis encore en vie.

—*Boileau.*

Tope là donc !

Toujours amoureux, jamais marié.

Toujours à toi.

Toujours pêche qui en prend un.

Toujours perdrix !

Toujours prêt.

Tour de force.

Tour d'expression.

Tous ceux qui connaissent leur esprit ne  
connaissent pas leur cœur.

—*La Rochefoucauld.*

Tous les biens, nous les devons, ou à la  
fortune, ou à la naissance : celui-là  
nous ne le devons qu'à nous-mêmes.

—*Massillon.*

Tous les efforts de la violence ne peu-  
vent affaiblir la vérité, et ne servent  
qu'à la relever davantage. Toutes  
les lumières de la vérité ne peuvent  
rien pour arrêter la violence, et ne  
font que l'irriter encore plus. Qu'on  
ne prétende pas de là néanmoins que  
les choses soient égales, car il y a cette  
extrême différence, que la violence n'a  
qu'un cours borné par l'ordre de Dieu,  
qui en conduit les effets à la gloire de  
la vérité qu'elle attaque ; au lieu que  
la vérité subsiste éternellement, et  
triomphe enfin de ses ennemis, parce  
qu'elle est éternelle et puissante  
comme Dieu même.—*Pascal.*

Tous les égards sont dus à ceux avec  
qui nous vivons, et nous ne devons  
rien aux autres que la vérité.—*Mothe.*

Tous les genres sont bons, hors le genre  
ennuyeux.—*Voltaire.*

Although you gazed you did not dare  
approach the maid,  
For powder near a spark must ever be  
afraid.

Unexpected ; without parallel.

Tone ; taste ; fashion.

Your uncle, that murderous brute,  
Cured me of an illness, you say :  
That he was my doctor this fact will  
refute,  
That I am still living to-day.

Agreed !

Always in love, never married.

Ever thine.

He fishes on who catches one.

(Always partridge.) Always the same  
old tale ! \*

Always ready.

A feat of strength.

A peculiar mode of expression.

Those who read their mind aright do  
not know their heart.

We owe all boons to fortune or to birth  
(except a friend). That is the only  
possession we can regard as gained by  
our own merits.

All the efforts of violence cannot en-  
feeble truth ; they only exalt it the  
more. All the light of truth can do  
nothing to stay violence, but only  
irritates it the more. Nevertheless,  
let none maintain that this makes  
things even, because there is this abso-  
lute difference between them : the  
course of violence is bounded by God's  
order, who makes its onslaught re-  
dound to the glory of the truth as-  
sailed, to the end that truth shall  
exist eternally and finally triumph  
over its enemies. For truth is eternal  
and mighty as God himself.

Every respect is due to the living : to  
the others we owe nothing but the  
truth.

All kinds (of literature) are good, except  
the kind that bores you.

\* The exclamation of the confessor of the French King, Henri IV., when that lively monarch illustrated the maxim that variety is the secret of happiness by ordering every course at dinner to consist of partridge.

Tous les hommes sont fous, il faut pour  
n'en point voir  
S'enfermer dans sa chambre et briser  
son miroir.—*Marquis de Sade*.

Tous nos goûts sont des réminiscences.  
—*Lamartine*.

Tout-à-fait.

Tout à l'heure.

Tout au contraire.

Tout au monde est mêlé d'amertume et  
de charmes,

La guerre a ses douceurs, l'hymen a ses  
alarmes.—*La Fontaine*.

Tout bois n'est pas bon à faire flèche.

Tout ce qui branle ne tombe pas.

Tout ce qui brille n'est pas or.

Tout ce qu'il y a d'hommes sont presque  
toujours emportés à croire non par la  
preuve, mais par l'agrément.—*Pascal*.

Tout ce qu'on dit de trop est fade et  
rebutant.—*Boileau*.

Tout chemin va à Rome.

Tout chien qui aboie ne mord pas.

Tout chien sur son fumier est hardi.

Tout comprendre, c'est tout pardonner.

Tout de même.

Tout d'un coup.

Toute chair n'est pas venaison.

Toute chose qui est bonne à prendre est  
bonne à rendre.

Toute eau éteint feu.

Toute femme porte en elle une arme  
mystérieuse, inconnue, que la nature  
a caché au plus profond de son âme,  
*l'instinct*, cet instinct vierge, incor-  
ruptible, sauvage, qui fait qu'elle n'a  
besoin, ni d'apprendre, ni de raison-  
ner, ni de savoir; qui fait plier la forte  
volonté de l'homme, domine sa raison  
souveraine, et fait pâlir nos petits flam-  
beaux scientifiques.—*A. de Musset*.

Toute la suite des hommes, pendant le  
cours de tant de siècles, doit être  
considérée comme un même homme  
qui subsiste toujours et qui apprend  
continuellement.—*Pascal*.

All men are fools, and if you do not  
want to see one, you must shut your-  
self up in your bedroom and—break  
the mirror.

All our tastes are reminiscences.

Quite; entirely.

Just now.

On the contrary; quite the reverse.

All things in life are a mingling of bit-  
terness and joy; war has its delights,  
and marriage its alarms.

Every sort of wood is not suited for  
making arrows.

A house may stand though shaky.

All that glitters is not gold.

All men have, almost always, been per-  
suaded by compromise rather than  
conviction.

All that is superfluously spoken is  
mawkish and repulsive.

(Every road leads to Rome.) By hook  
or by crook.

(Every dog that barks does not bite.)  
Barking dogs seldom bite.

(Every dog is valiant on his own dung-  
hill.) Every cock crows loudest on  
his own dunghill.

To understand everything is to forgive  
everything.

All the same.

At one stroke; suddenly.

All meat is not venison.

What is worth taking is worth return-  
ing.

Any water puts out fire.

Hidden in woman's soul is a mysterious  
weapon, instinct, virgin, wild, incor-  
ruptible, which saves her from any  
need to learn, know, or reason; it  
bends man's strong will, overrules his  
sovereign reason, and makes our  
paltry lights of knowledge pale before  
it.

The whole line of mankind, throughout  
the course of so many ages, ought to  
be considered as one man who always  
exists and continually learns.

Tout enfant qui n'aura pas éprouvé de grandes craintes n'aura pas de grandes vertus; les puissances de son âme n'auront pas été remuées. Ce sont les grandes craintes de la honte qui rendent l'éducation publique préférable à la domestique, parce que la multitude des témoins rend le blâme terrible, et que la censure publique est la seule qui glace d'effroi les belles âmes.—*Joubert*.

Toutes grandes vertus conviennent aux grands hommes.—*Racine*.

Toutes les clefs ne pendent pas à une ceinture.

Toutes têtes ne sont pas coffres à raison.

Tout est perdu fors l'honneur.

Tout est pour le mieux dans le meilleur des mondes possibles.—*Voltaire*.

Tout est pris.

Tout est tentation à qui la craint.

Toutes vérités ne sont pas bonnes à dire.

Tout faiseur de journaux doit tribut au Malin.—*La Fontaine*.

Tout fait ventre, pourvu qu'il entre.

Tout finit par des chansons.

—*Beaumarchais*.

Tout flatteur

Vit aux dépens de celui qui l'écoute.

—*La Fontaine*.

Tout homme de courage est homme de parole.—*Corneille*.

Tout homme est formé par son siècle.

—*Voltaire*.

Tout homme qui à quarante ans n'est pas misanthrope n'a jamais aimé les hommes.—*Chamfort*.

Tout le malheur des hommes vient d'une seule chose, qui est de ne pas savoir demeurer en repos dans une chambre.

—*Pascal*.

Tout le monde ne gagne pas à être connu.

Children who have never known great fears will have no great virtues; the powers of their mind will not have been stirred. The great fears of open disgrace make public education preferable to private schooling, because the number of the bystanders makes rebuke feared, and it is public censure alone which intimidates fine natures.

All great virtues besit great men.

(All keys hang not from one girdle.)  
One head does not contain all the knowledge in the world.

All heads are not knowledge-boxes.

All is lost save honour.\*

Everything is for the best in the best of possible worlds.†

All is taken; every avenue preoccupied.

Everything tempts the man who fears temptation.

All truths are not good to be told.

All journalists owe tribute to the Father of Lies.

All's fish that comes into my net.

All ends with songs.‡

All flatterers live on their hearers.

Every courageous man is a man of his word.

Every man is shaped by the times he lives in.

Every man who is not a misanthrope at forty years of age has never loved mankind.

All man's misery springs from his inability to rest with tranquillity in one room alone.

Everyone does not improve on acquaintance.

\* Thus Francis I. is said to have written to his mother, when announcing the disastrous defeat at Pavia. The letter is still extant, and it there appears that the King wrote: "I have lost all save my honour and my life," a far less heroic expression.

† This optimistic declaration was not Voltaire's personal opinion, but a satirical summing up of the optimism of some of his contemporaries, Leibnitz and others.

‡ The line from the *Marrriage of Figaro* is often quoted as a typical illustration of the French character, which turns even the most serious subjects to ridicule.



Tout le monde se plaint de sa mémoire,  
et personne ne se plaint de son jugement.—*La Rochefoucauld.*

Tout le monde veut du bien à cette  
personne.

Tout lui sourit.

Tout ou rien.

Tout paraît jaune à qui a la jaunisse.

Tout par amour, rien par force.

Tout par raison.

Tout passe, tout casse, tout lasse.

Tout passe vite, tout a passé, tout passera. On vit peu, et l'on est beaucoup plus longtemps mort que vivant. Vos yeux de chair ne voient pas ce qui est. Aspects, formes, mirages sont fugitifs et passagers; ce qui demeure, ce qui vit, ce qui régit le monde, c'est l'invisible. Ne vivez point par les sens: vivez par l'esprit.

—*Camille Flammarion.*

Tout se passa en un clin d'œil.

Tout soldat français porte dans sa giberne le bâton de maréchal de France.

—*Napoleon I.*

Tout va à qui n'a pas besoin.

Tout va bien.

Tout vient à point à qui sait attendre.

Traduire à livre ouvert.

Traiter de haut en bas.

Travailler en plein air.

Travaillez jour et nuit à acquérir de l'expérience, elle vous servira tôt ou tard à voir les fautes—des autres.

—*Chas. Narrey.*

Tremblez, tyrans, vous êtes immortels!

—*Delille.*

Trêve de plaisanteries.

Tricherie revient à son maître.

Triste.

Tristesse.

Trois frères, trois châteaux.

Trop achète le miel qui le lèche sur les épines.

Trop de zèle gâte tout.

Everybody complains of their bad memory, but never of their bad sense.

Everyone wishes her well.

Everything goes well with him.

All or nothing.

All things are yellow to the jaundiced eye.

(All by love, nought by force.) Gentleness wins more than violence.

Everything guided by reason.\*

All is fleeting, all is brittle, all is wearisome.

All flies by, all has flown, and all will fly. Short is life and man lies dead longer than he lived. Our earthly eyes do not see what really exists. Aspect, form—these are mere fugitive mirages; what remains and rules the world is the Unseen. Let not the senses but the intelligence be the guide of your life.

The whole thing took place in a flash of lightning.

Every French soldier carries in his knapsack a marshal's bâton.

Everything comes to the man who does not need it.

All is well.

All things come to him who knows how to wait.

To translate at sight.

To laugh to scorn.

To work out of doors.

Work night and day to acquire experience; it will enable you sooner or later to see the faults of—others.

Tremble, tyrants, you are immortal!

A truce to joking.

Knavery comes home at last.

Sad; melancholy.

Sadness; depression.

Three brothers, three castles.

He pays too dear a price for honey who licks it off thorns.

Too much zeal spoils everything.

\* A favourite saying of Cardinal Richelieu.

Trop tranchant ne coupe pas, trop pointu ne perce pas.

(Too sharp an edge does not cut, too fine a point does not pierce.) The cunning man over-reaches himself.

Trouvaille.  
Tue-la.

A god-send.  
Kill her.\*

Un amant, dont l'ardeur est extrême, Aime jusqu'aux défauts des personnes qu'il aime.—*Molière*.

A lover, whose ardour is very great, loves even the faults of those whom he adores.

Un amant qui ne peut dépenser qu'en soupirs

A lover who only expends sighs is paid in hopes alone.

N'est plus payé qu'en espérance.  
—*De Méré*.

Un aveugle mène l'autre en la fosse.

When the blind leads the blind, both fall into the ditch.

Un badinage qui fait sourire une femme honnête souvent effarouche une prude : mais quand un danger réel force l'une à fuir, l'autre n'hésite pas s'avancer.

The jest that makes a good woman smile would alarm a prude ; but when real danger forces the former to flee, the other does not hesitate to advance.

—*Laténa*.

Un baiser, mais à tout prendre, qu'est-ce ?

A kiss—well, what is a kiss ? 'Tis an avowal uttered at closer quarters, a promise ratified, a confession that is eager to confirm itself, a rose point on the i of the word (*aimer*) "I love you."

Un serment fait d'un peu plus près, une promesse

Plus précise, un aveu qui veut se confirmer,

Un point rose qu'on met sur l'i du verbe aimer.—*Edm. Rostand*.

Un bon avis vaut un œil dans la main.

Good advice is as good as an eye in the hand.

Un bon bailleur en fait bailler deux.

One gaper makes another.

Un bon esprit cultivé est, pour ainsi dire, composé de tous les esprits des siècles précédents.—*Fontenelle*.

A cultivated mind is, so to speak, the storehouse of all the wisdom of previous generations.

Un bon marché n'est pas toujours bon marché.

A bargain is not always a cheap purchase.

Un bon renard ne mange pas les poules de son voisin.

A cunning fox does not eat his neighbour's fowls.

Un bon repas doit commencer par la faim.

Hunger should be the first course to a good dinner.

Un cerveau ne vaut guère sans langue.

A brain is worth little without a tongue.

Un chien regarde bien un évêque.

A cat may look at a king.

Un citoyen, obscur, sans biens, qui fait de sa vertu tout son appui, est audessus du conquérant du monde.

An obscure, penniless man, who has no support but his virtue, is above the conqueror of the world.

—*Pascal*.

Un clou pousse l'autre.

One nail drives out another.

Une belle action est celle qui a de la bonté, et qui demande de la force pour la faire.—*Montesquieu*.

A fine action is one which has kindness for its motive, and requires vigour for its performance.

\* The famous saying in *L'Homme-Femme*, of Dumas fils, has become a typical example of the feeling of an outraged husband towards a wife who has proved unfaithful.

Une belle femme qui a les qualités d'un honnête homme est ce qu'il y a au monde de plus délicieux ; l'on trouve en elle tout le mérite des deux sexes.

—*La Bruyère.*

Une bonne à tout faire.

Une bonne pensée, de quelque endroit qu'elle parte, vaudra beaucoup mieux qu'une sottise de son cru, n'en déplaît à ceux qui se vantent de trouver tout chez eux et de ne tenir rien de personne. —*Lamoignon le Vayer.*

Une des premières vertus sociales est de tolérer dans les autres ce qu'on doit s'interdire à soi-même. —*Duclos.*

Une extrême justice est souvent une injure. —*Racine.*

Une femme, c'est le premier domicile de l'homme. —*Diderot.*

Une femme qui écrit à deux torts, elle augmente le nombre des livres et diminue le nombre des femmes.

—*Alphonse Karr.*

Une femme sensée ne devrait jamais prendre d'amant sans le consentement de son cœur, ni de mari sans le consentement de sa raison.

—*Ninon de Lenclos.*

Une fleur ne fait pas une guirlande.

Une fois n'est pas coutume.

Une grande rivière est un mauvais voisin.

Une heure vient de sonner.

Une hirondelle ne fait pas le printemps.

Une horloge entretenir,

Jeunes dames à gré servir,

Vieille maison réparer,

Est toujours recommencer.

Une lettre à cheval.

Une nation de singes à larynx de perroquets. —*Sieyès.*

Un endroit écarté,  
Où d'être homme d'honneur on ait la liberté. —*Molière.*

Une science requiert tout son homme.

Une tromperie en attire une autre.

A handsome woman with an honourable man's qualities is the most delightful thing in the world : she has all the merit of both sexes.

A general servant.

A good thought from any quarter is better than a silly idea of one's own, in spite of those who boast that they manufacture their own ideas and borrow from nobody else.

One of the foremost social virtues is toleration in others of what we should prohibit in ourselves.

Law, when too strictly applied, is often injustice.

A wife gives a man his first home.

The literary woman commits two faults : she adds to the number of books and lessens the number of women.

A sensible woman never should fall in love without her heart's consent, nor marry without that of her reason.

One swallow does not make a summer.

One act does not make a habit ; one swallow does not make a summer ; no rule without an exception.

(A large river is a dangerous neighbour.)

A great lord is a bad neighbour.

One o'clock has just struck.

One swallow does not make a spring.

To see a clock's kept wound with care,

To please young maidens who are fair,

To keep old houses in repair,

One is always recommencing.

An imperious letter.

A nation of apes with the throats of parrots.\*

A spot withdrawn from the world, where one may be a man of honour if one pleases.†

To master one art you must give yourself wholly to it.

One lie makes many.

\* This comment on the French nation appeared in a letter written to Mirabeau.

† The words of *Alceste*, the Misanthrope, the hero of the famous comedy of that name, when, disgusted with the ways of the world, he goes into voluntary banishment.

Une vérité que l'on ne comprend pas devient une erreur.—*Desbarrolles*.

Un fou avise bien un sage.

Un fou fait toujours commencement.

Un homme averti en vaut deux.

Un homme bien monté est toujours orgueilleux.

Un homme criblé de dettes.

Un homme de cinquante ans est plus redoutable à cet âge qu'à tout autre. C'est à cette époque de la vie qu'il use d'une expérience chèrement acquise et de la fortune qu'il doit avoir.

—*Balzac*.

Un homme est le fils de ses œuvres.

Un homme est plus fidèle au secret d'autrui qu'au sien propre : une femme, au contraire, garde mieux son secret que celui d'autrui.—*La Bruyère*.

Un homme mort n'a ni parents ni amis.

Un homme nul homme.

Un homme sage est au-dessus de toutes les injures qu'on lui peut dire, et la grande réponse qu'on doit faire aux outrages, c'est la modération et la patience.—*Molière*.

Un je ne sais quoi qui n'a plus de nom dans aucune langue.—*Bossuet*.

Un livre a toujours été pour moi un conseil, un consolateur éloquent et calme, dont je ne voulais pas épuiser vite les ressources, et que je gardais pour les grandes occasions.

—*G. Sand*.

Un livre est un ami qui ne trompe jamais.

—*Guilbert de Pixérécourt*.

Un mal attire l'autre.

Un malheur ne vient jamais seul.

Un mari est un emplâtre qui guérit tous les maux des filles.—*Molière*.

Un marteau d'argent rompt une porte de fer.

Un mauvais accommodement vaut mieux qu'un bon procès.

A truth beyond comprehension becomes an error.

A wise man may sometimes take a lesson from a fool.

A fool is always beginning.

To be forewarned is to be forearmed.

A man on a handsome horse is always proud.

A man over head and ears in debt.

At fifty a man is more to be dreaded than at any other age. Then he employs a dearly bought experience and the fortune he probably possesses to make conquests.

A man is the child of his own works.

A man keeps another's secret better than his own ; a woman, on the contrary, keeps her own secret better than that of another.

A dead man has neither relations nor friends.

A man by himself is no man.

A wise man is superior to every insult that one may offer him ; and restraint and endurance are the dignified reply that we ought to make to such attacks.

An indescribable something which has no name in any language.\*

A book has always been for me a counsellor, an eloquent and soothing consoler, whose aid I am not fain to exhaust at once, but which I keep for great events.

A book is a friend that never deceives us.

One mischief falls upon the neck of another.

Misfortunes seldom come alone.

A husband is a panacea for all the woes of maidenhood.

(A silver hammer breaks down an iron door.) A silver key will open any gate.

Better be worsted in a compromise, than successful in a lawsuit.

\* So Bossuet, in his famous funeral oration over Henrietta of England, the Duchess d'Orléans, speaks of the condition of the human body after death. *Je ne sais quoi*, as an expression for something impossible to define, has become almost a part of our own language.

Un menteur est toujours prodigue de serments.—*Corneille*.

Un ministre du commerce a dit ce beau mot : "Si la Parisienne n'existait pas, il faudrait l'inventer." En effet, le budget d'une Parisienne ne passerait pas aussi vite au Corps législatif que le budget de la France. Elle se moque du nécessaire pourvu qu'elle ait le superflu. Elle a ses jours d'économie. Elle prend une voiture à l'heure pour aller acheter une demi-livre de crevettes.—*Arsène Houssaye*.

Un peu d'absence fait grand bien.

Un peu d'aide fait grand bien.

Un peu de fiel gâte beaucoup de miel.

Un pince sans rire.

Un poète manqué.

Un regard de Louis enrantait des Corneilles.—*Delille*.

Un Robespierre à cheval.

—*Madame de Staël*.

Un sac percé ne peut tenir le grain.

Un saint homme de chat.

—*La Fontaine*.

Un sot à triple étage.

Un sot trouve toujours un plus sot qui l'admire.

Un style serré.

Un tel écrit beaucoup ; mais, résultat funèbre !

Plus il devient connu, moins il devient célèbre.—*Jules Viard*.

Un tiens vaut deux tu l'auras.

Un traducteur est un musicien barbare qui veut absolument jouer sur la flûte un air qui a été écrit pour le violon.

—*Gerfaut*.

Un vaurien qui bat le pavé.

Un ver se recoquille quand on marche dessus.

Vache de loin a lait assez.

Valet de chambre.

A liar is always full of vows and protestations.

A Secretary of the Board of Trade said wittily : "If there were no Parisian ladies, they would have to be invented." Indeed their budget would not pass the House as quickly as the National one. The Parisian lady laughs at the necessities of life if she has the superfluities, and on her saving days, hires a cab by the hour to buy a dish of prawns.

(A little absence does great good.) Absence makes the heart grow fonder.

A little help when needed most is the greatest boon.

A drop of gall spoils a pound of honey.

A dry joker.

A would-be poet.

One glance from Louis produced Corneilles.

(A Robespierre on horseback.) A military revolutionist.\*

A torn sack holds no corn.

(A very pious fellow of a cat.) A treacherous fellow.†

An egregious blockhead.

A fool always finds a greater fool to admire him.

Concise style.

Since Mr. Blank writes many books

His name is widely known ;

Alas ! the more he publishes

The less his fame has grown.

A bird in the hand is worth two in the bush.

A translator is a barbarous musician who persists in playing on the flute a composition written for the violin.

A vagabond loafing about.

Even a worm will turn when you tread on it.

A cow in another county gives plenty of milk.

An attendant ; footman.

\* This was Madame de Staël's estimate of Napoleon when he first began to appear as a star on the political horizon.

† A proverbial expression taken from the fable of La Fontaine, *The Cat, the Weasel, and the Little Rabbit*, where the cat, pretending to be a saint, gobbles up his unsuspecting visitors.

|   |   |
|---|---|
| . Valet devant, maître derrière,<br>En pont, en planche, en rivière.  | The servant in front and the master<br>behind, on a bridge, a plank, or a<br>river.                                       |
| Va-t'en voir s'ils viennent.<br>Vedettes.   | Don't you wish you may get it.<br>Sentinels on horseback.   |
| Venez au fait.<br>Venir de Pontoise.  | Come to the point.<br>(To come from Pontoise.) To have a<br>confused, puzzled manner.*                                    |
| Vent au visage rend un homme sage   | (A head wind makes a man wise.) In<br>hard times a man learns wisdom.   |
| Ventre affamé n'a point d'oreilles.<br>Ventre à terre.  | An empty belly has no ears.<br>With whip and spur • helter-skelter.   |
| Ventre plein conseille bien.<br>Vérité.   | A man well fed has a prudent head.<br>Truth.  |
| Vérité en deçà des Pyrénées, erreur au<br>delà.— <i>Pascal</i> .  | (Truth on this side of the Pyrenees, is<br>error on that.) Every nation has its<br>own standard of justice and morality.  |
| Vérité sans peur.<br>Vers de société.   | Truth without fear.<br>(Society verses.) Poetry dealing lightly<br>with trifling subjects.                                |
| Verser des larmes de crocodile.<br>Verve.   | To shed crocodile tears.<br>Animation; spirit.  |
| Viande d'ami est bientôt prête.<br>Vieil en sa terre, et jeune en étrangère,<br>Mentent tous deux d'une même manière. | A friend's meat is soon ready.<br>An old man in his own land, and a young<br>man abroad, both lie in the same<br>fashion. |
| Vieille avec deniers est mieux<br>Que jeune fille avec cheveux.   | An old woman with money is fairer than<br>a young maid with nothing but her<br>hair for a dowry.                          |
| Vieux amis et comptes nouveaux.<br>Vieux bœuf fait sillon droit.<br>Vieux garçon.                                     | Long friendships and short reckonings.<br>An old ox makes a straight furrow.<br>Old bachelor.                             |
| Vilain enrichi ne connaît ni parent ni<br>ami.  | A lout enriched forgets his relations<br>and friends.   |
| Ville qui parlemente est moitié rendue.   | The town which parleys is half-surren-<br>dered.  |
| Vin d'honneur.  | (Wine of honour.) Cup of welcome;<br>wine drunk in honour of a welcome<br>guest.  |
| Vingt années de vie sont pour nous une<br>bien sévère leçon.— <i>Mme. de Staël</i> .                                  | Twenty years' life is a very severe lesson<br>for us.   |
| Vin versé n'est pas avalé.  | There's many a slip 'twixt the cup and<br>the lip.  |
| Vis-à-vis.<br>Vive la bagatelle!<br>Vive le roi!  | Opposite; face to face.<br>Success to trifling! Trifles for ever!<br>Long live the king.                                  |

\* During the 18th century the French Parliament was twice expelled to Pontoise, as the members had incurred the displeasure of the king. At Pontoise they were out of touch with current affairs, and, on their return to the capital, gave uncertain replies to questions that were put to them. This is said to be the origin of this proverbial expression.

Vivre au jour la journée.

Vivre comme un coq en pâte.

Vivre content de peu, c'est être vraiment riche.—*Gaudin*.

Vogue la galère.

Voilà qu'il broie du noir.

Voilà tout.

Voilà une autre chose.

Voir le dessous des cartes.

Voir rouge.

Voir tout couleur de rose; voir tout en rose.

Voiture.

Voulez-vous donc qu'on vous fasse des révolutions à l'eau-rose?

—*Chamfort*.

Voulez-vous faire une partie de boules?

Voulez-vous que je vous indique une bonne manière de vous singulariser?

Quand tout le monde attaque une femme, défendez-la.—*Chas. Narrey*.

Vouloir, c'est pouvoir.

Vouloir prendre la lune avec les dents.

Vouloir rompre l'anguille au genou.

Vous allez voir comment on meurt pour vingt-cinq francs.—*Antoine Baudin*.

Vous apprendrez, maroufle, à rire à nos dépens.—*Molière*.

Vous avez bon caractère.

Vous avez fait là un pas de clerc.

Vous avez fait, monsieur, trois fautes d'orthographe.—*De Favras*.

Vous avez mis le doigt dessus.

Vous caressez ce chien parce qu'il est petit;

S'il devenait trop grand, il n'aurait rien d'aimable.

Un petit amour divertit;

S'il devient très-grand, il accable.

—*Fontenelle*.

Vous êtes orfèvre, Monsieur Josse.

—*Molière*.

Vous faites la sourde oreille.

To live from hand to mouth.

To live in clover.

To live content with little is to possess true riches.

(Row on the galley.) Here goes, come what may.\*

Look at him in a brown study.

That is all.

That's quite a different matter.

To be in the secret.

(To see red.) To be in a mad, ungovernable rage.

To regard everything favourably; to look always on the sunny side.

A carriage.

Do you wish revolutions to be made with rose-water? †

Will you have a game of bowls?

To become prominent, defend the woman whom everybody attacks.

Will is power.

(To wish to take the moon in one's teeth.) To attempt the impossible.

To try to break an eel on one's knee.

You are going to see how a man dies for twenty-five francs a day.

I will teach you, scoundrel, to laugh at our expense.

You are good-tempered.

You have made a silly blunder.

You have made three orthographical blunders. ‡

You have hit the nail on the head.

A dog is fondled when small, but, grown up, he would not be so delightful; thus, a flirtation amuses, but, become real love, it overpowers.

\* These words are the refrain of a popular old ballad.

† A reply to Marmontel, who deprecated the outrages of the Revolutionists.

‡ The remark made by De Favras when the clerk of the court read out to him the sentence of death.

§ The reply to a goldsmith, who recommended a present of jewels as a cure for melancholy.

Vous l'avez voulu, vous l'avez voulu,  
George Dandin.—*Molière.*

(You have wished it, you have wished it, George Dandin.) You are paying the price of your own folly.\*

Vous leur fîtes, Seigneur,  
En les croquant, beaucoup d'honneur.

You did them too much honour, my lord, when you devoured them.†

—*La Fontaine.*

Vous m'aimez, vous êtes roi, et je pars.  
—*Marie Mancini.*

You love me, you are king, and I depart.‡

Vous ne me garderez pas rancune pour cela.

You won't bear me malice on that account.

Vous ne me jetterez pas ainsi de la poudre aux yeux.

(You won't throw dust in my eyes in that way.) You cannot cajole me.

Vous ne pourrez être impunément le mari d'une très jolie femme que si vous avez assez de jeunesse, assez de fortune et assez de générosité pour lui donner tout ce que les autres lui offrent.—*Charles Narrey.*

A beauty's husband should have enough youth, money, and generosity, to offer her all which others are ready to offer her.

Vous n'êtes pas dans mes petits papiers.  
Vous n'y êtes pas.

You are not in my good books now.  
(You are not there.) You have not hit the right nail upon the head.

Vous parlez devant un homme à qui tout Naples est connu.—*Molière.*

(You are talking before a man to whom all Naples is known.) You cannot deceive me.

Vous prêtez continuellement à rire.

You are always making yourself ridiculous.

Vous sortez du sujet, revenez à vos moutons.

You are wandering from the subject; come back to the point.

Vous verrez que vous vous en mordiez les doigts.

You will find you will be sorry for it.

Vous vous adressez mal.

You mistake your man.

Vous vous moquez de moi.

You are laughing at me.

Vous vous prêtez-là à quelque chose d'équivoque.

You are engaged in doubtful business.

Vous y perdrez vos pas.

You will lose your labour.

Vraie noblesse nul ne blesse.

True nobility can suffer no hurt.

Vraisemblance.

Likelihood; probability.

Wagons-lits.

Sleeping-cars.

\* The lament of the man who has married above his station, and learns to repent it.

† The remark of the fox, who is a type of the sycophant, to the lion who regrets that he has sometimes eaten the shepherd as well as the sheep.

‡ Louis XIV. in his youth had an affection for Marie Mancini, Mazarin's niece. When she was sent away from the Court she is said to have spoken thus to the disconsolate king. M. Fournier, however, shows that it is more than improbable that this remark was ever made, as the rupture between the monarch and the lady occurred months before she left the Court circle.



## German.

Abgeordneter.

A deputy ; a parliamentary representative.

Absichtlich.

On purpose.

Ach, die Welt ist Sterbenden so süß.

Ah, the world is so sweet to the dying !

—*Schiller*.

Ach ! so ist der Menschen Geschlecht :  
wir sehnen und hoffen,

Ah ! such is the race of men : we long  
and hope, and then the longed-for  
happiness, when obtained, proves  
burdensome.

Und das ersehnte Glück wird uns er-  
rungen zur Last.—*Th. Körner*.

Acht Tage.

(Eight days.) A week.

Ach ! warum, ihr Götter, ist unendlich  
Alles, alles, endlich unser Glück nur ?

Ah, why, ye gods, is everything eternal,  
while our happiness alone abideth  
not ?

—*Goethe*.

Ach, wie glücklich sind die Todten.

Ah ! how happy are the dead.

—*Schiller*.

Adam muss eine Eva haben, die er zeugt,  
was er gethan.

Adam must have an Eve, in order that  
he may blame her for what he has  
done.

Adler brüten keine Tauben.

(Eagles do not give birth to doves.)  
Brave men breed no cowards.

Aengstlich zu sinnen und zu denken,  
was man hätte thun können, ist das  
Uebelste, was man thun kann.

Anxiously to reflect and ponder on what  
one could have done, is the very worst  
thing one can do.

—*Lichtenberg*.

Affen bleiben Affen, wenn man sie auch  
in Sammet kleidet.

Apes are still apes, though you clothe  
them in velvet.

Alle anderen Dinge müssen ; der Mensch  
ist das Wesen, welches will.—*Schiller*.

All other creatures act under compul-  
sion ; but Man is the only being that  
has the power of free-will.

Alle Beschränkung beglückt. Je enger  
unser Gesichts-, Wirkungs- und Be-  
rührungskreis, desto glücklicher sind  
wir : je weiter, desto öfter fühlen wir  
uns geängstigt.—*Schopenhauer*.

All limitation gives happiness. The  
narrower our circle of vision, action,  
and contact, the happier we are ; the  
more extended it is, the more we feel  
our anxieties increase.

Alle Frachten lichten, sagte der Schiffer,  
da warf er seine Frau über Bord.

All freight lightens the ship, said the  
skipper, as he pitched his wife over-  
board.

Alle Länder gute Menschen tragen.

Every land produces good men.

—*Lessing*.

Alle Menschen, gleichgeboren,  
Sind ein adliges Geschlecht.  
—*H. Heine.*

Alle Menschen müssen sterben !  
Alle Menschen sind Lügner.  
Alle Menschen werden Brüder,  
Wo dein sanfter Flügel weilt.  
—*Schiller.*

Aller Ausgang ist ein Gottesurtel.  
—*Schiller.*

Allerheiligen.  
Alles freuet sich und hoffet,  
Wenn der Frühling sich erneut.  
—*Schiller.*

Alles Grosse muss im Tod bestehen.  
Alles in der Welt lässt sich ertragen,  
Nur nicht eine Reihe von schönen  
Tagen.—*Goethe.*

Alles was geschieht, vom Grössten bis  
zum Kleinsten, geschieht nothwen-  
dig.—*Schopenhauer.*

Alles zu seiner Zeit.  
Allwissend bin ich nicht ; doch viel ist  
mir bewusst.—*Goethe.*  
Allzuviel ist nicht genug.

Als Adam grub und Eva spannt,  
Wer war denn da ein Edelmann ?  
Alte Bäume lassen sich nicht biegen.

Alte Liebe rostet nicht.  
Alte Wunden bluten leicht.  
Am Abend wird man klug  
Für den vergangnen Tag ;  
Doch nimmer klug genug  
Für den, der kommen mag.—*Rückert.*  
Am Baume des Schweigens hängt  
seine Frucht, der Friede.  
Am Ende.  
Amerika, du hast es besser.—*Goethe.*

Am Herzen liegen.

Am Rhein, am Rhein, da wachsen  
unsre Reben.—*M. Claudius.*

All men now are free and equal,  
All are noble from their birth.  
—*J. E. Wallis.*

All men must die.  
All men are liars.  
All men are brethren wherever thy (Joy)  
gentle wings do rest.

The issue of all things is of God's or-  
daining.

All Saints' Day.  
All is full of hope and joy, when the  
Spring returns.

All greatness must suffer death.  
Everything in the world is enduring,  
save only a succession of fine days.

Everything that happens, from the  
greatest to the least, happens of  
necessity.\*

Everything in its proper time.  
I do not know everything ; still, many  
things I understand.

Too much of anything is good for no-  
thing.

When Adam dived and Eve span,  
Where was then the gentleman ?  
(Old trees cannot be bent.) As the  
twig grows, the tree's inclined.

True love does not rust with age.  
Old wounds readily bleed anew.

In the evening one becomes wise as to  
the day that is past ; but we never  
learn wisdom for that which may  
come upon us.

From the tree of Silence hangs its fruit,  
Tranquillity.†

After all ; in a word.  
(America, thou art more fortunate.)  
America is more fortunately situated  
than the States of Europe.

To be near one's heart ; to be much  
beloved.

By the Rhine, by the Rhine, there  
thrive our vines.

\* The recognition of this fact, and the wisdom of shunning the pursuit of pleasure, may be taken as a summary of Schopenhauer's philosophy of life.

† This saying is quoted by Schopenhauer in his *Parerga et Paralipomena*. He says that it is an Arabic proverb. The same remark applies to the proverb *Was dein Feind nicht wissen soll*, &c., which is also to be found in this section.

Am Tage.

Am Tode sein.

Amt ohne Geld macht Diebe.

Am Werke erkennt man den Meister.

An armer Leute Bart lernt der Junge  
scheeren.

An der Armut will jeder den Schuh  
wischen.

Andere nach sich selbst abmessen.

Andere Saiten aufziehen.

Anfangs wollt ich fast verzagen,

Und ich glaubt, ich trüg es nie;

Und ich hab es doch getragen—

Aber fragt mich nur nicht: wie?—

*H. Heine.*

Arbeit ist des Blutes Balsam,

Arbeit ist der Tugend Quell.—*Herder.*

Arbeit ist des Bürgers Zierde,

Segen ist der Mühe Preis:

Ehrt den König seine Würde,

Ehret uns der Hände Fleiss.

—*Schiller.*

Arbeit macht das Leben süß,

Macht es nie zur Last,

Der nur hat Bekümmerniss,

Der die Arbeit hasst.

—*G. W. Burmann.*

Armut schändet nicht.

Armut und Hunger haben viel gelehrte  
Jünger.

Art lässt nicht von Art.

Aschermittwoch.

Auch das Schöne muss sterben.

—*Schiller.*

Auch der beste Gaul stolpert einmal.

Auch ich war in Arkadien geboren.

—*Schiller.*

Auf den Abend soll man den Tag  
loben.

Auf den Bergen ist Freiheit.—*Schiller.*

By day; in the daytime.

To be on the point of death; at the last  
gasp.

Office without pay is the breeder of  
thieves.

The craftsman is known by his work.

On the chins of the poor the barber  
learns to shave.

Every one is ready to wipe his boots on  
poverty.

To judge other people by oneself.

To change one's tune; to turn over a  
new leaf.

At first I fancied in despair

I ne'er should learn my fate to bear,

Yet I have learned to bear it now—

But oh! you must not ask me how!

—*J. E. Wallis.*

Work's the balsam of the blood

Work's the source of every good.

To freedom labour is renown

Who works—gives blessings and com-  
mands:

Kings glory in the orb and crown—

Be ours the glory of our hands.

—*Lytton.*

It is work that makes the life sweet and  
never makes it wearisome. He only  
has deep sorrow who hates work.

Poverty is no shame.

Poverty and hunger have many apt  
pupils.

What is bred in the bone comes not out  
of the flesh.

Ash Wednesday.

Even the beautiful must die.

Even the best horse will stumble once.

(I also was born in Arcadia.) I am an  
idealist.\*

(One may praise the day when evening  
comes.) Don't halloo until you are  
out of the wood.

Freedom dwells upon the mountains.

\* Goethe used an adaptation of this phrase, *Auch ich in Arkadien*, "I, too, have been in Arcadia," as the motto for his "Travels in Italy." In the Latin form, *Et ego in Arcadia*, these words appear upon the monument erected in Rome by Chateaubriand in honour of Poussin, the great painter having used them as the title of one of his pictures. In the foreground of this picture, representing a dance of shepherdesses, Poussin introduced a tombstone, with the words inscribed, *Et moi aussi, je vécus en Arcadie*. "I, too, once lived in Arcadie."

Auf den Busch schlagen.  
Auf den Hund kommen.  
Auf frischer That ertappt.

Aufgeschoben ist nicht aufgehoben.  
Auf Regen folgt Sonnenschein.  
Auf's eheste.

Auf seinem Miste ist der Hahn ein Herr.

Auf's Gerathewohl.  
Auf Wiedersehen.  
Aus dem Regen in die Traufe kommen.

Aus den Augen, aus dem Sinn.  
Aus der Hand in den Mund leben.  
Aus der Mode.  
Aus derselben Ackerkrume  
Wächst das Unkraut wie die Blume;  
Und das Unkraut macht sich breit.  
—*Fr. Bodenstedt.*

Aus des Esels Wadel wird kein Sieb.

Aus nichts wird nichts.  
Autorität, nicht Majorität.

Bahnhof.  
Bedenke das Ende.  
Begonnen ist halb gewonnen.  
Beim Anbruch des Tages.  
Beim wunderbaren Gott! Das Weib  
ist schön.—*Schiller.*  
Bei Nacht sind alle Katzen grau.  
Beinahe bringt keine Mücke um.  
Beleidigst du einen Mönch, so klappen  
alle Kuttenzipfel bis nach Rom.

Bellende Hunde beißen nicht.  
Benutzt den Augenblick.

Berühre nicht alte Wunden.  
Beschlafen Sie es.  
Besser ein halb Ei als eitel Schale.

Besser ein lebender Hund als ein todter  
Löwe.

To beat about the bush.  
To go to the dogs.  
(Caught in the act.) *In flagrante delicto.*

Deferred is not denied.  
The sunshine follows after rain.  
At the earliest moment; as soon as possible.

On his own dunghill the cock is a lord.

At random.  
(I'll we meet again.) *Au revoir.*  
(To get out of the rain and stand under the spout.) From Scylla to Charybdis.

Out of sight, out of mind.  
To live from hand to mouth.  
Old-fashioned.  
From the same clod of earth grows both weed and flower—and the weed gives itself airs.

(You can't make a sieve from a donkey's tail.) You can't make a silk purse out of a sow's ear.

Nothing comes from nothing.  
Authority, not majority!

Railway station.  
(Look to the end.) *Respice finem.*  
Well begun is half done.  
At daybreak.  
By the wonderful God! How fair woman is!  
In the dark all cats are grey.  
Almost never killed a fly.  
Insult a single monk, and you will put all the crows into a flutter as far as Rome.  
Yelping curs do not bite.  
(Make use of the present moment.) *Carpe diem.*  
Do not disturb old sores.  
Sleep upon it; look before you leap.  
(Half an egg is better than empty shells.) Half a loaf is better than no bread.

A living dog is better than a dead lion.

Besser frei in der Fremde als Knecht  
daheim.

Besser ist besser.

Besser spät als nie.

Besser Unrecht leiden als Unrecht thun.

Besser was als gar nichts.

Bewahre Gott!

Bierhaus.

Bitte.

Bitter Pillen vergoldet man.

Blaustrumpf.

Blöder Hund wird selten fett.

Blödes Herz buhlt keine schöne Frau.

Blut ist dicker als Wasser.

Blut und Eisen.

Borgen macht Sorgen.

Böse Geschwätze verderben gute Sitten.

Böser Brunnen, da man Wassen muss  
eintragen.

Böser Vogel, böses Ei.

Böses Werk muss untergehen,  
Rache folgt der Frevelthat.—*Schiller*.

Böse Waare muss man aufschwätzen.

Brief.

Briefmarke.

Briefträger.

Dampf boot.

Darunter und darüber.

Das Alter macht nicht kindlich, wie  
man spricht

Es findet uns nur noch als wahre  
Kinder.—*Goethe*.

Das alte romantische Land.—*Wieland*.

Das arme Herz, hienieden

Von manchem Sturm bewegt,

Erlangt den wahren Frieden,

Nur wo es nicht mehr schlägt.—*Salis*.

Das beste Glück, des Lebens schönste  
Kraft,

Ermattet endlich.—*Goethe*.

Das Beste ist gut genug.—*Goethe*.

Das Beste kauft man am wohlfeile-  
sten,

Better to be a freeman abroad than a  
slave at home.

Better is better.

Better late than never.

It is better to suffer wrong than to do  
wrong.

Half a loaf is better than no bread.

Heaven forbid!

Alehouse.

Please.

Bitter pills are gilded.

A blue-stocking.

(A timid dog seldom becomes fat.)  
Faint heart never won fair lady.

Faint heart never won fair lady.

Blood is thicker than water.

Blood and iron.

He who goes a-borrowing, goes a-  
sorrowing.

Evil communications corrupt good  
manners.

It is a bad well into which water must  
be poured.

A bad bird lays a bad egg.

Evil deeds must end in ruin; vengeance  
follows hard on crime.

Bad wares need crying up to sell them.  
Letter.

Postage stamp.

Postman; letter-carrier.

Steamboat.

Topsy-turvy.

It is not old age that makes us childlike,  
as people declare, but it merely reveals  
that we are still nothing but children.

The old land of romance.

The heart of man by griefs oppressed,  
In Life's storms stricken sore,  
Can never hope to gain true rest  
Until it throbs no more.

The greatest happiness, the fairest joys  
of life, at last fade away.

The best is good enough.

(The best is the cheapest thing to buy.)  
A useless thing is dear at any price.

Das Beste, was wir von der Geschichte haben, ist der Enthusiasmus, den sie erregt.—*Goethe*.

Das eben ist der Fluch der bösen That, Das sie fortzeugend immer Böses muss gebären.—*Schiller*.

Das Edle zu erkennen ist Gewinnst, Der nimmer uns entrissen werden kann.—*Goethe*.

Das Ei will klüger sein als die Henne.

Das Erste und Letzte was vom Genie gefordert wird, ist Wahrheitsliebe.—*Goethe*.

Das Ewig-Weibliche.—*Goethe*.

Das fragt sich.

Das geht nicht.

Das geht über meine Begriffe.

Das Genie bleibt sich immer selbst das grösste Geheimniss.—*Schiller*.

Das Glück giebt Vielen zu viel, aber Keinem genug.

Das Glück ist dem Kühnen hold.

Das glücklichste Wort es wird verhöhnt Wenn der Hörer ein Schiefhörn ist.—*Goethe*.

Das hat viel auf sich.

Das heisst.

Das Herz und nicht die Meinung ehrt den Mann.—*Schiller*.

Das Huhn legt gern ins Nest, worin schon Eier sind.

Das irdische Glück.

Das ist für die Katze.

Das ist gesprochen, wie ein Mann! —*Schiller*.

Das ist Recht.

Das ist ja, was den Menschen zieret, Und dazu ward ihm der Verstand, Dass er im innern Herzen spüret, Was er erschafft mit seiner Hand.—*Schiller*.

Das klassische Land der Schulen und Kasernen—Preussen.

Das kleinste Haar wirft seinen Schatten.—*Goethe*.

Das Leben ist das einzige Gut des Schlechten.—*Schiller*.

The greatest gain that we derive from the study of history, is the enthusiasm that it arouses in us.

That is still the curse of the evil action, that for the future it must always continue to breed evil.

The appreciation of noble things is a possession of which we can never be deprived.

(The egg will be wiser than the hen.) Don't try to teach your granny to suck eggs.

Devotion to truth is the first and last thing that we demand of genius.

The eternal feminine.

That remains to be seen.

That will never do.

That is beyond my powers; the subject is too difficult for me.

Genius always remains most inexplicable to itself.

Fortune gives too much to many people, but no one is ever satisfied with her gifts.

Fortune favours the brave.

The happiest speech is depreciated, when the listener's ears are at fault.

That is a weighty matter.

That is to say.

It is his own heart and not the opinions of others that honour a man.

The hen lays in the nest where there are eggs already.

Earthly happiness.

(That is for the cat.) A worthless trifle.

That is spoken like a man.

That is right.

And this is mankind's greatest pride, And hence the gift to understand, That man within his heart can guide All that he fashions with his hand.

Prussia, the classic land of schools and barracks.

The smallest hair casts a shadow.

Life is the only blessing that wickedness possesses.

Das Leben ist der Güter höchstes  
nicht,  
Der Uebel grösstes aber ist die Schuld.  
—*Schiller*.

Das Leben ist die Liebe.—*Goethe*.

Das Leben ist doch schön.—*Schiller*.

Das Leben kann allerdings angesehen  
werden als ein Traum, und der Tod  
als das Erwachen.—*Schopenhauer*.

Das Naturell der Frauen  
Ist so nah mit Kunst verwandt.  
—*Goethe*.

Das Neue daran ist nicht gut, und das  
Gute daran ist nicht neu.

Das Postamt.

Das Publikum, das ist ein Mann,  
Der alles weiss und gar nichts kann.

Das schlechteste Rad am Wagen knarrt  
am meisten.

Das schöne Geschlecht.

Das thut nichts.

Das Universum ist ein Gedanke Gottes.  
—*Schiller*.

Das Vaterland.

Das versteht sich von selbst.

Das Weib wollte die Natur zu ihrem  
Meisterstücke machen.—*Lessing*.

Das Wenige verschwindet leicht dem  
Blick,

Der vorwärts sieht, wie viel noch übrig  
bleibt.—*Goethe*.

Das Werk lobt den Meister.

Das Wunder ist des Glaubens liebstes  
Kind.—*Goethe*.

Dawider behüte uns Gott.

Delicatessen.

Dem Himmel sei Dank.

Dem lieben Gotte weich nicht aus,  
Findst du ihn auf dem Weg.—*Schiller*.

Dem Menschen ist ein Mensch noch  
immer lieber als ein Engel.—*Lessing*.

Dem Mutigen ist das Glück hold.

Dem Wandersman gehört die Welt  
In allen ihren Weiten.—*F. Rückert*.

Dem Zuschauer ist keine Arbeit zu viel.

Den alten Hund ist schwer bellen  
lehren.

Life is not the highest good, but the  
consciousness of sin is life's greatest  
evil.

Life is Love.

Life is still so fair.

Life may be considered altogether as a  
dream, and Death as the awakening  
from sleep.

Nature in women is so near akin to art.

The new in it is not good, and the good  
in it is not new.

Post-office.

The public is a person who knows every-  
thing, and can do nothing.

It is the worst wheel in the cart that  
creaks the loudest.

The fair sex.

It doesn't matter; don't trouble about  
that!

The universe is a thought of God.

The Fatherland (Germany).

That is self-evident; it goes without  
saying.

It was Nature's purpose to make Woman  
the masterpiece of creation.

The little (that has been done) soon  
fades from the sight of the man who  
sees how much before him still re-  
mains to be done.

The work proves the craftsman.

Miracle is the dearest child of Faith.

Heaven forbid!

Dainties.

To Heaven be the praise!

Do not turn aside from God, shouldst  
thou meet him by the way.

A man is always dearer than an angel  
to a man.

Fortune favours the brave.

To the wanderer the wide, wide world  
belongs.

No work is very hard to the man who  
merely looks on.

It is a hard task to teach old dogs to  
bark.

Den Baum muss man biegen, wenn er jung ist.

Den Freund erkennt man in der Not.

Den Gelehrten ist gut predigen.

Den Himmel überlassen wir

Den Engeln und den Spatzen.

—*H. Heine.*

Denke nur niemand, dass man auf ihn als den Heiland gewartet habe.

—*Goethe.*

Den Nagel auf den Kopf treffen.

Denn alle Schuld rächt sich auf Erden.

—*Goethe.*

Denn, geht es zu des Bösen Haus,

Das Weib hat tausend Schritt voraus.

—*Goethe.*

Den todten Löwen kann jeder Hase an der Mähne zupfen.

Den Ton angeben.

Der Abend rot, der Morgen grau

Bringt das schönste Tagesblau.

Der Adler fängt nicht Fliegen.

Der Apfel fällt nicht weit vom Stamm.

Der Arme isst, wenn er was hat, der Reiche, wenn er will.

Der Ausgang giebt den Thaten ihre Titel.—*Goethe.*

Der Bart macht den Mann.

Der Bauch ist ein böser Rathgeber.

Der beste Prediger ist die Zeit.

Der Bettelsack wird nie voll.

Der brave Mann denkt an sich selbst zuletzt.—*Schiller.*

Der edle Mensch ist nur ein Bild von Gott.—*Tieck.*

Der Eichwald brauset, die Wolken ziehn;

Das Mägdlein wandelt an Ufers Grün,

Es bricht sich die Welle mit Macht, mit Macht,

Und sie singt hinaus in die finstre Nacht, Das Auge von Weinen getrübet.

—*Schiller.*

Der Eine schlägt auf den Busch, der Andere krieget den Vogel.

Der Erde Gott, das Geld.—*Schiller.*

(You must bend the tree while it still is young.) As the twig is bent, the tree's inclined.

(In trouble a friend is known.) A friend in need.

A word to the wise is enough.

We leave Heaven to the angels and the spirits.

Let no man think that the world has been waiting for him as its deliverer.

To hit the nail on the head.

All guilt is avenged upon earth.

For, when we go to the devil's house, woman leads the way a thousand paces ahead.

Every hare may pull at the dead lion's mane.

To set the tune; to set the fashion.

Evening red, morning grey,

Are sure signs of a sunny day.

The eagle does not catch flies.

The apple does not fall far from the tree-trunk.) The son takes after his father.

The poor man eats when he can, the rich man when he wills.

The issue gives the title to the work.

(The beard makes the man.) Wisdom comes with age.

The stomach is an evil counsellor.

Time is the best preacher.

(There is no filling a beggar's purse.) Beggars are never satisfied.

The gallant man thinks of himself last.

The noble man is but an image of God.

The wind roars through the oak trees, the clouds scud across the sky; the maiden wanders by the green strand. The waves beat loudly against the shore, while she sings out into the dark night, and her eyes are full of tears.

One man beats the bush, while another catches the bird.

Gold is the god of the earth.



Der Erde Paradies und Hölle  
Liegt in dem Worte Weib.—*Seume*  
Der ewige Jude.

Der Feige droht nur, wo er sicher ist.  
—*Goethe*.

Der Freihandel.

Der Freiheit eine Gasse!

Der Freunde Eifer ist's, der mich  
Zu Grunde richtet, nicht der Hass der  
Feinde.—*Schiller*.

Der Fuchs ändert den Pelz, und behält  
den Schalk.

Der Fürst ist der erste Diener seines  
Staates.—*Frederick the Great*.

Der Glaube ist nicht der Anfang,  
sondern das Ende alles Wissens.  
—*Goethe*.

Der Glaube ist wie die Liebe: er lässt  
sich nicht erzwingen.—*Schopenhauer*.

Der Glückliche glaubt nicht, dass noch  
Wunder geschehen; denn nur im  
Elend erkennt man Gottes Hand und  
Finger, der gute Menschen zum  
Guten leitet.—*Goethe*.

Der Gott, der Eisen wachsen liess,  
Der wollte keine Knechte.—*Arndt*.

Der Hahn im Korbe sein.

Der Hass ist parteiisch, aber die Liebe  
ist es noch mehr.—*Goethe*.

Der hat die Macht, an den die Menge  
glaubt —*Frederick II*.

Der hat nie das Glück gekostet,  
Der die Frucht des Himmels nicht  
Raubend an des Höllenflusses  
Schauervollem Rande bricht.

—*Schiller*.

Der Herr ruft kein Geschöpfe aus dem  
Nichts zum Elend hervor.—*Gessner*.

Der Historiker ist ein rückwärts ge-  
kehrter Prophet.—*F. von Schlegel*.

Der Horcher an der Wand hört seine  
eigne Schand.

Earth, Heaven, and Hell, are all com-  
prised in the one word—Woman.

The everlasting Jew; the wandering  
Jew.

The coward does not threaten save  
when he is in no danger.

Free trade.

Liberty has only one road.

('Tis my friend's zeal, not my enemy's  
hate, that overthrows me.) Save me  
from my friends.

The fox may change his skin, but he is  
still a fox.

(The king is the first servant of his  
country.) The king is subject to the  
laws, and is the chief administrator  
of them.

Faith is not the beginning but the end  
of all knowledge.

Faith and Love have one thing in com-  
mon: neither of them can be created  
by compulsion.

The happy have no faith in the existence  
of miracles; for it is only in sorrow  
that we recognise the hand and finger  
of God, which leads good men to  
goodness.

(God, who placed iron in the earth,  
wished none to be slaves.) None  
should be slaves while they may hold  
a sword.

(To be the cock in the basket.) To be  
the most important person in the  
company.

Hate is unjust, but love is even more so.

That man has the power whom the  
people believe in.

Ah! never he has rapture known,  
Who has not, where the waves are  
driven

Upon the fearful shores of Hell,  
Pluck'd fruits that taste of Heaven.

—*Lytton*.

The Lord brought none of his creatures  
out of nothing into existence to make  
them miserable.

The historian is a prophet whose eyes  
are turned to the past.

The listener never hears any good of  
himself.

Der Hunger ist der beste Koch.

Der ist der glücklichste Mensch, der das Ende seines Lebens mit dem Anfang in Verbindung setzen kann.

—*Goethe*.

Der Junge kann sterben, der Alte muss sterben.

Der Kaiser.

Der katholische Priester ist von dem Augenblick, wo er Priester ist, ein einregimentierter Offizier des Papstes.

—*Bismarck*.

Der kreisende Berg hat ein Maus geboren.

Der Krieg ernährt den Krieg.

—*Schiller*.

Der Krieg ist lustig den unerfahrenen.

Der Kummer, der nach Hülfe und Trost verlangt, ist nicht der höchste.

—*W. von Humboldt*.

Der Liberalismus gerät immer weiter, als seine Träger wollen.—*Bismarck*.

Der Mensch denkt, Gott lenkt.

Der Mensch ist frei wie der Vogel im Käfig; er kann sich innerhalb gewissen Grenzen bewegen.—*Lavater*.

Der Mensch ist, was er isst.

Der Mensch kann, was er soll; und wenn er sagt, er kann nicht, so will er nicht.—*Fichte*.

Der Mensch liebt nur einmal.

Der Mensch mag sich wenden, wohin er will, er mag unternehmen, was es auch sei, stets wird er auf jenen Weg wieder zurückkehren, den ihm Natur einmal vorgezeichnet hat.—*Goethe*.

Der Mohr hat seine Arbeit gethan, der Mohr kann gehen.—*Schiller*.

Der Mutter schenk' ich,  
Die Tochter denk' ich.—*Goethe*.

Der Pfennig macht den Thaler.

Der preussische Schulmeister hat die Schlacht bei Sadowa gewonnen.

—*Moltke*.

Hunger is the best sauce.

He is the happiest man who can join in close union the beginning with the end of his life.

The young may die, but the old must die.

The Emperor.

The Catholic priest, from the moment in which he becomes a member of the priesthood, is a commissioned officer of the Pope.

(The mountain is in labor and brings forth a mouse.) Much cry and little wool. *Parturiunt montes*.

War fosters war.

War is a fine thing to those who have not experienced it.

The grief which yearns for help and comfort is not the deepest.

Liberal policy has always a tendency to extend its aims according to the will of those who direct it.

Man proposes, God disposes.

Man is free like the bird in a cage; he can move himself within certain limits.

(Man is what he eats.) A man's nature is formed by the food he eats.

A man can do what is his duty; and when he says "I cannot," he means, "I will not."

Man loves but once.

Man may go whither he will; he may undertake what he pleases; still he will come back to that path which Nature has appointed for him.

The Moor has done his work, the Moor may go.

The mother gets my presents, but the daughter has my thoughts.

(A penny makes the thaler.) Many pennies make a pound; a penny saved is a penny gained.

The Prussian schoolmaster won the battle of Sadowa.\*

\* Moltke was not the first to make use of this saying, but quoted it from a speech delivered by Dr. Peschel. The words are, however, commonly attributed to the great strategist.

Der Schmerz ist die Geburt der höhern Naturen.—*A. Tiedge.*

Der Schuster hat die schlechtesten Schuhe.

Der Sinkende greift selbst nach einem Strohalm.

Der Stärkste hat Recht.

Der Stil ist die Physiognomie des Geistes.—*Schopenhauer.*

Der Teufel ist ein Egoist.—*Goethe.*

Der Teufel ist nie so schwarz, als man ihn malt.

Der Thor läuft den Genüssen des Lebens nach und sieht sich betrogen: der Weise vermeidet die Uebel.

—*Schopenhauer.*

Der Tod, das ist die kühle Nacht

Das Leben ist der schwüle Tag.

—*H. Heine.*

Der Umgang mit Frauen ist das Element guter Sitten.—*Goethe.*

Der Unendliche hat in den Himmel seinen Namen in glühenden Sternen gesäet, aber auf die Erde hat er seinem Namen in sanften Blumen gesäet.—*Jean Paul Richter.*

Der Volksgeist Preussens ist durch und durch monarchisch.—*Bismarck.*

Der Wahn ist kurz, die Reu ist lang.

—*Schiller.*

Der Wald hat Ohren.

Den Wald vor lauter Bäumen nicht sehen.—*Wieland.*

Der Weg des Verderbens.

Der Weg zur Hölle ist mit guten Vorsätzen gepflastert.

Der Wein erfindet nichts.

Der Wermuth des Gewissens verbittert sogar den Schmerz.

—*Jean Paul Richter.*

Der Zufriedene hat immer genug.

Des einen Glück ist des andern Unglück.

Des Lebens Mai blüht einmal und nicht wieder.—*Schiller.*

Des Lebens Mühe

Lehrt uns allein des Lebens Güter schätzen.—*Goethe.*

(Grief is the birth of the higher nature.)  
Sorrow refines a noble mind.

The shoemaker has always the worst shoes.

A drowning man snatches at a straw.

Right is on the side of the strongest.

(Style is the mind's physiognomy.) *Le style c'est de l'homme.*

The devil is all for himself.

The devil is never so black as he is painted.

The fool pursues the pleasures of life, and finds himself deceived: the wise man avoids its evils.

Death is the cooling night, and Life the sultry day.

The society of the fair sex is the school of good manners.

The Eternal God has written his name in shining stars upon the heavens; upon the earth he has written it in tender flowers.

The temperament of the Prussian people is entirely favourable to a monarchical government.

Short is the intoxication (of love), but the repentance is long.

The wood has ears.

Not to see the wood because of the trees.

The road to ruin.

The way to hell is paved with good intentions.

(Wine invents nothing.) *In vino veritas.*

The wormwood of conscience adds bitterness even to sorrow.

The contented man has always enough.

(One man's happiness is the misery of another.) What is meat to one, is poison to the other.

The May of life blooms once, and never blooms again.

The toils of life alone teach us to value the blessings of life.

Des Menschen Engel ist die Zeit.

—*Schiller*.

Des Menschen Wille, das ist sein Glück.

—*Schiller*.

Des Volkes Stimme ist Gottes Stimme.

Deutsch.

Deutschland.

Deutschland, Deutschland über alles

Über alles in der Welt.—*H. Hoffmann*.

Deutschland, ein geographischer Begriff.

Dichtung und Wahrheit.

Die Abwesenden haben immer unrecht.

Die Baukunst ist eine erstarrte Musik.

—*Goethe*.

Die edelste That hat doch nur einen zeitweiligen Einfluss; das geniale Werk hingegen lebt und wirkt, wohlthätig und erhebend, durch alle Zeiten. Von den Thaten bleibt nur das Andenken, welches immer schwächer, entstellter und gleichgültiger wird, allmählich sogar erlöschen muss, wenn nicht die Geschichte es aufnimmt und es nun im petrificirten Zustande der Nachwelt überliefert. Die Werke hingegen sind selbst unsterblich, und können, zumal die schriftlichen, alle Zeiten durchleben.—*Schopenhauer*.

Die Ehre ist, objektiv, die Meinung Anderer von unserm Werth, und subjektiv, unsere Furcht vor dieser Meinung.—*Schopenhauer*.

Die ersten Entschliessungen sind nicht immer die klügsten, aber gewöhnlich die redlichsten.—*Lessing*.

Die Extreme berühren sich.

Die Freuden, die man übertreibt, Verwandeln sich in Schmerzen.

—*Bertuch*.

Die Froheit ist wie ein Sonnenglanz des Lebens.—*W. von Humboldt*.

Die Gegenwart ist eine mächtige Göttin.—*Goethe*.

Die Gewohnheit ist eine zweite Natur.

Time is the angel of men.

(The will of man is the arbiter of his fortune.)

I am the master of my fate.

I am the captain of my soul.—*Henley*.

(The voice of the people is the voice of God.) *Vox populi, vox Dei*.

German.

Germany.

Germany, Germany, over all throughout the world.

Germany is a geographical expression.\*

Poetry and truth.†

(The absent are always blamed.) *Les absents ont toujours tort*.

Architecture is frozen music.

The noblest action has always only a temporary influence; a work of genius, on the contrary, exists and moves, beneficent and inspiring, throughout the ages. Of actions only the memory abides, and this becomes continually more and more vague, changed, and indifferent, and is bound to be gradually effaced, unless history takes it up, and petrifying it, hands it on to posterity. Works, however, are of themselves immortal, and, especially if they are written, may survive for all time.

Honour is, objectively, the opinion others hold of our worth, and, subjectively, the fear which this opinion inspires in us.

One's first resolves are not always the best, but they are generally the most honest.

Extremes meet.

The pleasures in which we indulge too much become pains.

Mirth is, so to speak, the sunbeam of life.

The present is a mighty divinity.

Habit is second nature.

\* In these terms Metternich described the disunited condition of Germany in the year 1849. Two years before he had made a similar remark with regard to Italy.

† This is the title of one of Goethe's best-known books.

- Die goldne Zeit, wohin ist sie geflohen?  
—*Goethe*.  
The golden age, whither has it flown?  
To have a hand in the game.  
Die Hand im Spiele haben.  
Die Hausfreunde heissen meistens mit  
Recht so, indem sie mehr die Freunde  
des Hauses, als des Herrn, also den  
Katzen ähnlicher, als den Hunden  
sind.—*Schopenhauer*.  
"Friends of the house" are generally  
rightly so-called, for they are more  
friends of the house than friends of  
its master. They resemble the cats  
rather than the dogs.  
Die Hölle selbst hat ihre Rechte?  
—*Goethe*.  
Has even Hell its rights?  
Die Irrthümer des Menschen machen  
ihn eigentlich liebenswürdig.  
—*Goethe*.  
It is a man's failings that make him  
truly lovable.  
Die Kunst geht nach Brod.—*Luther*.  
(Art comes after bread.) Art is long,  
but man must live.  
Die Kunst ist Himmelsgabe.  
—*Schiller*.  
Art is a gift of Heaven.  
Die Kunst ist lang  
Und kurz ist unser Leben.—*Goethe*.  
(Art is long, and our life is short.) *Ars*  
*longa vita brevis*.  
Die Kunst ist zwar nicht das Brod, aber  
der Wein des Lebens.  
—*Jean Paul Richter*.  
Art is not the bread, but the wine of  
life.  
Die Leute, die niemals Zeit haben, thun  
am wenigsten.—*Lichtenberg*.  
People who never have any time are  
those who do least.  
Die Liebe ist der Liebe Preis.  
—*Schiller*.  
Love is love's reward.  
Die Liebe macht zum Goldpalast die  
Hütte.—*Hölty*.  
Love transforms the humble cottage  
into a golden palace.  
Die Liebe überwindet alles.  
(Love conquers all.) *Omnia vincit amor*.  
Die meisten Menschen sind so subjektiv,  
dass im Grunde nichts Interesse für  
sie hat, als ganz allein sie selbst.  
—*Schopenhauer*.  
Most men are so subjective that at the  
bottom nothing has any interest for  
them except their own selves alone.  
Die Menschen glauben gern an das, was  
sie wünschen.  
Men readily believe what they wish to  
be true.  
Die Menschen gleichen darin den Kin-  
dern, dass sie unartig werden, wenn  
man sie verzieht; daher man gegen  
keinen zu nachgiebig und liebreich  
seyn darf.—*Schopenhauer*.  
Men are like children in that they be-  
come ill-mannered when they are  
spoiled; therefore we ought not to  
be too yielding and amiable to any-  
one.  
Die Natur ist das einzige Buch, das  
auf allen Blättern grossen Inhalt  
bietet.—*Goethe*.  
Nature is the only book that presents  
words of deep significance on all its  
pages.  
Die Natur weiss allein, was sie will.  
—*Goethe*.  
Nature alone knows what her purpose  
is.  
Die Pferde hinter den Wagen spannen.  
To put the cart before the horse.  
Die Politik ist keine Wissenschaft, wie  
viele der Herren Professoren sich  
einbilden, sondern eine Kunst.  
—*Bismarck*.  
Politics are not a science, as many pro-  
fessors declare, but merely an art.  
Die Probe eines Genusses ist seine  
Erinnerung.—*Jean Paul Richter*.  
The test of pleasure is the memory that  
it leaves behind.

|  |   |
|--|---|
| Die Rechnung ohne den Wirt machen.   | To reckon without one's host.   |
| Die Regierung.   | The administration; the government.   |
| Die Religion muss dem Volke erhalten werden.— <i>Emperor William I.</i>                      | Religion must be preserved for the good of the nation.  |
| Die Religion selbst ist in der Natur des Menschen eingepflanzt.<br>— <i>W. von Humboldt.</i> | Religion has its roots in man's own nature.   |
| Die Saiten zu hoch spannen.  | To take too high a tone.  |
| Die Schönen Tage in Aranjuez<br>Sind nun zu Ende.— <i>Schiller.</i>                          | The happy days in Aranjuez are past and gone.   |
| Die Schönheit ist ein guter Empfehlungsbrier.  | Beauty is a good letter of introduction.  |
| Dieser Monat ist ein Kuss, den der Himmel giebt der Erde.<br>— <i>F. von Logau.</i>          | This month (May) is a kiss that heaven gives to the earth.  |
| Die Sonne geht in meinem Staat nicht unter.— <i>Schiller.</i>                                | The sun never sets on my empire.*   |
| Die Sonne wirds bringen an den Tag, was unterm Schnee verborgen.                             | What snow conceals, the sun reveals.  |
| Die süssesten Trauben hängen am höchsten.  | The sweetest grapes hang on the top of the tree.  |
| Die Todten reiten schnell!— <i>Bürger.</i>   | The dead ride quickly.†   |
| Die Uhr schlägt keinem Glücklichen.<br>— <i>Schiller.</i>                                    | (The clock does not strike for any happy people.) The happy man does not notice the flight of time. |
| Die Wacht am Rhein.  | (The watch on the Rhine.) The title of the German national song.‡                                   |
| Die Wände haben Ohren.   | Walls have ears.  |
| Die Weisheit ist nur in der Wahrheit.<br>— <i>Goethe.</i>                                    | There is no wisdom, save in truth.  |
| Die Weltgeschichte ist das Weltgericht.<br>— <i>Schiller.</i>                                | History is the world's criticism of the past.   |
| Die Welt ist dumm, die Welt ist blind,<br>Wird täglich abgeschmachtet.<br>— <i>H. Heine.</i> | The world is stupid, the world is blind, and grows more tedious every day.                          |
| Die Zeit ist kurz, die Kunst ist lang.<br>— <i>Goethe.</i>                                   | (Time is short, but art is long.) <i>Ars longa, vita brevis.</i>                                    |
| Doch der den Augenblick ergreift,<br>Das ist der rechte Mann.— <i>Goethe.</i>                | He who seizes the opportune moment is the right man.  |
| Donner und Blitz.  | Thunder and lightning.  |
| Doppel-gänger.   | A second self; <i>alter ego.</i>  |
| Doppelt giebt, wer gleich giebt.   | (He gives twice who gives in a trice.)<br><i>Bis dat qui cito dat.</i>                              |

\* Schiller puts these words into the mouth of Philip II. of Spain in "Don Carlos." The idea, according to Büchmann, is an old one, for Herodotus narrates that Xerxes, the Persian king, made a somewhat similar remark concerning his own projected conquests.

† In Bürger's famous poem *Lenore*, the heroine, distracted owing to her lover's not returning from the war, denies the existence of a Divine Providence. But at midnight her lover rides up to her door, and asks her to ride back with him to the army. Throughout the night they gallop at a furious pace, and whenever Lenore asks the reason for such haste, her lover replies—*Die Todten reiten schnell!* Finally, the form of the man changes into that of a skeleton, and the earth opens to swallow up both the rider and the maid.

‡ This song was written by Schneckenburger in 1840.

Dreikönigstag.

Duldet mutig, Millionen!

Duldet für die bessere Welt!

Droben überm Sternenzelt

Wird ein grosser Gott belohnen.

—*Schiller*.

Durch Schaden wird man klug.

Durch Todesnacht bricht ewiges Morgenrot! —*Körner*.

Du sprichst ein grosses Wort gelassen aus. —*Goethe*.

Edel ist, der edel thut.

Ehret die Frauen! sie flechten und weben

Himmlische Rosen ins irdische Leben.

—*Schiller*.

Ehre, wem Ehre gebührt.

Ehrlich währt am längsten.

Eile mit weile.

Eilen thut nicht gut.

Ein Appell an die Furcht findet in deutschen Herzen niemals ein Echo.

—*Bismarck*.

Ein Augenblick gelebt im Paradies, Wird nicht zu teuer mit dem Tod gebüsst —*Schiller*.

Ein Dienst ist des andern werth.

Ein Doctor und ein Bauer wissen mehr als ein Doctor allein.

Ein edler Mensch zieht edle Menschen an. —*Goethe*.

Eine Hand wäscht die andere.

Ein Ei ist dem andern gleich.

Ein einziger dankbarer Gedanke gen Himmel ist das vollkommenste Gebet. —*Lessing*.

Einem auf die Finger klopfen.

Einem das Fell über die Ohren ziehen.

Eine Nadel im Heu suchen.

Einen Mohren weiss waschen.

Eine schöne Menschenseele finden ist Gewinn. —*Herder*.

(Three kings' day.) Twelfth Night.

Endure patiently, ye millions! Endure for the better world to come. Yonder above the canopy of the stars Almighty God will reward you.

Experience is the mistress of fools.

Through the night of death shines the brightness of the eternal morning.

Calmly dost thou utter a momentous saying.

Handsome is that handsome does.

Honour women! They entwine and weave the roses of heaven into the life we live on earth.

Give honour to whom honour is due.

Honesty is the best policy in the end.

(Hasten slowly.) More haste, less speed. *Festina lente*.

The more haste, the less speed.

An appeal to fear never finds an echo in the hearts of Germans.

For a moment lived in Paradise, death is not too dear a price to pay.

One good turn deserves another.

(A doctor and a fool know more than a doctor alone.) Two heads are better than one.

A noble man attracts a noble man.

(One hand washes the other hand.) Every man lives by the help of another.

(One egg is like another.) As like as two peas.

A single thought of thankfulness to Heaven is the most acceptable prayer we can make.

(To rap one on the knuckles.) To clip his wings.

(To pull the skin over one's ears.) To fleece a man artfully.

To look for a needle in a bundle of hay. (To wash a blackamoor.) To waste one's toil.

To discover a beautiful human soul is a great gain

Eine Schwalbe macht keinen Sommer.  
Ein Esel bleibt ein Esel.

Eines Mannes Rede ist keine Rede.

Ein fauler Apfel steckt hundert gesunde an.

Ein faules Ei verdirbt den ganzen Brei.

Ein feste Burg ist unser Gott.

—*Luther.*

Ein Frauenhaar zieht mehr als ein Glockenseil.

Ein Freund ist ein Wesen, das uns ganz trägt mit unsern Fehlern und Mängeln allen.—*George Forster.*

Ein gekränktes Herz erholt sich schwer.  
—*Goethe.*

Ein Gelehrter hat keine lange Weile.

—*Jean Paul Richter.*

Ein guter Mensch in seinem dunkeln Drange

Ist sich des rechten Weges wohl bewußt.—*Goethe.*

Ein guter Name ist ein reiches Erbtheil.

Ein guter Name ist mehr werth als Reichthum.

Ein guter Name ist unschätzbar.

Ein Herz und ein Sinn.

Ein Kaiserwort

Soll man nicht drehn noch deuteln!

—*Bürger.*

Ein Keil treibt den andern.

Ein Leben wie in Paradies

Gewährt uns Vater Rhein!

—*Chr. Hölty.*

Ein Mann, ein Wort.

Ein schlechtes Pferd, das sein Futter nicht verdient.

Ein Schuh ist nicht Jedem gerecht.

Ein Thor findet allemal noch einen grössern Thoren.

Ein tiefer Sinn wohnt in den alten Bräuchen.—*Schiller.*

Ein unbedeutender Mensch.

Ein Unglück kommt niemals allein.

Ein unnütz Leben ist ein früher Tod.

—*Goethe.*

One swallow does not make a summer.  
(A fool remains a fool.) There is no cure for an empty head.

(One man's tale is no man's tale.) One tale is good until another is told.

(One bad apple spoils a hundred.) One rotten sheep mars the whole flock.

One bad egg spoils the whole pudding.

Our God is a strong tower of defence.

A single hair of a woman draws more than a bell-rope.

A friend is a person who cheerfully bears with all our failings and weaknesses.

It is difficult to heal a wounded heart.

A scholar never suffers from boredom.

A good man, amid all the dark wrestlings of his mind, is ever conscious of the right path to follow.

A good name is a rich inheritance.

A good name is better than riches.

A good name is beyond price.

(One heart and one mind.) Close friends.

An Emperor's word must not change or be lightly kept.

One nail drives in another.

A life, like that in Paradise, our father Rhine bestows upon us.

(A man, a word.) An honest man's word is his bond.

It is a poor horse that does not earn its keep.

The same shoe will not fit every foot.

One fool can always find another who is a still greater fool.

There is a deep meaning hidden in old customs.

A man of no account; a worthless fellow.

A misfortune never comes alone.

A wasted life is premature death.



Ein Vogel in der Schüssel ist besser als  
hundert in der Luft.

(One bird on the dish is worth a hundred flying.) A bird in the hand is worth two in the bush.

Ein Weib verschweigt nur, was sie nicht  
weiss.

A woman only keeps one secret—what she does not know herself.

Eisenbahn.

(Iron way.) Railroad.

Eisen und Blut.

Iron and blood.\*

Ende gut, alles gut.

All's well that ends well.

Entbehren sollst du! sollst entbehren.

Thou shalt, thou must refrain! †

—Goethe.

Erfahrung ist die beste Lehrmeisterin.

Experience is the best schoolmaster.

Er hat aller Schande den Kopf abge-  
bissen.

He is lost to all sense of shame.

Er hat Bohnen in den Ohren.

(He has beans in his ears.) None so deaf as those who will not hear.

Er hat Haare auf den Zähnen.

(He has hairs on his teeth.) He is a sharp customer.

Erinnerung.

Recollection; memory.

Er ist sein Vater, wie er leibt und lebt.

He is the very image of his father.

Erlaubt ist, was gefällt.—Goethe.

What a person likes to do, that he thinks 'tis right to do.

Er misst alle anderen nach seiner Elle  
aus.

He measures others by his own measure.

Ernst ist das Leben, heiter ist die  
Kunst.—Schiller.

Life is earnest, Art is joyful.

Eröffnung des Reichstages.

The opening of Parliament.

Erst besinn's, dann beginn's.

Look first before you leap.

Erste wägen und dann wagen.

(First weigh, then go ahead.) Consider first the chances of success, but, when you have adopted a plan of action, at once pursue it. ‡

Ertragen muss man was der Himmel  
sendet.

What Heaven sends we must endure.

Es bildet ein Talent sich in der Stille,  
Sich ein Charakter in dem Strom der  
Welt.—Goethe.

Talent is formed in calm solitude;  
Character amid the busy stream of life.

Es bleibt dabei.

Agreed!

Es erben sich Gesetz' und Rechte

Laws and rights are handed down like perennial hereditary disease.

Wie eine ew'ge Krankheit fort.

—Goethe.

Es fällt keine Eiche von einem Streiche.

You can't fell an oak with a single stroke.

Es geschicht dir eben recht.

You have got your deserts; it serves you right.

Es gibt.

There is; there are.

\* Bismarck used these words in a speech delivered by him in September, 1862. It is usual to speak of the great statesman as the "man of blood and iron." The expression *Eisen und Blut* seems to have been suggested by a phrase in one of Arndt's poems.

† In these words is said to be contained the moral of Goethe's "Faust," that life must be a constant renunciation and a shunning of all unholy pleasures.

‡ This was the favourite maxim of Moltke.

Es gibt drei Aristokratien: die der Geburt und des Ranges; die Geldaristokratie; die geistige Aristokratie. Letztere ist eigentlich die vornehmste.—*Schopenhauer*.

Es gibt ja nichts Reineres und Wärmeres als unsere erste Freundschaft, unsere erste Liebe, unser erstes Streben nach Wahrheiten, unser erstes Gefühl für die Natur.

—*Jean Paul Richter*.

Es irrt der Mensch so lang' er strebt.

—*Goethe*.

Es ist besser, das geringste Ding von der Welt, als eine halbe Stunde für gering halten.—*Goethe*.

Es ist doch den Mädchen wie angeboren, dass sie allein gefallen wollen, was nur Augen hat.—*Glein*.

Es ist ein böser Vogel, der sein eigen Nest beschmutzt.

Es ist eine der grössten Himmelsgaben, So ein lieb Ding im Arm zu haben.

—*Goethe*.

Es ist ein gross Ergötzen Sich in den Geist der Zeiten zu versetzen, Zu schauen, wie vor uns ein weiser Mann gedacht.—*Goethe*.

Es ist nicht alles Gold, was glänzt.

Es ist Schade.

Es lebe der König.

Es lebt, ein Gott zu strafen und zu rächen.—*Schiller*.

Es schlafen nicht alle welche die Augen zu haben.

Es sind nicht alle Jäger, die das Horn gut blasen.

Es stirbt alle Knabe, wen die Götter lieben.—*E. Geibel*.

Es waren mir böhmische Dörfer.

Es wird kein blöder Hund fett.

Es wird kein Hahn darnach krähen.

Eulen nach Athen tragen.

Ewigkeit.

There are three aristocracies; the first of birth and rank; the second of wealth; the third of intellect. The last is really the most honoured.\*

There is nothing more pure and warm than our first friendship, our first love, our first striving after truth, our first appreciation of the works of Nature.

So long as a man strives, he makes mistakes.

It is better to be engaged in the most unimportant matter, than to think half an hour of no importance.

It is, so to speak, an inborn quality of girls, to wish to please everything that has a pair of eyes.

It is a sorry bird that fouls its own nest.

It is one of Heaven's greatest gifts to hold so loved a thing in one's arms.

It is a great pleasure to return to the spirit of former days, and to see what a wise man has thought before us.

All is not gold that glitters.

That is a pity.

Long live the King.

God lives, who will punish and avenge.

(Everyone with closed eyes is not asleep.) Appearances are deceptive.

All are not huntsmen who can blow the huntsman's horn.

Whom the gods love die young.

(It was Bohemian to me.) It was all Greek to me.

A timid dog never grows fat.

(No cock will crow over that.) No one will care twopence about it.

(To take owls to Athens.) To pour water into the Thames.

Eternity.

\* Schopenhauer illustrates the last part of this remark by recounting an incident connected with the friendship of Frederick the Great and Voltaire. Frederick's Court Chamberlain remonstrated with his master for admitting Voltaire to his own table, though men of high rank had perforce to sit at another. *Les âmes privilégiées rangent à l'égal des rois*, "Privileged persons rank equal with kings," was the reply of Frederick to this remonstrance.

Fasten.

Faulheit ist der Schlüssel zur Armuth.  
Feiertage.

Feindlich ist die Welt  
Und falsch gesinnt! Es liebt ein jeder  
nur

Sich selbst.—*Schiller*.

Fette Küche, magere Erbschaft.

Fliegende Blätter.

Folge meinem Worte, nicht meinen  
Thaten.

Fort von hier.

Frau.

Fräulein.

Frei geht das Unglück durch die ganze  
Welt.—*Schiller*.

Freiheit ist bei der Macht allein.

—*Schiller*.

Freiheit ist nur in dem Reich der  
Träume,

Und das Schöne blüht nur im Gesang.

—*Schiller*.

Freiheit „liebt das Tier der Wüste,

Frei im Äther herrscht der Gott.

—*Schiller*.

Freimarke.

Fremdes Pferd und eigene Sporen haben  
bald den Wind verloren.

Freuet euch des Lebens,

Weil noch das Lämpchen glüht

Pflücket die Rose, eh' sie verblüht.

Freunde in der Noth wären selten?—

Im Gegentheil! Kaum hat man mit  
Einem Freundschaft gemacht; so ist  
er auch schon in der Noth und will  
geld leihen haben.

—*Schopenhauer*.

Friede.

Friedensheim.

Frisch auf!

Frisch gewagt ist halb gewonnen.

Früh zu Bett und früh wieder auf

Macht gesund und reich in Kauf.

Für den Tod ist kein Kraut gewach-  
sen.

Für einen Kammerdiener giebt es  
keinen Held.—*Hegel*.

The season of Lent.

Idleness is the key to Poverty's door.

Holidays.

Hostile is the world, and treacherous!

Each man loves nothing but himself.

A fat kitchen leaves few legacies.

Fly-leaves; pamphlets.

Imitate my words, and not my actions.

Be off with you! Begone!

Mrs.; wife; lady.

Miss; young lady.

Misery travels free throughout all the  
earth.

Freedom cannot exist save when united  
with might.

Freedom exists only in the realm of  
dreams, and Beauty blooms not save  
in song.

The wild beast in the desert loves its  
freedom, and free is God who ruleth  
in the heavens.

Postage-stamps.

The horse of a stranger and your own  
spurs go more quickly than the  
wind.

Rejoice in life, while still the light  
burns bright; pluck the roses while  
they are in bloom.\*

Friends in need are rare?—On the con-  
trary! No sooner have we contracted  
a new friendship, than we find that  
we have a friend in need, and ready  
to borrow money from us.

Peace.

Home of Peace.

Cheer up.

A bold attack is half the battle.

Early to bed and early to rise

Makes a man healthy, wealthy, and,  
wise.

There is no cure for death.

No man is a hero to his own valet.

\* The first lines of a well-known song, familiar to English people under the name "Life let us cherish."

Für Gerechte giebt es keine Gesetze.

Für Gott und Ihr.

Fürsten haben lange Hände.

Gebranntes Kind scheut das Feuer.

Gebraucht die Zeit, sie geht so schnell  
von hinnen.—*Goethe*.

Gedanken sind zollfrei.

Geduld! Geduld! wenn's Herz auch  
bricht!—*Bürger*.

Gefährte munter kürzet die Meilen.

Ge Flügelte Worte.

Geld ist der Mann.

Geld regiert die Welt.

Gelegenheit macht Diebe.

Gesagt, gethan.

Geschäftiger Müßiggang.

Gesundheit ist besser als Reichthum.

Gewarnter Mann ist halb gerettet.

Gewohnheit ist ein' andere Natur.

Glänzende Elend.—*Goethe*.

Gleiche Brüder, gleiche Kappen.

Gleichheit ist immer das festeste Band  
der Liebe.—*Lessing*.

Gleich und gleich gesellt sich gern.

Glück auf den Weg.

Glück auf! Glück zu!

Glückliche Kinder geben glückliche  
Menschen.—*G. Forster*.

Glück und Weiber haben die Narren  
lieb.

Goldene Berge versprechen.

Goldene Mitte.

Goldener Hammer bricht eisernes Thor.

Gottes Mühlen mahlen langsam, mahlen  
aber trefflich klein.

Gottes Wort bleibt ewig.

Gott ist überall.

(There are no laws for the good.) The  
righteous man is a law to himself.

All for God and her.\*

Kings have long arms.

The burnt child dreads the fire.

Make use of the time, for it flies away  
so fast.

Thoughts are free.

Patience! Patience! e'en though thy  
heart is breaking!

(Cheerful companions shorten the miles.)  
A cheerful companion is as good as  
a coach.

Winged words.

It is money that makes the man.

Money rules the world.

It is opportunity that makes the thief.

No sooner said than done.

(Busy idleness.) Very busy doing  
nothing.

Health is better than riches.

(A forewarned man is half saved.) Fore-  
warned is forearmed.

Habit is second nature.

(Glittering sorrows.) Sorrows that  
outward splendour cannot hide.

Birds of a feather flock together.

Similarity of temperament is always the  
surest bond of love.

Birds of a feather flock together.

Good luck on the way; may good for-  
tune attend you.

Good luck!

Happy children become happy men.

Fortune and women favour fools.

To make great promises.

The golden mean.

(A golden hammer breaks an iron door.)  
A golden key will open any door.

The mills of God grind slowly, but they  
grind exceeding small.

God's word lasts for ever.

God is over all.

\* In the Thirty Years' War, Christian, Duke of Brunswick, supported the cause of the Elector. As he had done this for love of the Electress Elizabeth, rather than from any other motive, he caused this device to be inscribed on his standard.

Gott macht gesund, und der Doktor  
kriegt das Geld.  
Gott mit uns!

Gott sei Dank!  
Grau, teurer Freund, ist alle Theorie,  
Und grün des Lebens goldner Baum.  
—Goethe.

Grosse Diebe hängen die kleinen.  
Grosse Leidenschaften sind Krankheiten  
ohne Hoffnung.—Goethe.  
Grosse Seelen dulden still.—Schiller.  
Güte bricht einem kein Bein.  
Gute Freunde, getreue Nachbarn.  
—Luther.

Guten Abend.  
Guten Morgen.  
Guten Willen muss man für die That  
nehmen.  
Guter Anfang ist die halbe Arbeit.  
Guter Rath kommt über Nacht.

Gutes und Böses kommt unerwartet  
dem Menschen.  
Gute Tage können wir nicht ertragen.  
—Luther.

Gute Ware verkauft sich selbst.  
Gut Gewissen ist ein sanftes Ruhe-  
kissen.

Hals über Kopf.  
Hänge nicht alles auf einen Nagel.

Hast du Geld, so setz dich nieder;  
Hast du keins, so pack dich wieder.  
Hauptstadt.  
Hausfrau.  
Heimweh.  
Heirathen in Eile  
Bereut man mit Weile.

Herr.  
Herzchen.  
Heute mir, Morgen dir.  
Heute rot, Morgen tot.  
Hier liegt der Hund begraben.

Hilf dir, und der Himmel wird dir  
helfen!

God effects the cure, but the doctor gets  
the money.

(God with us.) Motto of the Kings of  
Prussia.

God be thanked! Heaven be praised!  
Gray, my dear friend, is every theory,  
and green the golden tree of life.

Great thieves hang the little ones.  
Great passions are maladies, the cure of  
which is hopeless.  
Great souls suffer silently.  
Kindness breaks no bones.  
Good friends, trusty neighbours.

Good evening.  
Good morning.  
You must take the will for the deed.

A good beginning is half the work.  
(Good counsel comes overnight.) In  
the night there is counsel.

Both good and evil come to man when  
he does not expect them.  
It is prosperity that we cannot endure.

Good bargains sell themselves.  
A good conscience is a soft pillow.

(Heels over head.) Headlong.  
(Do not hang all on one nail.) Don't  
put all your eggs into one basket.

Have you money, come and stay.  
Have you nothing, go away.  
Chief town.  
Lady of the house; housewife.  
Home-sickness; nostalgia.  
Marry in haste, repent at leisure.

Mr.  
Little heart! Darling!  
My turn to-day, yours to-morrow.  
To-day red, to-morrow dead.  
(Here lies the dog buried.) There's  
the sore point.

(Help thyself and heaven will help  
thee.) Heaven helps those who help  
themselves.

Himmel!

Hin ist hin.

Hinter der Thür Abschied nehmen.

Hoch lebe der Kaiser!

Hochmut kommt vor dem Fall.

Hof.

Höflichkeit ist Klugheit; folglich ist  
Unhöflichkeit Dummheit.

—*Schopenhauer.*

Hof-prediger.

Hoher Sinn liegt oft im kind'schem  
Spiel.—*Schiller.*

Hunde, die viel bellen beißen nicht.

Hundert graue Pferde machen nicht  
einen einzigen Schimmel.—*Goethe.*

Hut ab!

Ich bin der Geist, der stets verneint.

—*Goethe.*

Ich bin es müde, über Sklaven zu  
herrschen.—*Frederick II.*

Ich bin gewohnt in der Münze wieder-  
zuzahlen, in welcher man mich  
bezahlt.—*Bismarck.*

Ich danke Ihnen.

Ich dien.

Ich habe genossen das irdische Glück;  
Ich habe gelebt und geliebet.

—*Schiller.*

Ich habe keine Zeit, müde zu sein.

—*Emperor William I.*

Ich hatt einen Kameraden,  
Einen bessern find'st du nicht.  
Die Trommel schlug zum Streite,  
Er ging an meiner Seite  
In gleichem Schritt und Tritt.

—*Uhland.*

Ich sag' es dir; ein Kerl, der spekuliert,  
Ist wie ein Tier, auf dürrer Heide  
Von einem bösen Geist im Kreis herum  
geführt,  
Und rings umher liegt schöne grüne  
Weide.—*Goethe.*

Heavens!

(Gone is gone.) It is no use to cry over  
spilt milk.

To take French leave.

Long live the Emperor.

Pride goes before a fall.

Court.

Politeness is prudence; therefore im-  
politeness is folly.

Court-chaplain.

Deep meaning often lies in children's  
play.

(Dogs that bark the loudest are slowest  
to bite.) Boasters seldom accomplish  
much.

A hundred grey horses do not make a  
single white one.

Hats off!

I am the spirit that ever denies.\*

I am weary of ruling over slaves.

It is my wont to pay back people in the  
same coin with which they have paid  
me.

I thank you.

I serve.†

I have experienced the joy that earth  
bestows; I have lived and loved.

I have no time to be tired.‡

I had a comrade, a better none could  
find. When the drum called us to  
arms, we marched along together,  
step by step and side by side.§

I tell you this: a fellow who speculates  
is like a beast that roams upon a  
barren heath, urged to wander in a  
circle by some evil spirit, while all  
around fair green pastures lie.

\* This is the reply of Mephistopheles when pressed by Faust to reveal his name.

† The motto of the Prince of Wales. It was first assumed by the Black Prince after  
Crecy, 1346, where John, King of Bohemia, whose motto it had been, was killed in battle.

‡ The aged Emperor made this reply, during his last illness, to those who inquired whether  
he felt tired.

§ The first stanza of *Der gute Kamerad*, "the good comrade," one of the best-known  
German popular songs.

Ich weiss nicht, was soll es bedeuten,  
Dass ich so traurig bin;  
Ein Märchen aus alten Zeiten,  
Das kommt mir nicht aus dem Sinn.  
—*H. Heine.*

Im Alter versteht man besser die Un-  
glücksfälle zu verhüten; in der Ju-  
gend, sie zu ertragen.

—*Schopenhauer.*

Im Deutschen lügt man, wenn man  
höflich ist.—*Goethe.*

Im Gegentheil.

Im härtesten Winter.

Im Hause der Geheukten soll man nicht  
vom Stricke reden.

Immer schlimmer.

Immer wird, nie ist.

In der einen Hand Brot, in der anderen  
einen Stein.

In der freien Luft.

In der Klemme sein.

In der Kunst ist das beste gut genug.  
—*Goethe.*

Indessen das Gras wächst, verhungert  
der Gaul.

In einen sauren Apfel beissen.

Irren ist menschlich.

Ist die Welt erst tugendhaft, dann wird  
sie von selbst frei.—*G. Forster.*

Ist dir wohl, so bleibe.

Ists Gottes Werk, so wirds bestehn;  
Ists Menschenwerk, wirds untergehn.

Je älter der Geck, je schlimmer.

Jedem dünket sein' Eul' ein Falk

Jeder Arbeiter ist seines Lohnes wert

Jeder fege vor seiner Thür.

My heart is heavy. I know not what  
it may portend; a story told from  
ancient times keeps running through  
my mind.\*

In old age we understand better how to  
avert troubles; in youth, how to  
endure them.

To pay compliments in German, you  
must tell lies.

On the contrary; from the opposite  
point of view.

In the depth of winter.

One must not talk of a rope in the  
house of the man who was hanged.

From bad to worse.

(Ever coming, never coming.) What  
is always going to happen, never  
happens.

In one hand, bread; in the other a  
stone.

In the open air.

To be in a tight place; not to know  
which way to turn.

In Art the best is good enough.

While the grass is growing, the horse  
perishes with hunger.

(To put one's teeth into a sour apple.)  
Here goes! In for a penny, in for a  
pound.

To err is human.

When the world is once virtuous, then  
will it have won its own freedom.

(If you are well off, remain so.) Never  
quit certainty for hope.

If it is God's work, it will abide; if it  
is man's, it will fall.†

(The older the fool is, the more foolish  
he grows.) No fool like an old fool.

(The owl seems a falcon to his owner.)  
All think their own geese are swans.

The labourer is worthy of his hire.

Let each man sweep before his own  
doorstep.

\* The opening words of Heine's *Lorelei*.

† These lines are inscribed on the Luther monument at Wittenburg. They are merely an  
adaptation of the words of Gamaliel to the Jews. See Acts v. 38.

Jeder für sich, Gott für alle.

Jeder ist Herr in seinem Hause.  
Jeder ist seines Glückes Schmied.

Jeder ist sich selbst der Nächste.

Jeder ist werth, dass man ihn aufmerksam betrachte; wenn auch nicht  
Jeder, dass man mit ihm rede.

—*Schopenhauer.*

Jeder liebt sein Land, seine Sitten, seine Sprache, sein Weib, seine Kinder, nicht weil sie die besten auf der Welt, sondern weil sie die bewährten Seinigen sind, und er in ihnen sich und seine Mühe selbst liebt.

—*Herder.*

Jedermann ist Herr bei sich.

Jeder muss ein Paar Narrenschuhe verschleissen verschleisst er nicht mehr.

Jeder Vogel hat sein Nest lieb.

Jede Strasse führt an's End der Welt.

Jedes Weib will lieber schön als fromm sein.

Jede Unthat  
Trägt ihren eignen Rache-Engel schon.

—*Schiller.*

Jedoch das Allerschlimmste  
Das haben sie nicht gewusst;  
Das Schlimmste und das Dummste  
Das trug ich geheim in der Brust.

—*H. Heine.*

Je früher reif, je früher faul.

Je näher dem Bein, je süsser das Fleisch.

Je näher der Kirche, je weiter von Gott.

Johannistag.

Junkerschaft.

Kalte Hände, warme Liebe.

Kampf ums Dasein.

Keiner kann über sich sehn.

—*Schopenhauer.*

Each man for himself, and God for us all.

Every man is master in his own house.  
Every man is the master of his own fortune.

(Every man is nearest to himself.)  
Charity begins at home.

Every man is worth studying carefully;  
but every man is not worth talking to.

Every man loves his own country, manners, language, wife, and children, not because they are the best in the world, but because they are peculiarly his own, and, loving them, he loves himself, and the toil he has undergone for them.

(Every man is a lord in his own house.)  
A man's house is his castle.

Every man must wear out one pair of fool's shoes, if he does not wear out more.

(Every bird loves its own nest.) *A chaque oiseau son nid est beau.*

(Every road leads to the end of the world.) All roads go to Jericho.

Every woman prefers prettiness to saintliness.

Every evil deed brings with it its own angel of vengeance.

But the worst of all my failings  
They have not even guessed;  
For my worst, my greatest sin is—  
Kept secret in my breast.

Early ripe, early rotten.

The nearer the bone, the sweeter the flesh.

The nearer to church, the farther from God.

Midsummer day.

The young nobility; squirearchy.

Cold hands, and a loving heart.

The struggle for existence.

(No man can see beyond himself.) No man can appreciate the virtues and merits of another, if he has not, at least, the germs of those virtues within himself.



Keine Rosen ohne Dornen.  
 Kein Geld, keine Freunde mehr.  
 Kein Rauch ohne Feuer.  
 Kein Talent, doch ein Charakter.

—H. Heine.

Kein Unglück allein.  
 Kellner.  
 Kennst du das Land, wo die Citronen  
 blühen,  
 Im dunkeln Laub die Gold-Orangen  
 glühen,  
 Ein sanfter Wind vom blauen Himmel  
 weht,  
 Die Myrte still und hoch der Lorbeer  
 steht?  
 Kennst du es wohl?

Dahin! Dahin!

Möcht' ich mit dir, O mein Geliebter,  
 ziehn.—Goethe.

Kinder und Narren sprechen die Wahr-  
 heit.

Kladderadatsch.

König und Kaiser.

Krieg.

Kulturkampf.

Kunst.

Kunst ist die rechte Hand der Natur.  
 —Schiller.

Kurze Rechnung, lange Freundschaft.  
 Kurz ist der Schmerz, und ewig ist die  
 Freude.—Schiller.

Kurz und gut.

Landsturm.

Landwehr.

Langsam.

Lassen Sie es gut sein.

Lass uns, geliebter Bruder, nicht ver-  
 gessen,  
 Dass von sich selbst der Mensch nicht  
 scheiden kann.—Goethe.

Leben Sie wohl!

Leben und leben lassen.—Schiller.

No rose without a thorn.  
 No money, no friends.  
 No smoke without fire.  
 No talent, but still a character.

Misfortunes never come alone.

Waiter.

Knowest thou the land where the lemon  
 trees bloom, where the golden oranges  
 gleam through the dark foliage; a  
 gentle breeze blows from the blue  
 heavens, the myrtle is motionless, and  
 the laurel raises its head? Dost thou  
 know it? Thither, O thither, my  
 darling, my loved one, with thee  
 would I fly.\*

Children and fools speak the truth.

Slap-bang! †

King and Emperor.

War.

Culture-struggle. ‡

Art.

Art is the right hand of Nature.

Short reckonings make long friendships.  
 Brief is the pain, and eternal is the joy.

Short and to the point.

(General levy of the people.) All men  
 capable of bearing arms that are not  
 included in the line, the reserve, or  
 the landwehr.

Militia.

Slowly.

Never mind.

Let us never forget, dear brother, that  
 man can never separate himself from  
 his own nature.

Farewell.

To live and to let live.

\* The opening lines of Mignon's song in *Wilhelm Meister*. It is often quoted as a description of the charm of Italy.

† The name of a well-known comic paper.

‡ See note on *Nach Canossa gehen wir nicht*.

Lebe, wie du, wenn du stirbst,  
Wünschen wirst, gelebt zu haben.  
— *Gellert*.

Leere Tonnen geben grossen Schall.  
Leg deinen Reichthum nicht all' auf ein  
Schiff.

Lehrjahre.  
Leichter ist Vergeben als Vergessen.

Leitartikel.  
Lerne leiden, ohne zu klagen.  
Lerne schweigen, O Freund! Dem Sil-  
ber gleichet die Rede;  
Aber zur rechten Zeit schweigen, ist  
lauteres Gold.— *Herder*.

Liebchen.  
Liebe ist blind, und macht blind.

Liebe kann viel, Geld kann Alles.  
Liebe kennt der allein, der ohne Hoff-  
nung liebt.— *Schiller*.  
Liebe ohne Gegenliebe ist wie eine  
Frage ohne Antwort.  
Lieber biegen als brechen.  
Liebeszorn ist neuer Liebeszunder.

Liebe wintert nicht.— *Tieck*.  
Lied.  
Lieder ohne Worte.  
Lied von der Glocke.  
List gegen List.  
List geht über Gewalt.  
Luft-Schlösser bauen.  
Lustspiel.

Macht geht vor Recht.  
Mädchen.  
Mährchen.  
Majestäts beleidigung.

Live in such a way as, when you come  
to die, you will wish to have lived.

Empty barrels give the loudest sound.  
(Don't put all your wealth into one  
boat.) Put not all your eggs into one  
basket.

(Instruction years.) Apprenticeship.  
It is more easy to forgive an injury than  
to forget it.

Leading article.  
Learn to suffer without complaining.\*  
Learn to keep silence, friend! Speech  
is like silver, but to be silent at the  
proper season is like pure gold.

Beloved! Darling!  
Love is blind, and makes its victims  
blind.

Love is powerful, money omnipotent.  
That man alone knows what love is,  
who loves when hope is gone.

Love which is not returned is like a  
question without an answer.  
Better to bend than break.

(Lovers' quarrels are the tinder of  
love.) The quarrels of lovers are the  
renewal of love.

Love knows no winter.

A song.  
Songs without words.  
The Lay of the Bell.

(Set cunning against cunning.) Set a  
thief to catch a thief.

Cunning overcomes strength.

To build castles in the air.

A comedy.

Might takes precedence of Right.†  
Girl; maid.

Fabulous tale.

Defaming the king; *lèse majesté*.

\* The advice of the late Emperor, Frederick the Noble, to his son, the present Emperor of Germany.

† It is generally supposed that Bismarck was the coiner of this phrase, and that it was acknowledged by him to be the key-note of his policy. As a matter of fact, he repudiated it altogether. In a speech made in the Prussian Lower House on the 13th of March, 1863, he advocated very drastic measures. One of his political opponents, Count Von Schwerin, followed in the debate, and declared that the policy advocated by Bismarck might be summed up in the words *Macht geht vor Recht*.

Man hat immer Zeit genug, wenn man sie gut anwenden will.—*Goethe*.

Man kann die Erfahrung nicht früh genug machen, wie entbehrlich man in der Welt ist.—*Goethe*.

Man kann Gold zu teuer kaufen.

Man kauft die Katze nicht im Sack.

Man lebt nur einmal in der Welt.

—*Goethe*.

Man liebt an dem Mädchen, was es ist, und an dem Jüngling, was er ankündigt.—*Goethe*.

Man mag wollen oder nicht.

Man muss das Eisen schmieden, wenn es warm ist.

Man muss Heu machen während die Sonne scheint.

Man sagt.

Man soll den Tag nicht vor dem Abend loben.

Man spricht selten von der Tugend, die man hat; aber desto öfter von der, die uns fehlt.—*Lessing*.

Man spricht vergebens viel, um zu versagen;

Der Andre hört allein nur das Nein.

—*Goethe*.

Man wird nie betrogen, man betrügt sich selbst.—*Goethe*.

Mässig.

Mehr Licht!

Mein Herr.

Mein Herz gleicht ganz dem Meere,

Hat Sturm und Ebb und Flut,

Und manche schöne Perle

In seiner Tiefe ruht.—*H. Heine*.

Mit den Wölfen, muss man heulen.

Mit der Dummheit kämpfen Götter selbst vergebens.—*Schiller*.

Mit der Mutter soll beginnen,

Wer die Tochter will gewinnen.

Mit der Thür in das Haus fallen.

Mit der Zeit pflückt man Rosen.

We have always time enough, if we will make good use of it.

This is a lesson we cannot learn too soon, that the world can go on easily without us.

One can buy gold too dear.

(No one buys cats when they are in a sack.) Do not buy a pig in a poke.

Man lives only once in the world.

We love girls for what they are; we love lads for what they seem likely to become.

Whether one likes it or not; willy-nilly.

You must strike the iron while it is hot.

Make hay while the sun shines.

(They say.) Report says; *on dit*.

We ought not to praise the day before the evening comes.

We seldom speak of the good qualities that we possess; but far more often of those we lack.

It is a vain employment to use many words in order to refuse; the other person, in spite of all your talk, only hears your "No."

We are never deceived, but we deceive ourselves.

Moderate.

More light.\*

Sir (in addressing one).

My heart is like the restless sea,

Has storm, and ebb, and flow,

And many shining pearls lie hid

In secret depths below.

(You must howl with the wolves.) When in Rome, you must do as Rome does.

With stupidity the gods themselves contend in vain.

With the mother first begin,

If you would the daughter win.

(To fall into the house with the door.) To blurt out a tale.

(In time we gather roses.) Everything comes to him who waits.

\* The last words of Goethe. He died peacefully on March 22nd, 1832, in his eighty-third year.

Mit Gewalt.  
Mit gleicher Münze zahlen.

Mit Haut und Haaren.

Mit lauter Stimme.  
Mittelweg ein sichrer Steg.

Mitten im Sommer.  
Mit umgehender Post.  
Morgen, morgen, nur nicht heute,  
Sprechen alle tragen Leute.  
Morgensunde hat Gold im Munde.

Mündlich.  
Münze.  
Musik ist Poesie der Luft.  
—*Jean Paul Richter.*

Nach Canossa gehen wir nicht  
—*Bismarck.*  
Nach meinem Bedünken.

Nachricht.  
Nach und nach.  
Nehmt die gute Stimmung wahr,  
Denn sie kommt so selten.—*Goethe.*

Neue Allgemeine Deutsche Bibliothek.  
Neue Besen kehren gut.  
Neuere Poeten thun viel Wasser in die  
Tinte.—*Goethe.*  
Neujahrstag.  
Nicht alles an einen Nagel hängen.

Nicht Alles, was glänzt, ist Gold.  
Nicht Glückseligkeit ist der Zweck  
unsers Daseins, sondern Glückwürdig-  
keit.—*Fichte.*  
Nichts andres bleibt uns übrig.

By force; by compulsion.  
To pay back in the same coin; to give  
tit for tat.  
(With skin and hair.) Tooth and nail;  
thoroughly.  
At the top of one's voice.  
(The middle way is the safe way.)  
*Medio tutissimus ibis.*  
In the height of summer.  
By return of post.  
All foolish people are wont to say,  
"To-morrow, to-morrow, not to-day!"  
(The morning hour has gold in its  
mouth.) Early to bed and early to  
rise, makes a man healthy, wealthy,  
and wise.  
By word of mouth.  
Coin.  
Music is the poetry of the air.

We are not going to Canossa.\*  
In my opinion; according to my view  
of the case.  
News.  
Gradually; by degrees.  
(Seize the right mood, for it comes so  
seldom.) Do not let the moment of  
inspiration pass disregarded.  
New Universal German Library.  
New brooms sweep clean.  
The poets of to-day put a great deal of  
water in their ink.  
New Year's Day.  
(Not to hang all on one nail.) To have  
two strings to one's bow.  
All is not gold that glitters.  
Not to attain happiness, but to be  
worthy of it, is the purpose of our  
existence.  
(Nothing else remains over for us.)  
We have no alternative.

\* This saying, which has become proverbial, was uttered by Bismarck in a speech delivered by him in the Reichstag in the year 1872. At that time the Kulturkampf, the famous struggle against the claims of the Clerical Party, was going on, and the relations between the German government and the Vatican were strained. The Iron Chancellor expressed his unyielding attitude towards the Pope in these words. The reference is to the abject submission that the Emperor Henry IV. made to Gregory VII.—the Pope who resuscitated the power and reputation of the Papacy—at Canossa, in North Italy, in the year 1077.

- Nichts halb zu thun ist edler Geister  
Art.—*Wieland*.
- Nichts mit Hast als Flöhe fangen.
- Nichts thun lehrt Übel thun.
- Nicht Stimmenmehrheit ist des Rechtes  
Probe.—*Schiller*.
- Nichts von Bedeutung.
- Nichtswürdig ist die Nation, die nicht  
Ihr Alles freudig setzt an ihre Ehre.  
—*Schiller*.
- Nichts zuviel.
- Niemand ist mehr Sklave, als der sich  
für frei hält, ohne es zu sein.  
—*Goethe*.
- Niemand kann den Schleier wegziehen,  
den die Vorsehung gewiss mit tiefer  
Weisheit über das Jenseits gezogen  
hat.—*W. von Humboldt*.
- Niemand wird in seinem Lande als  
Prophet geehrt.
- Niemand wird tiefer traurig, als wer zu  
viel lächelt.—*Jean Paul Richter*.
- Nimm die Zögernden zum Rath, nicht  
zum Werkzeug deiner That.
- Not kennt kein Gebot.
- Not lehrt beten.
- Not lehrt Künste.
- Nur der Irrthum ist das Leben  
Und das Wissen ist der Tod.  
—*Schiller*.
- Nur die Tugend ist ein Kampf, durch  
die man Fehler besiegt.  
—*Schleiermacher*.
- Oberhaus und Unterhaus.
- O dass sie ewig grünen bliebe,  
Die schöne Zeit der jungen Liebe.  
—*Schiller*.
- Offenherzig gesagt.
- Ohne Abschied weggehen.
- Ohne Hast, aber ohne Rast.—*Goethe*.
- Ohne Kampf und Entbehrung ist kein  
Menschenleben.—*W. von Humboldt*.
- Ostern.
- High-souled men are wont to do  
nothing by halves.
- Naught in a hurry save the catching of  
fleas.  
(Idleness the teacher of wickedness.)  
Satan still finds work for idle hands  
to do.
- It does not prove a thing to be right  
because the majority say it is so.
- Nothing of importance; a mere trifle.
- Worthless is the nation which is not  
ready to risk everything for its  
honour.
- Nothing in excess.
- He is most truly a slave, who thinks  
himself free without being so.
- No one is able to remove the veil with  
which Providence, in its infinite wis-  
dom, has concealed the next world  
from our eyes.
- No man is ever a prophet in his own  
country.
- Nobody is so utterly sad as he who  
laughs too much.
- (Deliberate slowly, execute promptly.)  
Strike while the iron is hot.
- (Necessity knows no law.) Needs must  
when the devil drives.
- Necessity teaches one to pray.
- Necessity is the mother of the arts.
- Life is but error, and it is death that  
brings knowledge.
- Virtue is merely a struggle wherein we  
overcome our weaknesses.
- (Upper House and Lower House.)  
Houses of Lords and Commons.
- O that they might remain for ever  
vernal, those happy days of youthful  
love.
- Speaking frankly; to be candid.
- To take French leave.
- Without haste, but without rest.\*
- The life of no man is free from struggle  
and suffering.
- Easter.

\* His description of the steady onward march of the sun.

Ost, Süd, West,  
Daheim ist's am best !

"O was müssen wir der Kirche Gottes halber leiden !" rief der Abt, als ihm das gebratene Huhn die Finger versengt.

O weh mir armen Korydon. — *Bürger*.  
O, wunderschön ist Gottes Erde,  
Und wert, darauf vergnügt zu sein.  
— *Hölty*.

Pantoffel-regiment.  
Pfaffen und Weiber vergessen nie.  
Pfennig ist Pfennig's Bruder.

Pflücke Rosen, weil sie blühen,  
Morgen ist nicht heut. — *Gleim*.

Posthaus.  
Prophete rechts, Prophete links,  
Das Weltkind in der Mitten. — *Goethe*.

Prosit.  
Prosit Neujahr !

Rache trägt keine Frucht. — *Schiller*.  
Raphael wäre ein grosser Maler geworden, selbst wenn er ohne Hände auf die Welt gekommen wäre. — *Lessing*.  
Rathhaus.  
Raum ist in der kleinsten Hütte  
Für ein glücklich liebend Paar.  
— *Schiller*.

Real-schulen.

Reden ist Silber, Schweigen ist Gold.  
Rede wenig, rede wahr.  
Reich ist genug, wer sich genügen lässt.

Reichsanzeiger.

Reichskanzler.  
Reichsrath.  
Reichstag.  
Reichsverfassung.  
Rinderpest.

Rom ward nicht in einem Tage gebaut.

East or West  
Home is best.

"Ah ! How we have to suffer for the Church," exclaimed the abbot, when the roast chicken burnt his fingers.

O woe is me, poor Corydon.  
O wondrous fair is God's earth ; 'tis meet that we should rejoice therein.

Petticoat government.  
Priests and women never forget.  
(Penny is the penny's brother.) Money makes money.

Gather the roses while the bloom is still on them ; for to-morrow is not to-day.

Post-office.  
A prophet on the right, a prophet on the left, and the world-child in the middle.

Good luck ! Here's to your health !  
A happy New Year (to you) !

Revenge brings no fruit.  
Raphael would have been a great painter, even if he had come into the world without hands.

Town hall.  
In the tiniest cottage there is room enough for a happy, loving pair.

("Real" schools.) Secondary schools giving a general practical education.  
Speech is silver, silence is golden.  
Speak little, but speak the truth.  
Who allows himself to be contented, is rich enough.

Official gazette ; the organ of the government.

Imperial Chancellor.  
Council of the Empire.  
The Imperial Diet.  
Constitution of the Empire.  
Cattle plague.

Rome was not built in a day.

Rosen auf den Weg gestreut.  
Und des Harms vergessen!—*Hölty*.  
Rückwärts, rückwärts, Don Rodrigo!  
Rückwärts, rückwärts, stolzer Cid!  
—*Herder*.

Ruhe ist die erste Bürgerpflicht.

Sauerkraut.  
Scherz bei Seite.  
Schlafende Hunde soll man nicht wecken.  
Schlafen Sie wohl!  
Schloss.  
Schnaps.  
Schnellzug.  
Schönen Dank.  
Schöne Worte machen den Kohl nicht fett.  
Schönheit ist ein offener Empfehlungsbrief, der die Herzen zum voraus für uns gewinnt.—*Schopenhauer*.  
Schön war ich auch, und das war mein Verderben.—*Goethe*.  
Seine Gedanken beisammen haben.  
Sein Sie so gut.  
Selbst gethan ist wohl gethan.

Selbst ist der Mann.

Seltener Vogel.

Setzen wir Deutschland, so zu sagen, in den Sattel! Reiten wird es schon können.—*Bismarck*.

Setzt einen Frosch auf goldenen Stuhl,

Er hüpf doch wieder in den Pfuhl.

Sich das Leben nehmen.

Sich die Hörner ablaufen.

Sich um des Kaisers Bart streiten.

Sieht doch wohl die Katze den Kaiser an.

Sie ist die erste nicht.

Scatter roses on the path, and forget your sorrows.

Back, back, Don Rodrigo! Back, back, haughty Cid!

Tranquillity is the first duty of citizens.

Pickled cabbage.

Seriously; joking apart.

Let sleeping dogs lie.

(Sleep well.) Good-night!

Castle; royal palace.

A dram; a glass of spirits.

Express train.

Best thanks.

Fine words butter no parsnips.

Beauty is an open letter of recommendation, which gains for us the hearts of others beforehand.

I, too, was beautiful, and that was my ruin.

To have one's wits about one.

If you please.

(Self-done is well done.) The master's eye makes the horse fat.

(Self is the man.) If you want a thing done well, do it yourself.

(A rare bird.) An uncommon thing; *rara avis*.

Put Germany, so to speak, in the saddle; you will find that she can ride.\*

Set a frog on a golden stool,  
He soon jumps back into the pool.

To commit suicide.

To sow one's wild oats.

(To quarrel about the Emperor's beard.)  
To quarrel about a trifle.

Even a cat may look at a king.

(She is not the first.) Other women have been betrayed.†

\* Bismarck said this in a speech delivered by him in 1869. How well Germany could ride was proved in the following year.

† This is one of the cynical sayings of Mephistopheles in Goethe's *Faust*. Goethe did not originate it, but it is an old German proverbialism.

Sie loben ewig das Geringe,  
Weil sie das Gute nie gekannt.  
— *Gellert*.

Sitzung des Abgeordnetenhauses.  
So ?

So geht es in der Welt.

Sogleich.

So gut man kann.

So schnell als möglich.

So schwer es demnach ist, den Ruhm  
zu erlangen, so leicht ist es, ihn zu  
behalten.— *Schopenhauer*.

So viel ich weiss.

So wahr ich lebe.

So weit als das Gesicht reicht.

So, wie man sich bettet, muss man  
liegen.

Spanien, das Land des Weins und der  
Gesänge.— *Goethe*.

Sparen bringt Haben.

Spare nicht auf morgen was du heute  
thun kannst.

Spätestens.

Sprechen ist silber,  
Schweigen ist gold.

Sprechen sie Deutsch ?

Steuer.

Stille Wasser gründen tief.

Strasse.

Stückweise.

Sturm und Drang.

Sünder und böse Geister scheuen das  
Licht.— *Schiller*.

Tadeln können zwar die Thoren  
Aber klüger handeln nicht.— *Langbein*.  
Tag wird es auf die dickste Nacht.  
— *Schiller*.

Tausch ist kein Raub.

Treue Liebe bis zum Grabe  
Schwör ich dir mit Herz und Hand :  
Was ich bin und was ich habe,  
Dank ich dir, mein Vaterland !  
Nicht in Worten nur und Liedern  
Ist mein Herz zum Dank bereit ;  
Mit der That will ich's erwiedern  
Dir in Noth, in Kampf und Streit.

— *Hoffmann von Fallersleben*

They (incapable critics) always praise  
the trivial, because they have never  
known the good.

Sitting of the delegates.

Really ? Indeed ?

That's the way of the world.

Presently.

To the best of one's ability ; as well as  
one can.

As quickly as possible.

It is as difficult to win a reputation, as  
it is easy to maintain it.

To the best of my knowledge.

As sure as I'm alive.

As far as the eye can see.

As you make your bed, so you must lie  
upon it.

Spain, the land of wine and song.

(Saving produces wealth.) A penny  
saved is a penny gained.

Do not put off till the morrow what you  
can do to-day.

At the very latest.

Speech is silver, silence is golden.

Do you speak German ?

Tax ; rate.

Still waters run deep.

Street.

By fits and starts.

Storm and stress.

Sinners and evil spirits avoid the light.

Fools can easily criticise, when they  
cannot do better themselves.

After the darkest night there comes the  
day.

Exchange is no robbery.

Love unchanging to the grave  
wear I now with heart and hand .

What I am and what I have,  
Springs from thee, my Fatherland.

Not in song alone or word  
Doth my grateful soul o'erflow ;  
But in deed I draw my sword  
Thee to shield from dreaded foe.

— *Elizabeth M. Sewell*



|  |   |
|--|---|
| Trink Halle.   | A refreshment-room.   |
| Tröpfen höhlen den Stein aus.  | Continual droppings wear away the stone.  |
| Turnverein.  | Gymnastic society.  |
| Über allen Gipfeln ist Ruh'.— <i>Goethe</i> .  | Beyond all the peaks is rest.*  |
| Übung macht den Meister.   | (Practice makes the craftsman.) Practice makes perfect.   |
| Ulk.   | Fun; frolic.  |
| Um das Unglück voll zu machen.   | To complete the misfortune; the last straw.   |
| Um ein Haar.   | Within a hair's breadth; a near shave.  |
| Undank ist der Welt Lohn.  | Ingratitude is the world's payment.   |
| Und Marmorbilder stehn und sehn mich an:   | And marble statues stand and gaze at me:  |
| Was hat man dir, mein armes Kind, gethan?— <i>Goethe</i> .   | "Say, my poor child, what have they done to thee?" †  |
| Unglück ist nichts wie Unverstand, und nicht so wohl durch Tugend als durch Verstand wird man furchtbar und glücklich.— <i>Jean Paul Richter</i> . | There is no greater misfortune than ignorance, and it is not so much through virtue as through knowledge that one becomes respected and successful. |
| Universität.   | University.   |
| Unkraut wuchert immer.   | A weed always grows.  |
| Unkraut vergeht nicht.   | Ill weeds grow apace.   |
| Unrecht Gut gedeiht nicht.   | Ill-gotten gains go apace.  |
| Unser Gefühl für Natur gleicht der Empfindung des Kranken für die Gesundheit.— <i>Schiller</i> .   | The emotion, which the consideration of Nature arouses within us, is like that which the thought of health awakens in a sick man.                   |
| Unter den Blinden ist der Einäugige König.   | In the land of the blind the one-eyed is king.  |
| Unter den Linden.  | (Under the limes.) Name given to the principal street in Berlin from the rows of limes in it.   |
| Unterdessen.   | In the meantime.  |
| Unter vier Augen.  | Between ourselves.  |
| Vaterland.   | Fatherland.   |
| Verächtlich ist eine Frau, die Langweile haben kann, wenn sie Kinder hat.— <i>Jean Paul Richter</i> .  | A woman is to be despised, who, having children to care for, can ever feel bored.   |
| Verbunden werden auch die Schwachen mächtig.   | (Even the weak, when united, become powerful.) Union is strength.   |

\* These words were written by Goethe on the window of a country inn in the Thuringian Forest. They appear also as the first words of his song *Ein Gleiches*.

† Part of Mignon's song in *Wilhelm Meister*. See *Kenntst du das Land* for the first stanza. Macaulay declared that he knew no two lines in the whole range of literature which he would rather have written than these.

Vernunft und Wissenschaft,  
Des Menschen allerhöchste Kraft.

—*Goethe*.

Versammlung.

Vertrau' auf Gott.

Verweile doch! Du bist so schön.

—*Goethe*.

Viele Händ' machen bald ein End.

Viele Kinder, viele Segen.

Viele kleine Bäche machen zuletzt einen  
Strom.

Viele Köche verderben den Brei.

Viele Köpfe, viele Sinne.

Vieles wünscht sich der Mensch, und  
doch bedarf er nur wenig. —*Goethe*.

Viel Geschrei und wenig Wolle.

Vögel von gleicher Feder fliegen zus-  
ammen.

Volkslied.

Vom Pferde auf den Esel kommen.

Von der Hand in den Mund leben.

Von einem Funken, kommt ein grosses  
Feuer.

Vor einem Achtung hegen.

Vor Leiden kann nur Gott dich wahren  
Unmuth magst du dir selber sparen.

—*Geibel*.

Vorrath schadet nimmer.

Vorsicht schadet nicht.

Vorwärts!

Waffenstillstand.

Wähle von zwei Uebeln das Kleinste.

Wahrheit ist der Zeit Tochter.

Wälzender Stein wird nicht moosig.

Wanderjahre.

Wappen.

Was dein Feind nicht wissen soll, das  
sage deinem Freunde nicht.

Reason and knowledge are by far the  
highest strength of man!

Meeting.

Put your trust in God.

Stay! thou art so fair.\*

Many hands make labour light.

Many children are so many blessings.

(Many little rivulets make a river at  
last.) Every little helps.

Too many cooks spoil the broth.

So many men, so many minds.

Man's aspirations are great, but his  
needs are few.

Great cry, and little wool.

Birds of a feather flock together.

Folk-song; popular ballad.

(From horse to ass.) To go from bad  
to worse.

To live from hand to mouth.

A spark kindles a great fire.

To have a great respect for one.

God alone can deliver you from sorrow,  
but from dejection you can deliver  
yourself.

Store is no sore.

Safe bind, safe find.

Forward! †

Armistice.

Choose the lesser of two evils.

(Truth is the daughter of Time.) Time  
brings everything to light.

A rolling stone gathers no moss.

(Wandering years.) Travels in which  
a journeyman went from place to  
place after his *Lehrjahre*, his year of  
apprenticeship, in order to gain fur-  
ther experience.

Arms; coat of arms.

What you would not have your enemy  
know, tell not to your friend.

\* Faust makes a compact with Mephistopheles to give himself up to the Evil One, as soon as he shall see anything so desirable as to force this request from his lips. How he falls when tempted is a familiar story.

† This was the motto and also the nickname of Marshal Blücher. The leading journal of the German Socialists at the present time bears this title.

Was die Augen nicht sehen, bekümmert das Herz nicht.

Was die Augen sehen, glaubt das Herz.

Was die Schickung schickt, ertrage!  
Wer ausharret wird gekrönt.—*Herder*.

Was du ererbt von deinen Vätern hast,  
Erwirb es, um es zu besitzen.—*Goethe*.

Was du liebst, das lebst du.—*Fichte*.

Was ein Weib will, muss geschehen.  
Was giebt es?

Was glänzt, ist für den Augenblick  
geboren.—*Goethe*.

Was Gott thut, das ist wohlgethan.  
—*S. Rodigast*.

Was Hänschen nicht lernt, lernt Hans  
nimmermehr.

Was ist das Leben ohne Liebesglanz!  
—*Schiller*.

Was ist der Mensch? Halb Tier, halb  
Engel.—*J. L. Evers*.

Was Jeder thun soll, thut Keiner.

Was man nicht kann meiden, soll man  
willig leiden.

Was man nicht nützt, ist eine schwere  
Last.—*Goethe*.

Was man nicht versteht, besitzt man  
nicht.—*Goethe*.

Was sein muss, das geschehe.

Wasser in's Meer tragen.

Was uns alle bündigt, das Gemeine.  
—*Goethe*.

Was vernünftig ist, das ist wirklich;  
und was wirklich ist, das ist vernünftig.—*Hegel*.

Was verschmerzte nicht der Mensch?  
—*Schiller*.

Was vom Herzen kommt, das geht  
zum Herzen.

Was von mir ein Esel spricht  
Das acht' ich nicht.—*Gleim*.

Weder gehauen noch gestochen.

What the eye does not see, the heart  
does not grieve for.

(The heart believes what the eyes see.)  
Seeing is believing.

Endure the lot that destiny sends!  
Whosoever perseveres will receive a  
crown at last.

What thou hast inherited from thy  
fathers, be sure thou earn it, so that  
it may become thine own.

(What thou lovest, that thou livest.)  
A man forms his life according to  
the standard of what he considers  
gives happiness.

A wilful woman must have her way.

What is the matter?

The thing that glitters is created only  
for the moment.

What God does, is done well.

(What little Hans does not learn,  
Hans will never know.) You cannot  
bend a tree when it is old.

What is life without the light of love!

What is man? Half beast, half angel.

What is Everyone's business is No-  
body's work.

What cannot be cured, must needs be  
endured.

The possession we do not make use of  
becomes a troublesome burden.

What a man does not comprehend,  
that he does not possess.

(Let what must be, happen.) One can-  
not fight against fate.

(To carry water to the sea.) Coals to  
Newcastle.

The bond that unites us all — the  
commonplace.

(Whatever is reasonable is true, and  
whatever is true is reasonable.)  
Whatever is, is right.—*Pope*.

What sorrow cannot a man learn to  
endure?

What comes from the heart, goes to  
the heart.

What a fool says of me, that I heed  
not.

Neither fish nor flesh.

Weder Sinn noch Verstand.

Weihnachten.

Wein und Weiber machen alle Welt zu Narren.

Weisheit ist nicht, wie ihr denkt  
Eine Kunst, die zu erlernen;  
Weisheit kommt doch aus den Sternen.  
Sie ist's, die der Himmel schenkt.

—*Paul Flemming.*

Welch Glück geliebt zu werden;  
Und lieben, Götter, welch ein Glück!

—*Goethe.*

Wenig und oft macht zuletzt viel.

Wenn alle Stricke reißen.

Wenn deine Schrift dem Kenner nicht gefällt

So ist es schon ein böses Zeichen:

Doch wenn sie gar des Narren Lob erhält

So ist es Zeit, sie auszustreichen.

—*S. Gessner.*

Wenn der Leib in Staub zerfallen  
Lebt der grosse Name noch.

—*Schiller.*

Wenn die Katze fort ist, tanzen die Mäuse.

Wenn die Könige bau'n, haben die Kärner zu thun.—*Schiller.*

Wenn ich dich lieb habe, was geht's dich an?—*Goethe.*

Wenn jemand eine Reise thut  
So kann er was erzählen.—*Claudius.*

Wenn man alt ist, muss man mehr thun, als da man jung war.—*Goethe.*

Wenn Wein eingeht, geht Witz aus.

Wenn wir Andern Ehre geben,

Müssen wir uns selbst entadeln.

—*Goethe.*

Wenn wir schön sind, sind wir ungeputzt am schönsten.—*Lessing.*

Wer andern eine Grube gräbt, fällt selbst hinein.

Wer A sagt, muss auch B sagen.

Wer bringt, ist willkommen.

Wer dem Pöbel dient, hat einen schlechten Herrn.

Wer dem Publicum dient, ist ein armes Thier;

Er quält sich ab, niemand bedankt sich dafür.—*Goethe.*

Neither rhyme nor reason.

Christmas.

Wine and women make fools of all world.

Wisdom is not, as you suppose, an art that can be learnt. Wisdom cometh from the heavens, and is God's own gift to men.

What happiness to be beloved; and O, what bliss, ye gods, to love!

Little and often make a heap at last.

If the worst comes to the worst.

When your writings fail to please the critics, that is certainly a bad omen; but when they win the praise of a fool, it is high time to blot them out.

When the life of a great man has fallen to the dust, his name still lives on.

When the cat is away, the mice will play.

When kings go a building, then waggons have something to do.

If I love you, what is that to you?

When any man has gone on his travels, he has a story to tell.

When we are old, we must do more than when we were young.

When the wine is in, the wit is out.

When we pay honour to others, we are bound to depreciate ourselves.

(If we are beautiful, we are most beautiful without adornment.) Beauty unadorned, adorned the most.

Who digs a trench for another, tumbles in himself.

He that says A must also say B.

He who brings something in his hand is a welcome guest.

The people's servant has a bad master.

The man who is the servant of the public is a creature to be pitied; he wears himself out, and nobody says "Thank you" for his pains.

Wer dem Spiele zusieht, kann's am besten.

Wer den Besten seiner Zeit genug Gethan, der hat gelebt für alle Zeiten.  
—*Schiller*.

Wer den Dichter will verstehen  
Mussin Dichters Lande gehen.—*Goethe*.

Wer den Kern essen will, muss die Nuss kracken.

Wer den kleinsten Theil eines Geheimnisses hingibt, hat den andern nicht mehr in der Gewalt.  
—*Jean Paul Richter*.

Wer den Sieg behält, der hat Recht.

Wer der Bösen schont, schadet den Frommen.

Wer die Leiter hinauf will, muss bei der untersten Sprosse anfangen.

Wer ein Kalb stiehlt, stiehlt eine Kuh.

Wer für sich selbst nicht sorget, kann für andere nicht sorgen.

Wer gar zu viel bedenkt wird wenig leisten.—*Schiller*.

Wer hängen soll, ersäuft nicht.

Wer hoch steigt, fällt tief.

Wer im Alter will jung sein, der muss in der Jugend alt sein.

Wer im Glashause sitzt, muss andere nicht mit Steinen werfen.

“Wer ist ein unbrauchbarer Mann?”  
Der nicht befehlen und auch nicht gehorchen kann.—*Goethe*.

Wer kann was Dummes, wer was Kluges denken,

Das nicht die Vorwelt schon gedacht.  
—*Goethe*.

Wer langsam geht, kommt auch.

Wer nicht arbeitet, soll auch nicht essen.

Wer nicht liebt, der lebt im öden Winter.—*Gessner*.

Wer nicht liebt Wein, Weib, und Gesang,

Der bleibt ein Narr sein Lebenlang.

Lookers-on see most of the game.

The man who has gained the approval of the best of his time, has lived for all times.

He who will understand the poet, must visit the poet's country.

He who would eat the kernel must crack the nut.

The man who reveals the smallest tittle of a secret, can no longer be said to possess the rest of it.

The victor is always in the right.

He who spares the wicked injures the good.

If you wish to mount the ladder, you must begin at the lowest rung.

(He who steals a calf, steals a cow.) He who stole the egg to-day will steal a cow to-morrow.

He who bewails not his own sorrows, cannot bewail another's.

The man who ponders too much will accomplish little.

The man born to be hanged is never drowned.

He who stands the highest, has the farthest to fall.

He who would be youthful in old age, must in his youth be old.

He who lives in a glass house should not throw stones.

“Who is a useless man?” He who can neither command nor obey.

Who can think of anything, whether stupid or smart, that former ages have not already thought of?

(He who goes slowly, also arrives.)  
Slow and steady wins the race.

He who will not work shall not eat.

He who loves nothing, lives a dark and wintry life.

Who loves not wine, women, and song,  
Remains a fool his whole life long.\*

\* These lines have been attributed to Martin Luther, but it is more than doubtful whether he was the author of them.

Wer nichts wagt, gewinnt nichts.  
 Wer nie sein Brot mit Thränen ass  
 Wer nie die kummervollen Nächte  
 Auf seinem Bette weinend sass,  
 Der kennt euch nicht, ihr himmlischen  
 Mächte.—*Goethe*.

Wer oft schiesst, trifft endlich.  
 Wer Ohren hat, soll hören;  
 Wer Geld hat, soll's verzehren.—*Goethe*.  
 Wer Pech angreift, besudelt sich.

Wer Recht fordert, soll auch Recht  
 pflegen.

Wer redet was er will, muss hören was  
 er nicht will.

Wer schlägt meinen Hund, der liebt  
 mich nicht.

Wer schlechte Botschaft bringt, kommt  
 früh genug.

Wer sich der Einsamkeit ergiebt,  
 Ach! der ist bald allein.—*Goethe*.

Wer sich für den allerklügsten hält,  
 muss stets die allerdummsten Streiche  
 machen.—*Tieck*.

Wer sich nicht nach der Decke streckt  
 Dem bleiben die Füße unbedeckt.  
 —*Goethe*.

Wer sich selber kitzelt, lacht wenn er  
 will.

Wer über gewisse Dinge den Verstand  
 nicht verliert, der hat keinen zu ver-  
 lieren.—*Lessing*.

Wer verachtet, der will kaufen.

Wer viel anfängt, endet wenig.

Wer von Hoffnung lebt, der stirbt am  
 Fasten.

Wer zuerst kommt, mahlt zuerst.

Wer zuletzt lacht, lacht am besten.

Wer zum ersten Male liebt,  
 Sei's auch glücklos, ist ein Gott.  
 —*H. Heine*.

Wer zu viel unternimmt, ist selten  
 glücklich.

Wider den Strom schwimmen ist schwer.

Nothing venture, nothing gain.

Who ne'er his bread in sorrow ate,  
 Who ne'er the mournful midnight  
 hours

Weeping upon his bed has sate,  
 He knows you not, ye Heavenly  
 Powers.—*Longfellow*.

Who shoots often, hits at last.

Who has ears, let him hear; who has  
 money, let him spend it.

You cannot play with pitch without  
 being defiled.

He who asks justice for himself, must  
 also grant it to others.

He who says what he pleases, must hear  
 what does not please him.

(Who beats my dog, he loves me not.)  
 Love me, love my dog.

He who brings ill news, comes soon  
 enough.

The man who gives himself to solitude,  
 alas! soon finds himself alone.

The man who regards himself as pre-  
 eminently wise, is always sure to make  
 the most ridiculous blunder.

(He who stretches himself beyond the  
 sheet,

Leaves nothing with which to cover  
 his feet.)

Cut your coat according to the cloth.

He who tickles himself, laughs when he  
 will.

The man who does not lose his senses  
 in certain matters, has none to lose.

He who decries the goods, is sure to  
 buy them.

He who commences much, finishes  
 little.

Who lives on hopes, dies of hunger.

First come, first served.

He laughs best, who laughs last.

The man who is in love for the first time,  
 even if his love is unrequited, is a  
 godlike being.

(He who undertakes too much, is sel-  
 dom successful.) Don't have too  
 many irons in the fire.

(It is hard to swim against the stream.)  
 Do not kick against the pricks.

Wie der Herr, so der Diener.  
 Wie der Herr, so der Knecht.  
 Wie Einer ist, so ist sein Gott.  
 —*Goethe.*

Wie fruchtbar is der kleinste Kreis,  
 Wenn man ihn wohl zu pflegen weiss!  
 —*Goethe.*

Wie geht's ?  
 Wie gesät so geschnitten.  
 Wie gewöhnlich.  
 Wie gewonnen, so zerronnen.

Wie Hund und Katze zusammenleben.

Wie man sich bettet so schläft man.

Wie viel Uhr ist es ?  
 Wille ist des Werks Seele.

Williges Pferd soll man nicht treiben.  
 Willst du dich selber erkennen, so sieh,  
 wie die Andern es treiben ;  
 Willst du die Andern verstehn, blick' in  
 dein eigenes Herz ! — *Schiller.*  
 Willst du immer weiter schweifen ?  
 Sieh, das Gute liegt so nah.  
 Lerne nur das Glück ergreifen,  
 Denn das Glück ist immer da.

—*Goethe.*

Wir Deutsche fürchten Gott, aber sonst  
 niemand. — *Bismarck.*

Wir müssen das Eisen schmieden,  
 solange es warm ist.

Wir schwimmen in dem Strom der Zeit  
 Auf Welle Welle fort ;  
 Das Meer der Allvergessenheit  
 Ist unser letzter Ort. — *Herder.*

Wir sind gewohnt, dass die Menschen  
 verhöhnen was sie nicht verstehn.  
 —*Goethe.*

Wissen ist leichter als thun.

Wissenschaft ist Macht.

Wo das Herz reden darf, braucht es  
 keiner Vorbereitung. — *Lessing.*

Wo der liebe Gott eine Kirche baut, da  
 baut der Teufel eine Kapelle.

Wohlfeil.

Wohlgeboren.

Wohlgethan überlebt den Tod.

Like master, like servant.

Like master, like man.

(As a man is, so is his God.) Every  
 man derives his conception of God  
 from his own nature.

How fertile is the smallest field of  
 action, if we know how to tend it  
 well.

How goes it ; how do you do ?

As you sow, so you reap.

In the customary way.

(As earned, so spent.) Lightly come,  
 lightly go.

(To live as dog and cat together.) To  
 live a cat-and-dog life.

As you make your bed, so you must lie  
 on it.

What is the time ?

(Will is the soul of work.) Where there's  
 a will, there's a way.

Do not spur the willing horse.

Wouldst thou know thyself, mark how  
 others behave ; wouldst thou under-  
 stand others, look into thine own  
 heart.

Wilt thou always wander farther ? See  
 the good doth dwell so near. Learn  
 this one lesson, to pluck the flower of  
 happiness, for it is ever by thy side.

We Germans fear God, but no one else.

We must strike the iron while it is hot.

By Time's broad stream borne swiftly  
 on

From wave to wave we're cast ;

The Ocean of Oblivion

Receives us all at last.

We generally see that men scoff at the  
 things which they do not understand.

Theory is easier than practice.

Knowledge is power.

When the heart dares to speak, no  
 preparation is needed.

Where God builds a church, there the  
 Devil builds a chapel.

Cheap.

Well-born ; people of good birth

A good deed survives death.

Wohlhabend sein.

Wohlthaten, still und rein gegeben,  
Sind Todte, die im Grabe leben,  
Sind Blumen, die im Sturm bestehn,  
Sind Sternlein, die nicht untergehn.

—*Claudius*.

Wo keine Eifersucht, da ist keine  
Liebe.

Wollte Gott!

Wollt ihr immer leben?

—*Frederick the Great*.

Wozu das?

To be well off, prosperous.

Good deeds, that are done silently and  
for a good motive, are the dead that  
live even in the grave; they are  
flowers that withstand the storm;  
they are stars that know no setting.

No love without jealousy.

Would to God.

Do you wish to live for ever? \*

What is the use of that?

Zartem Ohre halbes Wort.

(Half a word is enough for a quick ear.)  
*Verbum sat sapienti.*

Zeit, Ebbe und Flut, warten auf  
Niemand.

Time and tide wait for no man.

Zeit ist Geld.

Time is money.

Zeitung.

Journal; gazette, newspaper.

Zollfrei.

Free of customs.

Zollhaus.

Custom house.

Zollverein.

Customs-union.

Zorn thut nicht mit Rath.

Anger and counsel have nothing in  
common.

Zu dienen.

At your service.

Zufriedenheit geht über alles.

Contentment is the best possession.

Zufriedenheit geht über Reichthum.

Contentment is better than riches.

Zu Nacht sind alle Katzen grau.

In the dark all cats are grey.

Zur rechten Zeit.

In the nick of time.

Zu Sanct-Nimmerstag.

When two Sundays come in a week;  
at the Greek Calends.

Zu spät ist es, am Ende sparen.

It is late to spare when the cupboard's  
bare.

Zu tief ins Glas schauen.

(To look too deeply into the glass.) To  
imbibe too freely.

Zu viel kann man wohl trinken,  
Doch nie trinkt man genug.—*Lessing*.

Though one may well drink too much,  
but one can never drink enough.

Zu wiederholten Malen.

Time after time; repeatedly.

Zwang erbittert die Schwärmer immer,  
aber bekehrt sie nie.—*Schiller*.

Opposition irritates an enthusiast, but  
it never converts him.

Zwar der Tapfere nennt sich Herr der  
Länder

The brave man calls himself lord of the  
land through his iron, through his  
blood.†

Durch sein Eisen, durch sein Blut.

—*Arndt*.

Zwei Fliegen mit einem Schlage treffen.

To kill two birds with one stone.

\* Frederick put this question to some of his soldiers, when on one occasion they hesitated to attack the enemy.

† These lines are supposed to have suggested Bismarck's well-known saying *Eisen und Blut*.



Zwei Seelen und ein Gedanke,  
Zwei Herzen und ein Schlag!—*Halm*.  
Zwischen Amboss und Hammer.

Zwischen Thür und Angel stecken.

Two souls with but a single thought,  
Two hearts that beat as one.  
(Between anvil and hammer.) Between  
the devil and the deep sea.  
(To be between the door and the hinge.)  
To be on the horns of a dilemma.

## Italian.

|   |   |
|---|---|
| A Ballata.  | In ballad style.  |
| A Battuta.  | In strict time.   |
| Abbacchiato.  | Mournful, sad.  |
| Abbandonarsi.   | To lose oneself in the music.   |
| Abbassamento di mano.   | The downward stroke of the hand in marking time.  |
| Abbassamento di voce.   | Lowering of the voice.  |
| Abbassare.  | To lower, to drop, to diminish.   |
| Abbel'are.  | To embellish, to beautify.  |
| Abbino pur fiorini che troveremo cugini.  | If we possess florins, we shall find cousins.   |
| Abbondanza genera fastidio.   | Abundance creates daintiness.   |
| Abbreviatura.   | An abbreviation.  |
| A bene placito.   | (At pleasure.) At the discretion of the performer.  |
| A buon cavallo non occorre dirg'i trotta.   | To a good horse you need not say "trot."  |
| A buon intenditor poche parole.   | (To a good listener few words.) A word is enough to the wise.   |
| A cader va chi troppo alto sale.  | (Who climbs too high may fear a fall.) Climb not too high lest the fall be greater.   |
| A can che lecchi cenere non gli fidar farina.   | A dog that licks ashes trust not with meal.   |
| A cane scottato l'acqua fredda pare calda.  | (The scalded dog thinks cold water hot.) A burnt child dreads the fire.   |
| A cattiva vacca, Dio da corte corna.  | To a curst cow, God gives short horns.  |
| A causa persa, parole assai.  | (What is done cannot be undone.) Advice comes too late when a thing is done.  |
| A cavallo donato non si guarda in bocca.  | Look not a gift horse in the mouth.   |
| Accade ogni giorno nelle città divise, che gli uomini non si curano di impedire il ben' publico, per sbattere la riputazione degli avversari. | It happens daily in cities where dissensions are rampant, that men do not care if they are hindering the public welfare, so long as they can injure the reputations of their opponents. |
| —Guicciardini.  | Gradually faster ; with increasing quickness.   |
| Accelerando ( <i>Accel.</i> )   | Accelerated.  |
| Accelerato  |   |

|   |  |
|---|--|
| Accentuare.   | To accentuate.   |
| Acciacatura.  | A small quaver written with a stroke running through its stem, to be played rapidly before the large note it precedes. |
| Accidenti.  | Accidentals.   |
| Acciamento.   | Grief.   |
| Acclamazione.   | Applause.  |
| Accomodare.   | To bring instruments into tune; to raise them to the same pitch.   |
| Accomodare le bisaccie nella strada.  | (To shift the pack-saddles on the road.)<br>To make a sudden change in one's design.                                   |
| Accomodato.   | Adjusted.  |
| Accompagnamento ad libitum.   | An accompaniment to be played or omitted at the will of the performer.   |
| Accompagnamento obbligato.  | An accompaniment that cannot be omitted.   |
| Accompagnato.   | Accompanied.   |
| Accompagnatore.   | An accompanist.  |
| Accompagnatrice.  | A female accompanist.  |
| Accoppiato.   | In connected style.  |
| Accordamento.   | In tune.   |
| Accordando.   | Tuning.  |
| Accordanza.   | In tune.   |
| Accordare.  | To tune.   |
| Accordato.  | Tuned.   |
| Accordatore.  | A tuner of instruments.  |
| Accordo.  | A musical chord.   |
| Accordo consono.  | A concord.   |
| Accordo dissono.  | A discord.   |
| Accrescendo.  | More loudly.   |
| Accrescimento.  | Increase of sound.   |
| Accresciuto.  | With increased loudness.   |
| A cembalo.  | For the pianoforte.  |
| A che giova.  | What's the good of it; <i>cui bono</i> ?   |
| A chi consiglia non duole il capo.  | Counsel is easier than help.   |
| A chi dici il tuo segreto, doni la tua libertà.                                   | You surrender your liberty to him to whom you tell your secrets.   |
| A chi fa male, mai mancano scuse.   | Who does evil, is never short of excuse.   |
| A chi ha testa, non manca capello.  | A good head need never go short of a hat.  |
| A chi la riesce bene, è tenuto per savio.   | He who succeeds, is held to be wise.   |
| A chi non si lascia consigliare, non si può aiutare.                              | There is no help for him who will not be advised.  |
| A chi, per tempo passar, legge, niuna cosa puote esser lunga.— <i>Boccaccio</i> . | To the man who reads in order to amuse himself, nothing can be tedious.  |
| A chi piace il bere, parla sempre di vino.  | He who is fond of drinking, talks always of wine.  |

A chi vuole, non è cosa difficile.  
A chi vuole, non mancano modi.

A cinque.  
Acqua cheta rovina i ponti.

Acqua, fumo, e mala femmina, cacciano  
la gente di casa.  
Acqua lontana non spegne fuoco vicino.

Acquista buona fama e mettiti a dormire.

Acustica.  
Adagietto.  
Adagio (*Adg<sup>o</sup>*)  
Adagio a ma' passi.  
Adagio assai.  
Adagio cantabile.  
Adagio di molto.  
Adagio patetico.  
Adagio pesante.  
Adagio sostenuto.  
Adagissimo.

Ad arbor che cade, ognun grida—dagli,  
dagli.

Ad arca aperta il giusto pecca.

Addolcendo.  
Addolorato.

Ad estirpar que' semi  
Di libertà, che in cuor d'ogni uomo ha  
posto  
Natura, oltre i molti anni, arte e  
maneggio  
Vuolsi adoprare, non poco: il sangue  
sparso  
Non gli estingue, li preme; e assai più  
feri  
Rigermoglian talor dal sangue.

—*Alfieri*.

Adiratamente.  
Adirato.  
Ad ogni cosa è rimedio fuori ch'alla  
morte.  
Ad ogni santo la sua torcia.

Ad ogni santo vien la sua festa.

To him who wills, nothing is difficult.  
Where there's a will, there is always a way.

In five parts, a quintet.  
(A silent stream destroys the bridges.)  
Still waters run deep.

Water, smoke, and a bad wife, drive  
men out of the house.  
Distant water does not quench a neigh-  
bouring fire.

A good reputation makes a soft pillow.

Acoustics.  
Rather slow.  
Slowly.  
Go slowly over dangerous ground.  
Very slow.  
Slow and in a singing manner.  
Exceedingly slow.  
Slow and in a pathetic manner.  
Slow and well-marked.  
Slow and sustained.  
Extremely slow.

When a tree is falling, all exclaim  
"Down with it, down with it!"  
(With an open chest by him, the just  
man sins.) Opportunity makes the  
thief.

Softening style.  
Afflicted, grieved.

To eradicate  
Those seeds of liberty by nature placed  
In every human breast, no little art,  
And management, besides a length of  
time,  
Are requisite: these seeds may be  
suppress'd,  
By spilling human blood, but not ex-  
tinguish'd.  
And oftentimes from blood they shoot  
again  
With fresh luxuriance.—*C. Lloyd*.  
In an angry style; passionately.  
Enraged.  
(For everything there's a remedy except  
death.) There's a salve for every sore.  
(To every saint his own candle.) Ren-  
der unto Cæsar the things that are  
Cæsar's.  
Every saint has his own festival.

|   |  |
|---|--|
| Ad ogni uccello, suo nido è bello.  | (Every bird loves its own nest.) There is no place like home. <i>A chaque oiseau son nid est beau.</i>   |
| Ad ognuno par più grave la croce sua.   | To every man his own cross appears the heaviest.   |
| Ad ora, ad ora, vola tutto il tempo.  | Hour by hour, time quickly flies.  |
| Adornamente.  | In an ornate manner.   |
| Adornamento.  | An adornment.  |
| A due corde.  | For two strings.   |
| A due cori.   | For two choirs.  |
| A due stromenti.  | For two instruments.   |
| A due voci.   | For two voices.  |
| Ad un colpo non cade a terra l'albero.  | A tree is not felled by one blow.  |
| Affabile.   | In affable style.  |
| Affabilmente.   | Affably.   |
| Affannato.  | In a sorrowful manner.   |
| Affannosamente.   | Mournfully.  |
| Affermo bene di nuovo questo essere verissimo, secondo che per tutte l'istorie si vede, che gli uomini possono secondare la fortuna, e non opporsegli, possono tessere gli orditi, e non romperli.— <i>Machiavelli.</i> | Once more I declare this to be most true, and every page of history confirms my words, that men can assist Fortune, but they cannot resist her; they may weave her webs, but they cannot break them. |
| Affettuosamente.  | Tenderly.  |
| Affettuoso ( <i>Affecto.</i> )  | Softly, affectingly, pathetically.   |
| Afflitto.   | (Afflicted.) In a sad manner.  |
| Affogarsi in un bicchier d'acqua.   | (To drown oneself in a glass of water.) To make mountains out of mole-hills.   |
| Affrettando.  | Hurrying the time.   |
| Affrettare.   | To accelerate the time.  |
| Affrettato.   | In a hurried manner.   |
| Affrettoso.   | Hasty; impetuous.  |
| Agevole.  | In an agile manner.  |
| Agevolmente.  | In an easy style.  |
| Aggio.  | (Exchange, discount.) The difference in value between one sort of money and another, and especially (on the Continent) between notes and coin.   |
| Aggiungere legna al fuoco   | To add fuel to the flames.   |
| Aggiustamente.  | In strict time.  |
| Agilmente.  | Lightly.   |
| Agitamente.   | An agitated manner.  |
| Agitato ( <i>Agito.</i> )   | With agitation.  |
| Agitazione.   | Agitation.   |
| Ahi quanto cauti gli uomini esser denno   | Ah! what caution must men use  |
| Presso a color, che non veggon pur l'opra   | With those who look not at the deed alone,   |
| Ma per entro i pensier miran col senno.   | But spy into the thoughts with subtle skill.— <i>Cary.</i>   |
| — <i>Dante.</i>   |  |

Ai mali estremi, mali rimedi.  
 Ai ricchi non mancano parenti.

Ajutati, che Dio l'ajuti.

Al bisogno si conoscono gli amici.

Al bugiardo non si crede la verità.

Al buon vino non bisogna frasca.

Al confessor, medico, ed avvocato, non  
 si de' tener il vero celato.

Al fine.

Al finir del giuoco, si vede chi ha guadagnato.

Al fin la pace

È necessaria al vinto.

Utile al vincitor.---*Metastasio*

Al fresco.

Al giovenile  
 Bollor tutto par lieve.—*Alfieri*.

Alla barba dei pazzi, il barbiere impara  
 a radere.

Alla breve.

Alla buona derrata, pensaci su.

Alla buon' ora.

Alla caccia.

Alla cappella.

Alla Madre.

Alla marcia.

All' amico curagli il fico, all' inimico il  
 persico.

Alla militare.

Alla moderna.

All' antica.

Alla quinta.

Allargando.

Alla rinfusa.

Alla stretta.

Alla zingara.

Alla zoppa.

Alle calende greche.

Allegramente.

For severe ills, severe remedies. •

(The rich have never relations to seek.)  
 Land was never lost for want of an heir.

Heaven helps those who help themselves. *Aide-toi, le ciel t'aidera.*

(In the hour of trouble we prove our friends.) A friend in need is a friend indeed.

No credence is given the liar, even when he speaks the truth.

Good wine needs no bush.

Hide nothing from thy confessor, physician, or lawyer.

To the end.

At the end of the game one may see who hath won.

Peace is a necessity for the vanquished, and an advantage to the victor.

In the fresh, or open, air.

To the fire of youth all tasks seem light.

A barber learns to shave on a fool's chin.

In the time of one breve to a bar.

When fine wares are nigh, then stop and buy.

At last; well done you. *A la bonne heure.*

In hunting style; after the manner of the chase.

In church stylé.

(To the Mother.) Hymns, etc., addressed to the Virgin Mary.

In the style of a march.

Pull a fig for your friend, and a peach for your enemy.

In military, marching style.

In the modern style.

In the ancient manner.

At the interval of a fifth.

Lengthening, extending the notes.

Helter-skelter, higgledy-piggledy.

In a compressed style.

In gipsy fashion.

In a halting style.

(At the Greek Calends.) When two Sundays come in a week.

Cheerfully, gaily.

|   |   |
|---|---|
| Allegrettino.   | Rather slower than Allegro.   |
| Allegretto ( <i>All'tto.</i> ).   | Lively, pretty.   |
| Allegrezza.   | Cheerfulness, gaiety  |
| Allegrissimamente.  | Most cheerfully.  |
| Allegrissimo.   | Most cheerful.  |
| Allegro ( <i>All'o.</i> ).  | Sprightly, lively.  |
| Allegro agitato.  | Quick and in an agitated manner.  |
| Allegro assai.  | Very fast.  |
| Allegro comodo.   | Quick, but not excessively so.  |
| Allegro con brio.   | Quickly and vivaciously.  |
| Allegro con fuoco.  | Quick and in fiery style.   |
| Allegro con moto.   | Quick, with movement.   |
| Allegro con spirito.  | Quick, with spirit.   |
| Allegro di bravura.   | Quick, with brilliant execution.  |
| Allegro di molto.   | With great rapidity.  |
| Allegro furioso.  | Quick and in a furious manner.  |
| Allegro giusto.   | Quick, but with the notes distinctly played.  |
| Allegro ma grazioso.  | Quick, but in a graceful style.   |
| Allegro ma non presto.  | Quick, but not excessively so.  |
| Allegro ma non troppo.  | Quick, but not too rapid.   |
| Allegro risoluto.   | Quick and in a bold manner.   |
| Allegro veloce.   | In a rapid, cheerful style.   |
| Allegro vivace.   | In a rapid, lively style.   |
| Allegro vivo.   | Quick and in lively style.  |
| Allentando.   | Slackening.   |
| Allentare.  | To slacken the time.  |
| All' impossibile nessuno è tenuto.  | No one is obliged to do impossibilities.  |
| All' improvviso.  | Extemporaneously.   |
| All' inglese.   | In the English style.   |
| All' italiana.  | In the Italian style.   |
| Al loco.  | To return to the original place.  |
| All' opera si conosce il maestro.   | (The master is known by his work.)<br>The carpenter is known by his chips.              |
| Alloz che Dio sui buoni<br>Fa cader la sventura, ei dona ancora<br>Il cor di sostenerla.— <i>Manzoni.</i> | Even when God sends misfortune on the good, still He gives them the heart to endure it. |
| All' ottava.  | An octave above or below.   |
| All' ultimo del salmo si canta la gloria.   | (The Gloria is sung at end of the Psalm.) He laughs best who laughs last.               |
| All' unisono.   | In unison.  |
| Al male estremo, rimedio violento.  | Desperate ills need desperate remedies.   |
| Al molino ed alla sposa sempre manca qualche cosa.  | A mill and a woman are always in want of something.                                     |
| Al nemico che fugge il ponte d'oro.   | A bridge of gold for the flying enemy.  |
| Al piacere.   | At pleasure.  |
| Al più.   | The most.   |

Al più cattivo porco vien la miglior  
pera.

Al primo colpo, non cade l'albero.

Al rigore di tempo.

Al solito.

Alta vendetta  
D'alto silenzio è figlia.—*Alfieri*.

Al Tedesco.

Altezza.

Alternamente.

Altieramente.

Altisono.

Alto (A or Alt.).

Alto rilievo.

Altra cosa è il dire, altra il fare.

Altra risposta, disse, non ti reudo,  
Se non lo far: chè la dimanda onesta  
Si dee seguir con l' opera tacendo.

—*Dante*.

Altri tempi, altri costumi.

Altro che!

A Lucca ti vidi, a Pisa ti conobbi!

Alzamento di mano.

Amabile.

Amabilmente.

Amami poco, ma continua.

Amante non sia chi coraggio non ha.

Amaramente.

Amar cosa inamabile non puossi.

—*Guarini*.

Amarissimo.

Amato non sarai, se a te solo penserai.

A mezza voce.

Amicizia reconciliata piaga mal saldata.

Amico d' ognuno, amico di nessuno.

Amor, che al cor gentil ratto s'  
apprende.—*Dante*.

Amor, che a nullo amato amar perdona.

—*Dante*.

Amor che nella mente mi ragiona.

—*Dante*.

It is the most ill-favoured pig that gets  
the best pear.

The tree does not fall at the first blow.

In strict time.

In the ordinary manner.

Deep vengeance is the daughter of deep  
silence.

In the German manner.

Loftiness, sublimity.

Alternately.

In lofty style.

With a loud echoing sound.

The highest male, and lowest female  
voice.

(High relief.) Sculpture where the  
figures carved stand out from the  
plain surface of the stone.

It is one thing to say, another to do.

"I answer not,"  
Said he, "but by the deed. To fair  
request

Silent performance maketh best return."

Other times—other manners.

Certainly; I should think so.

(I saw thee at Lucca, I knew thee at  
Pisa.) Once bitten, twice shy.

The upward beat in conducting.

In a gentle manner.

Gently.

Love me little, love me long.

(Let him not be a lover, who is not  
courageous.) Faint heart never won  
fair lady.

Bitterly.

One cannot love an unloveable thing.

Very bitter.

If you think of yourself alone, you will  
not be loved.

In a subdued tone.

A patched-up friendship is an unhealed  
wound.

Everybody's friend is nobody's friend.

Love, whose lesson a gentle heart doth  
quickly learn.

Love, that from the loved one takes no  
denial.

Love, that discourses in my thoughts.

—*Cary*.



Amor, ch' or cieco or Argo, ora ne veli  
Di benda gli occhi, ora ce gli apri e giri;  
Tu per mille custodie entro a' più casti  
Verginei alberghi il guardo altrui  
portasti.—*Tasso*.

Amor depose la faretra e l'arco,  
Onde sempre va carco.—*Tasso*.

Amore è cieco.

Amor è il vero prezzo con cui si compra  
amore.

A Moresco.

Amor e signoria non vogliono com-  
pagnia.

Amorevole.

Amorevolmente.

Amor nel nostro petto

È un volontario affetto;

Nè mai forza, o rigore

Può limitar la libertà del core.

—*Metastasio*.

Amor non conosce travaglio.

Amoroso (*Am<sup>o</sup>*).

Amor regge senza legge.

Amor, tosse, e fumo, malamente si  
nascondono.

Amor tutti fa uguali.

Anarmonia.

Anche il mar, che è sì grande, si  
pacifica.

Anche la rana morderebbe se avesse  
denti.

Anch' io sono pittore!

Andante (*And<sup>te</sup>*).

Andante affettuoso.

Andante cantabile.

Andante con moto.

Andante grazioso.

Andante maestoso.

Andante ma non troppo.

Andante pastorale.

Andantino (*And<sup>no</sup>*).

That Love who now conceals his piercing  
eyes,

And now, like Argus, every thing  
descries;

Who bring'st to view each grace that  
shuns the light,

And midst a thousand guards directs  
the lover's sight.—*Hoole*.

Love laid aside his bow and quiver,  
with which he is always armed.

Love is blind.

Love is the true price with which love  
is bought.

In Moorish style.

Love and lordship like no fellowship.

Tenderly; with much feeling.

In a loving manner.

Love is a feeling that comes into our  
hearts of our own choice; for neither  
force nor harshness can limit the  
heart's freedom.

Love never tires.

Tenderly, loving.

Love rules without laws.

Love, a cough, and smoke, are difficult  
to hide.

Love makes all men equal.

Violations of the rules of harmony,

Even the sea, in spite of its vastness, is  
sometimes calm.

(Even the frog would bite if it had  
teeth.) Even the worm will some-  
times turn.

I too am a painter!\*

Moderately slowly.

Slowly and in a tender style.

Slow and in a singing style.

Slow, with movement.

Slow and graceful.

Slow and in majestic style.

Slow, but not too much so.

Slow, and in pastoral style.

Somewhat livelier than *Andante*.

\* So Correggio is said to have exclaimed when he beheld the St. Cecilia of Raphael. In his *Miscellanies of Literature*, Mr. I. Disraeli points out that ambitious youths see in the achievements of great men mainly what they feel might be accomplished by themselves. This may account for the popularity of biographies and memoirs of eminent persons, for in such books mediocrities think they read what they themselves might have done had their merits met with their due meed of approbation.

- Andare stretto. (To do business shabbily.) To spoil the ship for a ha'porth of tar.
- A nemico che fugge, fa un ponte d'oro. Make a golden bridge for a flying foe.
- Animato (*Animò*). With animation.
- Animazione. Animation.
- Animosamente. In a spirited manner.
- Anno di neve, anno di bene. A snow year, a rich year.
- A padre guadagnatore, figlio spenditore. A miserly father has a spendthrift son.
- Aperta ha la porta chiunque apporta. Who brings anything finds an open door.
- A piacere. At pleasure; *ad lib*.
- A poco a poco. By little and little; by degrees.
- Appassionamente. In a passionate manner.
- Appassionato. With passion; in an impassioned manner.
- Appetito non vuol salse. Hunger is the best sauce.
- Appiccare il Maio ad ogn' uscio. (To hang the May at every door.) To pay court to every maid.
- Appoggiato. (Propped.) The notes are to be played so as to glide insensibly into each other.
- Appoggiatura. A note inserted between others to effect an easy movement.
- A prima vista. At first sight.
- Aquila non mangia mosche. An eagle does not feed upon flies.  
*Aquila non capit muscas.*
- Arco. The bow (of the violin, etc.).
- Ardentemente. Ardently.
- Ardir, che ai forti è brando, e mente, e scudo.—*Alferi*. Audacity is the sword, the shield, and the intelligence of the brave.
- Arditamente. Boldly.
- Aria. An air, song.
- Aria buffa. A comic song.
- Aria cantabile. A singing melody.
- Arietta. A short air or song.
- Arioso. In light, airy manner.
- A rivederci or A rivederla. (Till we meet again.) *Au revoir*.
- Armonizzare. To put into correct harmony.
- Arpeggio (*Arpò*). Indicating that the notes are to be struck in rapid succession, not simultaneously, but in quick sequence, as on the harp.
- Asino che ha fame mangia d'ogni strame. An ass which is hungry eats any straw.
- Assai. Enough; very.
- Assai ben balla a chi Fortuna suona. He dances well to whom Fortuna pipes.
- Assai presto si fa quel che si fa bene. What is done well, is never done too slowly.

Assai romor, e poco lana.

A suo arbitrio.

A suo bene placito.

A suo comodo.

A tavola rotonda non si contende del luogo.

A tempo.

A tempo giusto.

A tempo ordinario.

Attaca subito.

Attorno, attorno.

Avea piacevol viso, abito onesto,

Un umil volger d'occhi, un andar grave:

Un parlar si benigno e sì modesto,

Che pareva Gabriel che dicesse; Ave.

Era brutta, e diforme in tutto il resto;

Ma nascondeva questa fattezze prave

Con lungo abito, e largo; e sotto quello

Attossicato avea sempre il coltello.

— *Ariosto*.

A Venezia chi vi nasce, mal vi si pasce.

Avere sulla punta della lingua.

Aver il diavol addosso.

Aver la pera monda.

Aver le traveggole.

A vicenda.

A vostro comodo.

Bacio di bocca spesso cuor non tocca.

Badate a' fatti vostri.

Baldamente.

Ballatetta.

Much cry and little wool.

According to the performer's discretion.

As the performer pleases.

According to the convenience of the performer.

At a round table there's no dispute about place.

In time.

In strict time.

In ordinary time.

(Attack suddenly.) A direction that a second movement is to be begun instantly after the close of the first.

Here, there, and everywhere.

Her garb was decent, lovely was her face,

Her eyes were bashful, sober was her pace;

With speech, whose charms might every heart assail,

Like his who gave the blest salute of—  
Hail!

But all deform'd and brutal was the rest,

Which close she covered with her ample vest,

Beneath whose folds, prepar'd for bloody strife,

Her hand for ever grasp'd a poison'd knife — *Hoole*.\*

He who is born at Venice is badly fed there.

To have a thing at the tip of one's tongue.

To have the devil on one's back.) 'To be in a rage.

(To have one's pear ready pared.) To be born with a silver spoon in one's mouth.

To see double; to see one thing for another.

Alternately.

At your leisure; at your convenience.

A kiss of the lips often touches not the heart.

Mind your own business!

Boldly; in a gay fashion.

A short ballad.

\* A description of Fraud, which is here personified.

Ballatore.

Bambino.

Bandito (*pl.* banditi).

Barba bagnata è mezzo rasa.

Barcarola.

Basso (*B*).

Basso rilievo.

Batti il ferro mentre è caldo.

Battitura.

Battuta.

Beata fu mai

Gente alcuna per sangue ed oltraggio ?  
Solo al vinto non toccano i guai :  
Torna in pianto dell' empio il gioir.

—*Manzoni*.

Bella cosa far niente.

Bella cosa tosto è rapita.

Bella donna e veste tagliuzzata sempre  
s'imbatta in qualche uncino.Bella femmina che ride, vuol dir, borsa  
che piange.

Belle parole non pascon i gatti.

Bellicosamente

Benchè la bugia sia veloce, la verità  
l'arriva.

Bene placito.

Ben fiorisce negli uomini il volere ;

Ma la pioggia continua converte

In bozzacchioni le susine vere.

—*Dante*.

Ben marcato.

Ben moderato.

Ben perduto è conosciuto.

Ben pronunziato.

Ben trovato.

Berretta in mano non fece mai danno.

A male dancer.

An infant : a little boy.\*

An outlaw.

(When the beard is lathered, it is half  
shaved.) *Dimidium facti, qui bene  
cepit, habet.*

(A melody or air sung by the gondoliers  
of Venice.) A piece of instrumental  
music in imitation of such airs.

Bass ; the lowest male voice.

(Low relief) ; sculpture where the  
figures do not stand out far.

You must strike while the iron is hot.

Beating time.

The accented part of the bar in music ;  
the part marked in beating time.

Was ever any nation made happy by  
shedding blood and oppressing ?  
Nay, it is the conquered alone to  
whom ills come not, while the mirth  
of the evil-doer is changed into wail-  
ing.

Idleness is a nice employment.

A pretty thing is soon taken.

A pretty girl and a tattered gown are  
sure to find some hook in the way.

When a pretty woman smiles, look to  
your purse.

(Fine words don't feed cats.) Fine  
words butter no parsnips.

In a war-like manner.

Although a lie is swift, truth catches it  
at last.

At pleasure.

The will in man

Bears goodly blossoms ; but its ruddy  
promise

Is, by the dripping of perpetual rain,  
Made mere abortion.

(Well marked.) To be played with  
emphasis.

Very moderate.

A thing lost, its value is known.

The words or notes to be well articu-  
lated.

Well found ; very ingenious.

(Cap in hand does no harm.) Polite-  
ness costs nothing, but it goes a long  
way.

\* The word is commonly used in reference to the representations of the infant Christ in  
sacred art.

|   |  |
|---|--|
| <b>Bersaglieri</b>                                      | (Sharpshooters.) Italian light infantry troops.  |
| <b>Biscanto.</b>  | A vocal duet.  |
| <b>Bisogna battere il ferro mentre è caldo.</b>         | Strike while the iron is hot.  |
| <b>Bisogna fa trottar la vecchia.</b>                   | Need makes the old wife trot.  |
| <b>Bisogna tagliare secondo il panno.</b>               | You must cut your coat according to your cloth.  |
| <b>Bisogna voltar la vela secondo il vento.</b>         | As the wind blows, so you must set the sail.   |
| <b>Bisogno fa l' uomo ingegnoso.</b>                    | (Necessity makes a man clever.) Necessity is the mother of the arts.   |
| <b>Bocca chiusa, mosca non ci entra.</b>                | A closed mouth catcheth no flies.  |
| <b>Bravissimo.</b>                                      | Exceedingly well done.   |
| <b>Bravo.</b>   | Well done!   |
| <b>Bravura.</b>   | A florid, brilliant, difficult air.  |
| <b>Breve orazione penetra.</b>                          | God listens to short prayers.  |
| <b>Brillante (<i>Brill.</i>).</b>                       | Brilliant; lively.   |
| <b>Brio.</b>  | Fire.  |
| <b>Buffo.</b>   | Comic; the comic actor in an opera.  |
| <b>Buona nota.</b>                                      | The accented note.   |
| <b>Buon giorno, buon' opera.</b>                        | The better the day, the better the deed.   |
| <b>Buon principio è la metà dell' opera.</b>            | A good beginning is half the work.   |
| <b>Buon vino fa buon sangue.</b>                        | Good wine makes good blood.  |
| <b>Burlescante.</b>                                     | Jestingly.   |
| <b>Burletta.</b>  | A short comic opera  |
| <b>Buttar via un vermicello, per pigliar un luccio.</b> | (Set a worm to catch a pike.) A sprat to catch a herring.  |
| <b>Cadenza.</b>   | An ornamental passage introduced by a musical performer, either actually or apparently impromptu, and heralding the close. |
| <b>Cader dalla padella nelle bragie.</b>                | To fall out of the frying pan into the fire.   |
| <b>Calando (<i>Calo.</i>).</b>                          | Gradually becoming slower and less vigorous.   |
| <b>Calmato.</b>   | Calmly.  |
| <b>Cambiare.</b>  | To change.   |
| <b>Cambio non è furto.</b>                              | Exchange is no robbery.  |
| <b>Camera.</b>  | A small room.  |
| <b>Camminando.</b>                                      | Flowing style.   |
| <b>Campana.</b>   | A bell.  |
| <b>Campanajo.</b>                                       | A bell-ringer.   |
| <b>Campanile.</b>                                       | A belfry.  |
| <b>Can che morde non abbaja in vano.</b>                | A dog that bites does not bark at nothing.   |
| <b>Cane che abbaja poco morde.</b>                      | Snarling curs are slow to bite.  |
| <b>Cane vecchio non abbaja indarno.</b>                 | The old dog does not bark for nought.  |

- Canone. (Canon.) A musical term to indicate that the same melody is taken up by the different parts in succession, at the distance of one or more bars. In the *canone cancrizans* the melody is sung backwards in one of the parts.
- Can scottato d'acqua calda ha paura, poi della fredda. (The scalded dog dreads hot water, and afterwards cold.) The burnt child dreads the fire.
- Cantabile (*Cantab.*). In graceful, elegant, singing style.
- Cantafera. The melody.
- Cantajuolo. A street singer.
- Cantando. In a singing manner.
- Cantare a aria. Singing and improvising at the same time.
- Cantare a orecchio. Singing by ear.
- Cantare di maniera. Singing gracefully.
- Cantata. A composition for one or more voices, including recitatives and airs; now usually a short composition in oratorio form, but without *dramatis personæ*.
- Cantatore. A male singer.
- Cantatrice. A female singer.
- Canti a cappella. Sacred vocal music.
- Canti carnevali. Songs sung during the Carnival week.
- Cantilena. The part of a composition containing the melody or air.
- Canto. The treble, or highest part in choral music.
- Canto funebre. A funeral hymn.
- Canto gregoriano. Gregorian chant.
- Canto primo. First treble.
- Can vecchio non s'avvezza a portar collare. (An old dog cannot be taught to wear a collar.) It is hard to teach an old dog new tricks.
- Canzone. A song or melody in two or three parts.
- Canzonetta. A canzonet; a short song.
- Capo. The head; beginning.
- Capo d' anno. New Year's Day.
- Capo d' opera. A masterpiece; *chef-d'œuvre*.
- Capperi! Dear me! Hey-day!
- Cappita! Caspita! Wonderful!
- Capriccio. An irregular composition, in which the composer follows his fancy or caprice, rather than rule.
- Capriccioso. In free, fantastic style.
- Carbonaro (*pl.* carbonari). (A charcoal-burner.) A member of an Italian secret society; an ultra-democrat.

Carmagnola.

Casa il figlio quando vuoi, e la figlia  
quando puoi.

Casa mia, per piccina che tu sia, tu mi  
pari una badia.

Casino.

Cattiva è quella lana, che non si può  
tingere.

Cattivo è quel vento che a nessuno è  
prospero.

Cavaliere errante.

Cavallo che corre non ha bisogno di  
sproni.

Cavar la castagna dal fuoco con la  
zampa altrui.

Cavatina.

Cembalo.

Cento carra di pensieri non pagheranno  
un' oncia di debito.

Cercare il pelo nell' uovo.

Chè cima di giudizio non s' avvala.  
—*Dante*.

Che dolce più che più giocondo stato  
Saria di quel d' un amoroso core ?  
Che viver più felice, e più beato  
Che ritrovarsi in servitù d' Amore ?  
—*Ariosto*.

Che dona, e tolle ogn' altro ben fortuna,  
Sol in virtù non ha possanza alcuna.  
—*Ariosto*.

Che giova nelle fata dar di cozzo ?  
—*Dante*.

Chè la luce divina è penetrante  
Per l' universo, secondo ch' è degno,  
Sì che nulla le puote essere ostante.  
—*Dante*.

Chè l' antico valore  
Negli Italici cuor non è ancor morto.  
—*Petrarch*.

Che la pace mal finge nel volto  
Chi si sente la guerra nel cor.  
—*Metastasio*.

A dance accompanied by singing.

Marry your son when you please, and  
your daughter when you can.

My home, however tiny you may be,  
You seem a Paradise to me.

Club-house.

It is a bad cloth that will take no colour.

It is an ill wind which blows nobody  
any good.

A knight errant ; a tramp.

Do not spur the willing horse.

(To get the chestnuts out of the fire  
with another's paw.) To make a  
cat's-paw of one.

An air in one part or movement ; a  
short, simple air.

The harpsichord.

(A hundred waggon-loads of thoughts  
will not pay one ounce of debt.) A  
pound of care will not pay an ounce  
of debt.

(To seek the hair in the egg.) To pick  
faults where no faults are. To find  
spots in the sun.

(The height of judgment does not  
stoop.) God's justice is not diverted  
from its course.

What state of man such rapture can  
impart

As the soft passions of an amorous  
heart ?

What life so blest as his, decreed to  
prove

With pleasing chains the servitude of  
Love ?—*Hooe*.

Fortune, who gives and takes away all  
other human blessings, has no power  
over courage.

What profits it to strive against the  
power of Fate ?

For, through the universe  
Wherever merited, celestial light  
Glides freely, and no obstacle prevents.

—*Cary*.  
For the ancient courage in the hearts  
of Italians is not yet dead.

It is difficult for a man, who has war in  
his heart, to wear a look of peace  
upon his brow.

Che 'l perder tempo a chi più sa più  
spiaçe.—*Dante*.

Che 'l sciocco volgo non gli vuol dar  
fede

Se non le vede, e tocca chiare, e piane.  
—*Ariosto*.

Chè l' uso de' mortali è come fronda  
In ramo, che sen va, ed altra viene.  
—*Dante*.

Che non men che saver, dubbiar m'  
aggrata.—*Dante*.

Che non pùo far d' un cuor, c' abbia  
suggetto

Questo crudele, e traditor Amore!  
—*Ariosto*.

Che non pur ne' miei occhi è Paradiso.  
—*Dante*.

Chè per vendetta mai non sanò piaga.  
—*Guarini*.

Che sarà sarà.

Chè, seggendo in piuma  
In fama non si vien, nè sotto coltre:  
Senza la qual chi sua vita consuma  
Cotal vestigio in terra di sè lascia,  
Qual fumo in aere od in acqua la  
schiuma.—*Dante*.

Chè sovente addivien che 'l saggio e 'l  
forte

Fabbro a sè stesso è di beata sorte.  
—*Tasso*.

Chè spesso avvien che ne' maggior  
perigli

Sono i più audaci gli ottimi consigli.  
—*Tasso*.

Che talor cresce una beltà un bel  
manto.—*Ariosto*.

Chi abbisogna, non abbia vergogna.

Chi ad altri scava la fossa, non di rado  
vi cade il primo.

Chi al carbone s'accosta, o si tinge o si  
scotta.

Chi, accecato dall' ambizione, si con-  
duce in luogo, dove non può più  
alto salir, è poi con massimo danno  
di cadere necessitato.

—*Machiavelli*.

Chi ama, crede.

Loss of time most grieveth him who  
knoweth most.

The herd unletter'd nothing will believe  
But what their senses plainly can per-  
ceive.—*Hoole*.

For, in mortals, use  
Is as the leaf upon the bough: that  
goes

And other comes instead.—*Cary*.  
Ignorance not less than knowledge  
charms.—*Cary*.

What can't he do with hearts he has  
suppressed,

This cruel one, this wicked traitor Love!  
—*Croker*.

These eyes of mine are not thy only  
Paradise.—*Cary*.\*

Revenge never healed a wound.

(What is to be, will be.) Motto of  
the Duke of Bedford.

Fame cometh not by lolling on a couch  
of down, or idling 'neath a canopy.  
Yet he who spends his life bereft of  
fame, leaves no more trace behind  
him than doth the smoke in the sky,  
or foam upon the sea.

The wise and bold man is often the  
architect of his own good fortune.

For it often is the case that in desperate  
dangers the boldest counsels are the  
best.

Fine clothes often make beauty still  
more beautiful.

A needy man must not be shy.

He who lays a trap for others, often is  
caught himself.

You cannot play with pitch and not be  
defiled.

He who, blinded by ambition, raises  
himself to a position whence he can-  
not mount higher, must thereafter  
fall with the greatest loss.

He who loves, trusts.

\* This is one of the prettiest *concetti* in the Divine Comedy. Dante's eyes are distracted from viewing the sights of Paradise to gaze upon the fair form of his beloved Beatrice, who is conducting him through the abode of the blessed. She remonstrates with him in the words quoted above.



Chiama gli abitator dell' ombre eterne  
 Il rauco suon della Tartarea tromba ;  
 Treman le spaziose atre caverne  
 E l' aër cieco a quel romor rimbomba.  
 Nè sì stridendo mai, dalla superne  
 Regioni del cielo il folgor piomba,  
 Nè sì scossa giammai trema la terra  
 Quando i vapori in sen gravida serra.

—*Tasso.*

Chi ama me, ama il mio cane.  
 Chiaramente.  
 Chiaro mi fu allor com' ogni dove  
 In cielo è paradiso.—*Dante.*

Chiaroscuro.

Chi ascolta alla porta, ode il suo danno.

Chi asino nasce, asino muore.  
 Chiave d' oro apre la porta di ferro.  
 Chiave d'oro apre ogni porta.  
 Chi ben cena ben dorme.  
 Chi ben congettura, bene indovina.  
 Chi ben serra, ben apre.  
 Chi ben vive, ben muore.  
 Chi bestia va a Roma bestia ritorna.

Chi biasima, vuol comprare.

Chi burla, vien burlato.  
 Chi cerca mal, mal trova.  
 Chi compra ha bisogno di cent' occhi,  
 chi vende ne ha assai di uno.  
 Chi compra terra, compra guerra.  
 Chi con l'occhio vede, col cuor crede.

Chi conta i colpi, o la dovuta offesa,  
 Mentre arde la tenzon, misura e pesa ?  
 —*Tasso.*

Chi da presto raddoppia il dono.

Chi dice i fatti suoi, mal tacerà quelli d'  
 altrui.

The trumpet now, with hoarse-resound-  
 ing breath,  
 Convenes the spirits in the shades of  
 death :  
 The hollow caverns tremble at the  
 sound ;  
 The air re-echoes to the noise around !  
 No louder terrors shake the distant  
 pole,  
 When through the skies the rattling  
 thunders roll :  
 Not greater tremors heave the labour-  
 ing earth  
 When vapours, pent within, contend  
 for birth !—*Hoole.*

Love me, love my dog.

Clearly.

Then saw I clearly how each spot in  
 heaven  
 Is Paradise.—*Cary.*

An artistic distribution of light and  
 shade.

A listener never hears any good of  
 himself.

He that is born an ass, is always an ass.

A golden key opens an iron door.

A golden key opens any door.

He that sups well, sleeps well.

The best prophet is the best guesser.

Safe bind, safe find.

A good life makes an easy death.

He that goes to Rome a fool returns a  
 fool.

He who decries the goods means to  
 buy them.

The jest recoils on him who makes it.

He who looks for evil, generally finds it.

Who buys hath need of a hundred eyes ;  
 who sells hath enough if he hath one.

Who buyeth land, buyeth war.

(He that sees with the eye, believes  
 with the heart.) Seeing is believing.

A fool is he that comes to preach or  
 prate,

When men with swords their right and  
 wrong debate.—*Fairfax.*

(He gives twice who gives quickly.) He  
 gives twice who gives in a trice.  
*Bis dat qui cito dat.*

He who tells his own business, is seldom  
 silent concerning that of other  
 people.

Chi di gallina nasce convien che raspi, o razzoli.

Chi disse popolo, disse veramente un pazzo: perchè egli è un monstro pieno di confusione e d' errore: e le sue opinioni sono tanto lontane dalla verità, quanto è, secondo Tolommeo, la Spagna dall' Indie.

—Guicciardini.

Chi dorme coi cani si sveglia colle pulci.

Chi due lepri caccia, l'una non piglia, e l'altra lascia.

Chi è causa del suo mal, pianga sè stesso.

Chi è ferito d' amoroso strale  
D' altra piaga non teme.—Guarini.

Chi è imbarcato col diavolo, ha da passar in sua compagnia.

Chi è lontano, ha sempre torto.

Chi è reo, e buono è tenuto, può fare il male, e non gli è creduto.

Chiesa libera in libero stato.

Chi fa a suo modo, non gli duole il capo.

Chi fabbrica su quel d' altri, perde le calcina e pietre.

Chi fa il conto senza l'oste, gli convien farlo due volte.

Chi ferra, inchioda.

Chi ha a fare con Tosco non convien esser losco.

Chi ha arte per tutto ha parte.

Chi ha denti, non ha pane; e chi ha pane, non ha denti.

Chi ha da esser impiccato, non sarà mai annegato.

Chi ha in sè alcuna umanità, non si può di quella vittoria interamente rallegrare, della quale tutti i suoi sudditi internamente si contristano.

—Machiavelli.

(What is born of hen will scrape.)  
What is bred in the bone never comes out of the flesh.

He who speaks of the People, speaks of a madman; for the People is a monster full of confusion and mistakes; and the opinions of the People are as far removed from the truth, as, according to Ptolemy, the Indies are from Spain.

(Who sleeps with dogs gets up with fleas.) You cannot play with pitch without being defiled.

He who hunts two hares, fails to catch either.

He who has been the author of his own troubles, must bewail them himself.

He who is smitten by the arrow of love, is not afraid of any other wound.

He who ships with the devil, must finish the voyage in his company.

(The absent are always blamed.) *Les absents ont toujours tort.*

The man who is a knave, but is considered honest, is able to do wrong without suspicion.

A free church in a free state.\*

He who does as he pleases, has no headache.

He who builds on another's ground loses his mortar and his stone.

He who reckons without his host, must reckon twice.

(He that shoes a horse pricks him.) It is a good horse that never stumbles, and a good wife that never grumbles.

He who has to deal with a Tuscan must have both eyes open.

(He that has an art, has everywhere a part.) A good workman need never be short of work.

He who has teeth, has no bread; and he who has bread, has no teeth.

He who is born to be hanged, will never be drowned.

Any monarch, who has any feeling of humanity in him, cannot entirely rejoice in that victory which has brought secret sorrow upon all his subjects.

\* The ideal of Cavour which he attempted to realise in Italy.

Chi ha l' amor nel petto, ha lo sprone a' fianchi.

Chi ha pazienza, vede la sua vendetta.

Chi ha testa di vetro non vada a battaglia di sassi.

Chi la dura la vince.

Chi lava il capo all' asino, perde il sapone.

Chi l'ha per natura, fin alla fossa dura.

Chi mal comincia peggio finisce.

Chi mal pensa, mal abbia.

Chi mal semina, mal raccoglie.

Chi mette il piè sull' amorosa pania  
Cerchi ritrarlo, e non v' inveschi l'ale :  
Che non è in somma Amor, se non  
insania

A giudicio de' savi universale.  
—*Ariosto.*

Chi molte cose comincia, poche ne finisce.

Chi molto pratica, molto impara.

Chi nasce bella nasce maritata.

Chi niente sa, di niente dubita.

Chi non ama il vino, la donna, e il canto  
Un pazzo egli sarà e mai un santo.

Chi non chiede, non ottiene.

Chi non fa, non falla.

Chi non fa quando può, non fa quando vuole.

Chi non ha cervello, abbia gambe.

Chi non ha cuore, abbia gambe.

Chi non ha danari in borsa, abbia miel in bocca.

Chi non ha nulla, non è nulla.

He who has love in his breast, has spurs in his sides.

The patient man sees his vengeance come at last.

(He who has a head of glass should not fight with stones.) Those who live in glass houses should never throw stones.

(Patience conquers hardship.) He that endureth overcomes.

He who washes the head of an ass, wastes his soap.

That which we have by nature remains with us till death.

A bad beginning makes a worse ending. Evil to him who evil thinks.

(He who sows evil, reaps evil.) Sow the wind, and reap the whirlwind.

Whoe'er his feet on Cupid's snares shall set,

Must seek t' escape, ere in th' entangling net

His wings are caught ; for sage experience tells,

In love's extreme, extreme of madness dwells.—*Hooie.*

(He that commences much, finishes little.) He has too many irons in the fire.

Practice makes perfect.

She that is born handsome is born married.

The ignoramus has no doubts.

Who loves not Wine, Woman, and Song, Remains a fool his whole life long.

(He who asks for nothing, receives nothing.) A timid dog never gets a bone.

He who does nothing makes no blunders.

He who will not when he may, When he will he shall have nay.

(He that has no brains, ought to have legs.) Who has not a good tongue, ought to have good hands.

(He that has no heart [courage] ought to have legs.) One pair of heels is often worth two pairs of hands.

He that has not money in his purse, must have honey in his mouth.

He who possesses nothing, is reputed nothing.

Chi non può dimenticare può perdonare.  
Chi non può fare come vuole, faccia  
come può.

Chi non può quel che vuol, quel che  
può voglia.—*Guarini*.

Chi non rompe l'uova, non fa la  
frittata.

Chi non sa adulare, non sa regnare.

Chi non sa niente, non dubita di  
niente.

Chi non s'arrischia, non guadagna.  
Chi non risica non rosica.

Chi non vuol affaticarsi in questo  
mondo, non ci nasca.

Chi parla assai, falla spesso.

Chi parla semina, chi tace raccoglie.

Chi parla troppo non può parlar sempre  
bene.—*Goldoni*.

Chi per man d'altui s'imbocca, tardi  
satolla.

Chi piglia leoni in assenza,  
Suol temer dei topi in presenza.

Chi più dura, la vince.

Chi più intende, più perdona.

Chi più sa, meno parla.

Chi pratica con lupi impara a urlar.

Chi risponde presto, sa poco.

Chi s'ajuta il ciel l'ajuta.

Chi semina, raccoglie.

Chi serve comune serve nessuno.

Chi serve in corte muore sulla paglia.

Chi si contenta, gode.

Chi si fa pecorella, i lupi la mangiano.

One may forgive yet not forget.

He that cannot do as he would, must  
do as he can.

He who cannot do what would content  
him, must be content with what he  
can.

(He who does not break the eggs, does  
not make the omelette.) No gains  
without pains.

He who knows not how to flatter,  
knows not how to rule.

He who knows nothing, doubts nothing.

Nothing venture, nothing have.

He who will not struggle in this  
world, should not be born in it.

(Who speaks too much is sure to  
blunder.) Speech is silvern, silence  
is golden.

He who speaks sows, he who is silent  
gathers.

He who speaks too much, cannot  
always speak well.

He that depends on another man's  
table often dines late.

He who attacks the lion that is far  
away, trembles in the presence of a  
mouse.

Patience conquers in the end.

(Who knoweth most forgiveth most.)  
*Tout comprendre c'est tout par-  
donner.*

He who knows most, talks least.

(He that keeps company with a wolf  
will learn to howl.) Tell me who you  
keep company with, and I'll tell you  
what you are.

He who answers quickly, knows little of  
the matter.

Heaven helps the man who helps him-  
self.

As a man sows so shall he also reap.

(The servant of the public is the  
servant of no man.) The public  
rewards its benefactors with in-  
gratitude.

He who serves at the Court dies on a  
pallet of straw.

Contentment is better than riches.

He who makes himself a sheep is  
devoured by the wolves.

Chi si loda, si loda.

(He who praises himself, does himself no good.) Self praise is no recommendation.

Chi si marita in fretta stenta adagio.

Marry in haste and repent at leisure.

Chi si scusa, s'accusa.

He who excuses himself, accuses himself. *Qui s'excuse s'accuse.*

Chi sputa contra il vento si sputa  
contra il viso.

(He that spits against the wind spits in his own face.) He that blows in the dust fills his eyes.

Chi tace acconsente.

Silence gives consent.

Chi tace confessa.

(Silence is confession.) Silence gives consent.

Chi tardi arriva male alloggia.

(Who arrives late finds bad accommodation.) The sluggard never gets in time.

Chi tempo ha, e tempo aspetta, tempo  
perde.

He who has time, and wastes it, never regains it.

Chi t'ha offeso non ti perdona mai.

He that has offended you will never forgive you.

Chi troppo abbraccia, poco stringe.

He who grasps too much obtains little.

Chi tutto abbraccia, nulla stringe.

(He that grasps at all catches none.) Grasp all, lose all.

Chi tutto vuole, tutto perde.

He who wants everything, loses all.

Chi un soldo ti ha rubato, ti prenderà il  
ducato.

He who robs you of a penny to-day, would rob you of a pound to-morrow.

Chi va al mulino s' infarina.

(He who goes to the mill is covered with flour.) You cannot play with pitch and not be defiled.

Chi va lontan dalla sua patria, vede  
Cose da quel, che già credea, lontane,  
Che narrandole poi non se gli crede,  
Estimato bugiardo ne rimane.—*Ariosto.*

Who travels into foreign climes shall find

What ne'er before was imag'd in his mind;

Which, when he tells, the hearers shall despise,

And deem his strange adventures empty lies.—*Hoole.\**

Chi va piano va sano, e chi va sano va  
lontano.

He who goes slowly goes wisely, and he who goes wisely goes far.

Chi va piano, va sano ed anche lontano.

(He that goes gently goes safely and also far.) Fair and softly go far in a day.

Chi vuol dir mal d'altrui, pensi prima a  
sè stesso.

He who speaks evil of others, should first examine himself.

Chi vuole avere l'animo tranquillo,  
impari a comportare l'una e l'altra  
fortuna, cioè l' avversa e la prospera.  
—*Guicciardini.*

The man who wishes to have a tranquil mind, must learn to endure Fortune in both her aspects, that is, both when she frowns and when she smiles.

Chi vuol esser mal servito, tenga assai  
famiglia.

He who wishes to be served ill, let him keep many servants.

\* A quotation which may give comfort to explorers, whose tales of wondrous exploits fail to convince the British public.

Chi vuol gastigar un villano, lo dia a  
gastigar ad un altro.

Chi vuol il lavoro mal fatto, paghi  
innanzi tratto.

Chi vuol saldar piaga non la maneggia.

Chi vuol vada, chi non vuol mandi.

Cicerone.

Cicisbèo (*Pl. cicisbèi*).

Ciò che Dio vuole, Io voglio.

Clavicembalo.

Coda.

Colla parte (*C. P.*), *or* Colla voce.

Coll' arco. (*C. A.*)

Come avviene a un disperato spesso,  
Che da lontan brama, e disia la morte,  
E l'odia poi, che se la vede appresso.

—*Ariosto*.

Come buon sartore  
Che, com' egli ha del panno, fa la  
gonna.—*Dante*.

Come canta il cappellano, così risponde,  
il sagrestano.

Come d' autunno si levàn le foglie  
L'una appresso dell' altra, infin che  
il ramo

Rende alla terra tutte le sue spoglie.

—*Dante*.

Come i buoni costumi per mantenersi  
hanno bisogno di buone leggi, così  
le leggi per mantenersi hanno bisogno  
di buoni costumi.—*Machiavelli*.

Come l'arbore è caduto, ognun vi corre  
colla scure a far legna.

Come l'oro nel foco  
Così la fede nel dolor s'affina.—*Guarini*.

(He who would chastise one rogue,  
should entrust the task to another.)  
Set a thief to catch a thief.

He who wishes work to be badly done,  
should pay in advance.

He who wishes to heal a wound does  
not open it.

He who wishes a thing done, let him go  
to do it himself; he who does not  
wish it done, let him send another.

A guide.

A gallant; a philanderer.

(What God wills, I will.) Motto of  
Lord Dormer.

A harpsichord.

(Tail.) A short passage extending the  
conclusion of a piece of music.

(With the part, or voice.) The accom-  
panist is to keep in time with the prin-  
cipal part (in cases where the per-  
former quickens or slackens his pace  
at pleasure).

(With the bow). Indicating that the  
player is to resume the bow, after  
notes played by a twitch of the  
fingers.

As often happens to a despairing man,  
who longs and yearns for death when  
it is not near, yet hates it on its near  
approach.

Like a good craftsman who cuts his  
coat according to his cloth.

As the parson chants, the clerk replies.

As fall the leaves in autumn time, each  
closely following each, until at length  
the bough is bared of all its glories.

Thick as autumnal leaves, that strew  
the brooks

In Vallombrosa, where the Etrurian  
shades

High over-arch'd imbower.—*Milton*.

As good morals need good laws to  
maintain them, so the laws cannot be  
maintained without good morals.

When the tree has fallen, every man  
runs up with an axe.

As gold is purified in the furnacè, so  
the faithful heart is purified by its  
afflictions.

|   |   |
|---|---|
| Come t' è picciol fallo amaro morso !<br>— <i>Dante</i> .   | What a grievous pain a little fault doth give thee !  |
| Comodo ( <i>Com.</i> ).   | Easy ; in comfortable style.  |
| Compagnia d'uno, compagnia di niuno.  | (The company of one is the company of none.) One man's company is no company.   |
| Compagno allegro per cammino ti serve per ronzino.  | A merry companion on the road is as good as a nag.  |
| Comprare gatta in sacco.  | (To buy a cat in a bag.) To buy a pig in a poke.  |
| Con agevolezza.   | In an easy, agile style.  |
| Con amore.  | (With love.) In an eager, enthusiastic manner.  |
| Con anima.  | With animation.   |
| Con brio.   | With spirit.  |
| Con celerità.   | With speed.   |
| Concertante.  | A piece of music, in which several principal instruments or voices take the principal part alternately, the others accompanying.              |
| Concerto  | A composition for a single principal instrument, with accompaniments for a full orchestra.  |
| Concerto spirituale.  | A sacred concert.   |
| Concetto.   | A pretty thought ; <i>bon mot</i> .   |
| Con comodo.   | At a convenient rate.   |
| Con cura.   | Carefully.  |
| Con delicatezza.  | With delicacy.  |
| Con diligenza.  | Diligently.   |
| Con dolcezza.   | With sweetness.   |
| Con dolore.   | With grief.   |
| Conduttore.   | Conductor.  |
| Con espressione.  | With expression.  |
| Confortarsi con gli aglietti  | (To console oneself with garlic.) To be buoyed up with false hopes.   |
| Con forza.  | With force.   |
| Con fuoco.  | With fire or spirit.  |
| Con gli amici è questo  | With friends this has been my old habit, to accede to just prayers promptly and gladly, while such requests as are not just, I openly refuse. |
| Il mio costume antico, ai giusti preghi Soddisfar tosto e lietamente, e gli altri Apertamente rifiutar.— <i>Manzoni</i> . |   |
| Con grazia.   | With grace.   |
| Con gusto.  | Tastefully ; in elegant style.  |
| Con la penna e con la spada   | With the pen, or with the sword none is the peer of Tasso.*   |
| Nessun val quanto Torquato.   | (With the fox we must play the fox.)  |
| Con la volpe convien volpeggiare.   | Set a thief to catch a thief.   |

\* Tasso was once attacked in Ferrara by two would-be assassins. He defended himself successfully, and this saying became proverbial.

Con le prevenzioni, e con le diversioni  
si vincono le guerre.— *Guicciardini*.

Conoscente (*pl.* conoscenti).  
Conoscere il pel nell' uovo.

Con pazienza.  
Con permesso.  
Con piacere.  
Con scienza.

Con sordini.

Contadina.  
Con tempo e la paglia, si maturan le  
nespole.

Contesa vecchia tosto si fa nuova.  
Conti chiari amici cari.

Conto spesso è amicizia lunga.  
Contrabbasso (*C. B.*).

Contrabbandiere.  
Contrada dei nobili.

Contra-fagotto.  
Contralto (*C.*).  
Contra miglior voler, voler mal pugna.  
— *Dante*.

Contra tenore.  
Con tutta la forza.  
Con variazione.  
Conversazione.  
Convien, che ovunque sia, sempre  
cortese  
Sia un cor gentil, ch' esser non può  
altramente;  
Che per natura, e per abito prese  
Quel, che di mutar poi non è possente.  
— *Ariosto*.

Corifeo.  
Corimagistro.  
Corno.  
Corno di bassetto.

Corno di caccia.  
Corno inglese.  
Corpo di Bacco!

Success in war is obtained by anticipating the plans of the enemy, and by diverting their attention from our own designs.

A connoisseur.

(To know the hair in an egg.) To know on which side one's bread is buttered.

Patiently.

By your leave; with your permission.

With pleasure.

With learning; with thorough knowledge.

(With mutes.) With the mutes on the violin to diminish the sound.

A peasant girl.

Time and patience make medlars ripe.

An old quarrel is soon revived.

(Clear reckonings, dear friends.) Even reckoning keeps long friends.

Short reckonings make long friendships.

The double bass; the largest of the violin class of instruments.

A smuggler.

(The quarter of the nobles.) The fashionable end of a town.

The double bassoon.

The lowest female voice.

Against a stronger will one's will doth strive in vain.

Counter tenor.

With the full strength.

With variations.

A social gathering.

A noble heart by noble deeds is known, Sway'd by no change, no dictates but its own;

In every lore of courtesy refin'd, Where habit stamps what virtue had enjoin'd.— *Hoole*.

The leader of a band of dancers.

The director of a choir.

A horn.

The basset-horn; a large instrument like the clarionet.

The French hunting horn.

The English horn.

(Body of Bacchus!) Good Heavens!



Corre lontano chi non torna mai.

Corte Romana non vuol pecora senza lana.

Corvi con corvi non si cavan gli occhi

Cosa ben fatta è fatta due volte.

Cosa cambiata non è rubata.

Cosa fatta, capo ha.

Così come un' malato non debbe essere curato, e maneggiato da un' medico, nel quale non ha fede o gli è sospetto: così uno stato, specialmente quando egli è perturbato, non debbe esser curato o maneggiato da ministri ed uffizieri sospetti ed odiosi al popolo.

—Guicciardini.

Così fan tutte.

Così fan tutti.

Così trapassa al trapassar d' un giorno

Della vita mortale il fiore e 'l verde:

Nè, perchè faccia indietro april ritorno,

Si rionfiora ella mai, nè si rinverde.

Cogliam la rosa in sul mattino adorno

Di questo dì, che tosto il seren perde:

Cogliam d' amor la rosa; amiamo or

quando

Esser si puote riamato amando.—Tasso.

Cospetto!

Cresce il dì, cresce 'l freddo, dice il pescatore.

Crescendo (*Cr. or Cresc.*).

Cuor forte rompe cattiva sorte.

Da capo (*D. C.*).

Da capo al fine.

Da capo senza ripetizione.

Da cappella.

Da chi mi fido, mi guardi Iddio;

Da chi non mi fido mi guarderò io.

Dal detto al fatto vi è un gran tratto.

He runs far who never turns.

The Roman Court does not care for sheep without wool.

Crow does not peck the eyes of crow.

A thing well done is doubly done.

Exchange is no robbery.

A thing once done, there is an end.\*

Just as a sick man ought not to be tended and controlled by a physician in whom he has no confidence, so a state, especially when it is in a disturbed condition, ought not to be tended and controlled by ministers and officials whom the people distrust and dislike.

That is the way of all women.

That is the way of the world.

So, in the passing of a day, doth pass

The bud and blossom of the life of man,

Nor e'er doth flourish more, but like

the grass

Cut down, becometh withered, pale

and wan:

Oh gather then the rose while time

thou hast;

Short is the day, done when it scant

began,

Gather the rose of love, while yet

thou mayest,

Loving, be loved; embracing, be

embraced.—*Fairfax.*

Confound it!

As the day lengthens, the cold strengthens, says the fisherman.

(Increasingly.) With gradually increasing loudness, indicating that the notes it refers to are to be gradually swelled.

A stout heart breaks down evil fortune.

From the beginning; over again.

From the beginning to the end.

From the beginning without any repetition.

For the church.

From those whom I trust, may God

preserve me; from those whom I

trust not, I will preserve myself.

From saying to doing is a long step.

\* An old proverb quoted by Dante in the *Divina Commedia*. Milton made use of it as a reply to those who warned him that his too arduous studies would destroy his sight.

Dalla rapa non si cava sangue.

(You cannot have blood from a radish.)  
You can't squeeze blood from a stone.

Dallo spendere assai ne resultano  
gravezze, dalle gravetze querele.

From excessive expenditure (on the part  
of a Government) discontent results,  
and discontent provokes complaints.

—*Machiavelli*.

Dal parlar vostro  
Un novo modo di milizia imparo ;  
Che i soldati comandino, e che i duci  
Ubbidiscano.—*Manzoni*.

From your speech I learn of a new kind  
of warfare, where the soldiers com-  
mand and the leaders obey.

Dal segno (*D.S.*).

Repeat from the sign ~~X~~

D' amor non s' intende  
Chi prudenza ed amore unir pretende.

He who tries to unite love with  
prudence knows nothing of love.

—*Melastasio*.

Danari fanno danari.

Money makes money.

Dar del naso dentro.

To put one's foot in it.

Dare cazzuole.

To ply with honied words ; to give false  
promises.

Dare in guardia la lattuga ai papi.

(To give the lettuce to the keeping of  
the geese.) To give the wolf the  
wether to keep.

Dà retta.

I say. Listen.

Darue consiglio  
Spesso non sa chi vuole,  
Spesso non vuol chi sa.—*Melastasio*.

The man who is willing to give advice  
often is unable to do so, while he that  
has the power to do so has not the  
will.

Da scherzo.

In a playful style.

Da stagione tutto è buono.

Everything is good in its proper time.

Da teatro.

For the theatre.

Da temersi è chi tace.—*Alfieri*.

The silent foe is he that should be  
feared.

Da tempo al tempo.

(To time give time.) Time and patience  
work wonders.

Decamerone.

A period of ten days ; a collection of  
ten musical compositions.\*

Decrescendo. (*Decresc.*)

Decreasing the sound.

Del cuajo d'altri si fanno coregge larghe.

They cut large thongs from other  
people's leather.

Delle ingiurie il rimedio è lo scordarsi.

The best remedy for wrongs is to forget  
them.

Del senno di poi n'è piena ogni fossa.

Every ditch is full of wisdom that  
comes after the event.

Dentro da un orecchio e fuori dall'altro.

In at one ear, and out at the other.

De' peccati de' signori fanno penitenza  
i poveri.

The poor do penance for the sins of the  
rich.

Devotissimo suo.

Yours truly.

Di badessa tornar conversa.

(From an abbess to become a lay-sister.)  
To come down in the world. From  
horses to asses.

\* This is the title of Boccaccio's most famous work. It consists of various stories which Boccaccio puts in the mouths of certain noble ladies and gentlemen who adopted this means to distract their thoughts while Florence was being devastated by the plague. One of the more familiar stories in this collection is the tale of "the patient Griselda."

Di bravura.

Di buona terra tò la vigna, di buona madre tò la figlia.

Di buona volontà sta pieno l'inferno.

Di buon' ora.

Di chiaro.

Di colto.

Diecetto.

Di giovani ne muojono molti, di vecchi ne scappa nessuno.

Di Giovenezza il bel purpureo lume.  
— *Tasso*.

Di il vero e affronterai il diavolo.

Dilettante (*Pl.* dilettanti).

Di malvagi ogni terreno abbonda.  
— *Metastasio*.

Diminuendo (*Dim.*).

Dimmi con chi vai, e saprò quello che fai.

Dimmi con chi vai, e ti dirò chi sei.

Di molto.

Di novello tutto par bello.

Di nuovo.

Di' oggimai che la Chiesa di Roma  
Per confondere in sè duo reggimenti  
Cade nel fango, e sè brutta e la  
soma.— *Dante*.

Dio manda il freddo secondo i panni.

Dio non voglia

Di padre santalotto figlio diavolotto.

Di posta.

Di questo Signor splendido ogni intento  
Sarà, che 'l popol suo viva contento.  
— *Ariosto*.

Di quieto.

Diretto.

Direttore.

Disaccentato.

In a florid style; with brilliance.

(Take a vine of a good soil, and the daughter of a good mother.) Like father, like son.

Hell is paved with good intentions.

Early.

Clearly.

At once.

A piece written for ten performers.

Of young men many die, of old men not any escape.

(The beauteous purple light of youth.) The bloom of young desire, and purple light of love.— *Gray*.

Speak the truth and shame the devil.

One that cultivates art or science only by way of amusement or recreation.

Every land has abundance of knaves.

Gradually decreasing in loudness. Opposite to crescendo.

(Tell me who you keep company with, and I'll tell you what your character is.) A man is known by his associates.

(Tell me who are your friends, and I will tell you what you are.) Birds of a feather flock together.

Very; e.g. *Adagio di molto*, very slow.

All things please when newly seen.

Again.

The Church of Rome, uniting two forms of government that ill assort (the temporal and spiritual power), falls into the mud, and defiles both herself and the burden that she carries.

(God sends the cold according to the clothes.) He tempers the wind for the shorn lamb.

Heaven forbid.

A pious father has a knavish son.

At once.

Of this illustrious lord the sole intent Shall be, to make his people live content.— *Croker*.

Quietly.

Directed, conducted.

Director, conductor.

Unaccented.

- Di salto.  
 Disarmonichissimo.  
 Disinvolto.  
 Disinvolturato.  
 Dispicca l'impiccato, che impiccherà poi te.  
 Distonare.  
 Di un dono far due amici.  
 Divertimento.  
 Divieni tosto vecchio, se vuoi vivere lungamente vecchio.  
 Doglia di moglie morta dura fino alla porta.  
 Dolce (*Dol.*).  
 Dolce far niente.  
 Dolcemente.  
 Dolci cose a vedere, e dolci inganni.  
 Dolente.  
 Dolorosamente.  
 Doloroso.  
 Domanda all' osto s' egli ha buon vino.  
 Donne, asini e noci voglion le mani atroci.  
 Donne, preti, e polli non son maisatolli.  
 Dono molto aspettato è venduto, non donato.  
 Dopo.  
 Dopo il cattivo ne vien il buon tempo.  
 Dopo la morte non val medicina.  
 Doppio movimento.  
 Doppio pedale (*Dopp. Ped.*).  
 Doppio tempo.  
 Dove entra il bere se n' esce il sapere.  
 Dov' è l'amore, là è l' occhio.  
 Dove l'oro parla, ogni lingua tace.  
 Dove sono donne ed oche non vi sono parele poche.  
 Dove sono molto cuochi, la minestra sarà troppo salata.  
 By leaps and bounds.  
 Extremely unharmonious.  
 Unrestrainedly.  
 Free; without constraint.  
 Save a thief from the gallows, and he'll cut your throat.  
 To sound out of tune.  
 (With one gift to make two friends.)  
 To kill two birds with one stone.  
 A short musical piece, vocal or instrumental, in a light and familiar style.  
 (You must soon become old, if you wish to live long old.) Old young and old long.  
 Grief for a dead wife lasts as far as the door.  
 Soft and sweet (music).  
 The pleasure of idleness.  
 Softly, with gentleness.  
 (Sweet to the eye and flattering to the sense.) All that glitters is not gold.  
 Doleful, plaintive.  
 Sorrowfully.  
 The melancholy style; soft and pathetic (music).  
 (Ask your host if his wine be good.)  
 Ask my companion if I be a thief.  
 Women, asses, and nuts need strong hands to break them.  
 Women, priests and poultry are never satisfied.  
 (A gift long waited for is sold, given.) He loses his thanks who promiseth and delayeth.  
 After.  
 (After bad weather comes good.) After a storm comes a calm.  
 No use to send for a doctor when the patient is dead.  
 (Double movement.) Exceedingly fast.  
 Double pedalling in organ playing.  
 Double time.  
 When the wine is in, the wit is out.  
 The eye turns to the place where love is.  
 Where gold speaks, every tongue is silent.  
 Where there are women and geese, there is plenty of gabble.  
 Too many cooks spoil the broth.

Dove una cosa per sè senza la legge  
opera bene, non è necessaria la legge.

—*Machiavelli.*

Dovunque il guardo io giro  
Immenso Dio ti vedo :  
Nelle opre tue t'ammiro,  
Ti riconosco in me.

La terra, il mar, le sfere  
Parlan del tuo potere.  
Tu sei per tutto, e noi  
Tutti viviamo in te.—*Metastasio.*

Dramma lirico.

Dramma per musica.

Drammaticamente.

Due.

Due cori.

Due pedali.

Due teste vagliano piu che una sola.

Duetto.

Duetto.

Due visi sotto una beretta.

Due volte.

Dulcikanore.

Duolo.

Duomo.

Duramente.

Duro con duro non fa mai buon muro.

E a quel giusto simil, che fra' ladroni  
Perdonando spirava ed esclamando :  
Padre, padre, perchè tu m' abban-  
doni?

Per chi a morte lo tragge anch' ci  
pregando,

Il popol mio, dicea, che sì delira,  
E il mio spirito, Signor, ti racom-  
mando.—*Vincenzo Monti.*

È ardito il gallo sopra il suo letame.

E caddi, come corpo morto cade.

—*Dante.*

Where a matter works well without the  
interference of the laws, a law is un-  
necessary.

Wherever I turn my eyes I see Thee, O  
omnipresent God: in Thy handi-  
works I marvel at Thee, and perceive  
Thy hand in mine own self. The  
earth, the sea, the heavenly spheres  
proclaim Thy power. Thou pervadest  
all things, and all men draw their life  
from Thee.

Lyric drama.

Musical drama.

Dramatically.

Two.

Two choirs.

Two pedals.

Two heads are better than one.

A short duet.

A duet; a musical composition for two  
voices or two instruments.

(To carry) two faces under one hood.

Twice.

Harmoniously.

Sorrow, pathos.

A cathedral.

Harshly.

Hard with hard makes not a good wall.

And like to the Righteous One, who  
hanging among thieves, forgave and  
cried out with His latest breath, "My  
father, my father, why hast Thou  
deserted me"; so he, praying for  
those who dragged him to death,  
exclaimed, "My distracted people  
and my spirit I commit, O Lord, to  
Thee.\*

Every cock is bold on his own dung-  
hill.

Then swooning, to the ground e'en like  
a corpse I fell.†

\* A quotation from Monti's *Bassvilliana*, a poem in which he denounces the execution of Louis XVI., and describes the entry of the French monarch's soul into heaven. Bassville, whose name is given to the poem, was the ambassador of the French Republic to the Court of Naples. In 1793 the Romans, shocked by the excesses of the Reign of Terror, and infuriated by Bassville's bold support of the same, killed the French envoy in the streets of Rome, and Monti, seeing what was the popular view of the moment, wrote his *Bassvilliana*, whereby he greatly enhanced his reputation. When, a few years after, Monti, who was a kind of poetical Vicar of Bray, changed his views, he wrote another poem execrating Louis XVI. in the bitterest terms, and went so far as to declare that his *Bassvilliana* was written as a jest.

† In the sluggish rhythm of this line, Dante imitates the sound produced by a body falling to the ground.

È cattivo vento che non è buono per  
qualcheduno.

*Ecceggiare.*

È certissimo che muove molto l'istinto  
dell' onore, il quale nutrice nel petto  
degli uomini, l' essere nati nobil-  
mente.—*Guicciardini.*

E chi piglia una tirannide, e non  
ammazza Bruto, e chi fa uno stato  
libero, e non ammazza i figliuoli di  
Bruto, si mantiene poco tempo.

—*Machiavelli.*

È come il cane dell' ortolano, che non  
mangia de' cavoli egli, e non ne lascia  
mangiar agli altri.

È confermato per proverbio comune,  
che gli uomini, quando si approssi-  
mano i loro infortuni, perdono princi-  
palmente la prudenza.

—*Guicciardini.*

È cosa in questo mondo d' importanza  
assai conoscer sè stesso, e saper  
misurare le forze dell' animo e dello  
stato suo.—*Machiavelli.*

È così dolce

Il perdonar quando si vince! e l' ira.

Presto si cambia in amistà ne' cori

Che batton sotto il ferro.—*Manzoni.*

E dei saper che tutti hanno diletto,  
Quanto la sua veduta si profonda  
Nel vero, in che si queta ogn'  
intelletto.—*Dante.*

E del mio vaneggiar vergogna è l' frutto

E 'l pentirsi, e 'l conoscer chiara-

mente,

Che quanto piace al mondo è breve  
sogno.—*Petrarch.*

Ed è sano consiglio

Tosto lasciar quel che tener non puoi.

—*Guarini.*

È facile far paura al toro dalla finestra.

Egli beve il vino in agresto.

It is an ill wind that blows nobody  
good.

To resound.

It is most certain that the instinct of  
honour, which is fostered in the  
breast of man, is strongly appealed  
to when one is conscious of being  
noble born.

He who establishes a despotism, and  
slays not Brutus, or he who founds a  
free state and slays not the sons of  
Brutus, abides for but a little time.\*

(He is like the gardener's dog, who  
never eats cabbages himself, nor  
allows others to eat them.) He acts  
like the dog in the manger.

A common proverb establishes the fact  
that, when men see misfortunes  
threaten them, they, first of all, lose  
their prudence.

To know oneself is a matter of great  
importance in this world, so also it is  
important to be able to estimate the  
strength of one's mental and physical  
powers.

It is so sweet to pardon when we  
conquer, and wrath is quickly  
changed to amity in the hearts that  
throb beneath a soldier's coat.

And all  
Are blessed, even as their sight  
descends

Deeper into the truth, wherein rest is  
For every mind.—*Cary.*

I blush for all the vanities I've sung,  
And find the world's applause a fleeting  
dream.—*Campbell.*

'Tis the wisest plan quickly to let go  
that which we cannot hold.

(It is easy to frighten a bull from a  
window.) All are heroes when no  
danger is near.

(He drinks his wine before it is out  
of the press.) He is spending his capital;  
he is out-running the constable.

\* The reference is to the Brutus who expelled the Tarquins from Rome. Afterwards, when the revolutionists found that his own sons were plotting the return of the exiled kings, he himself condemned them to death. Brutus, the slayer of Julius Caesar, claimed the founder of the Roman republic as his ancestor.

Egli è povero come un topo di chiesa.

Egli è quello che Dio vuole ;

E sarà quello che Dio vorrà !

Egli fa come la volpe dell' uve.

Egli ha il diavol addosso.

Egli m'ha dato un osso da rodere.

Egli misura gli altri con la sua canna.

È gran felicità poter vivere in modo, che non si riceva, nè si faccia ingiuria ad altri ; ma chi s' adduce in grado, che sia necessitato, o a gravare, o a patire, deve per mio consiglio pigliare il tratto a vantaggio; perchè è così giusta difesa quella, che si fa per non essere offeso, come quella, che si fa quando l' offesa è fatta.

—*Guicciardini.*

Egualmente.

Ei fu. Siccome immobile,

Dato il mortal sospiro,

Stette la spoglia immemore

Orba di tanto spiro,

Così percossa, attonita

La terra al nunzio sta.—*Manzoni.*

È istinto di natura

L'amor del patrio nido. Aman anche esse

Le spelonche natie le fiere istesse.

—*Metastasio.*

E la sua volontate è nostra pace.

—*Dante.*

E la virtù verace

Quasi palma sublime

Sorge con più vigor quando s'opprime.

—*Metastasio.*

Elegantemente.

È mala cosa esser cattivo; ma è peggiore esser conosciuto.

È mal rubare a casa de' ladri.

È meglio aver oggi un uovo, che domani una gallina.

È meglio aver poco che niente.

He is as poor as a church mouse.

He is what God wills; he will be what God pleases.\*

(He acts like the fox with the grapes.) He conceals his discomfiture.

(He is carrying the devil on his back.) He is in a furious temper.

(He has given me a bone to gnaw.) A bone to pick.

He measures other people by himself.

It is a great happiness to be able to live in such a way that we neither suffer nor inflict wrongs; but if one is brought to such a pass that he must either hurt another or be hurt himself, he ought, in my judgment, to take the initiative; for that defence, which is undertaken to prevent an attack, is as just as that which is undertaken after the attack has been delivered.

Equally.

He passed; and as immovab.

As, with the last sigh given,

Lay his own clay, oblivious,

From that great spirit riven,

So the world stricken and wondering

Stands at the tidings dread.†

—*W. D. Howells.*

The love of home is a natural instinct.

Even the wild beasts love their native lairs.

In doing His (God's) will we find our peace.

True courage, like the lofty palm tree, rises more vigorously, the more it is pressed down.

Elegantly.

It is a bad thing to be a knave, but it is worse to be found out.

(It is hard to rob thieves' houses.) Set a thief to catch a thief.

(It is better to have an egg to-day than a hen to-morrow.) A bird in the hand is worth two in the bush.

Better to have little than nothing.

\* The motto of the famous soldier Castruccio Castracani.

† The opening lines of *Il Cinque Maggio*, "The Fifth of May," the famous ode that Manzoni wrote upon the death of Napoleon.

- È meglio cader dalle finestre che dal tetto.  
 È meglio esser capo di cardella che coda di storione.  
 È meglio esser fortunato che savio.  
 È meglio esser mendicante che ignorante.  
 È meglio esser solo, che mal accompagnato.  
 È meglio il cuor felice, che la borsa piena.  
 È meglio invidia che pietà.  
 È meglio piegare, che rompere.  
 È meglio senza cibo restar che senz' onore.  
 È meglio tardi che mai.  
 È meglio un uccello in gabbia, che cento fuori.  
 Emozione.  
 È natura degli uomini, quando si partono da uno estremo, nel quale sono stati tenuti violentemente, correre volenterosamente, senza fermarsi nel mezzo, all' altro estremo.  
 —*Guicciardini*.  
 È natural' degli uomini, d'essere benigni, e mansueti estimatori delle azioni proprie, ma severissimi censori delle azioni d'altri.—*Guicciardini*.  
 Energicamente (*Energ.*).  
 Enfaticamente.  
 Enfiatamente.  
 Eppur si muove.  
 È pur troppo vero.  
 Equabilmente.  
 E quale  
 Qual havvi affetto che pareggi, o vinca  
 Quel dolce fremer di pietà, che ogni alto  
 Cor prova in sè? che a vendicar gli oltraggi  
 Val di fortuna; e più nomar non lascia  
 Infelici color, che al comun duolo  
 Porgon sollievo di comune pianto.  
 —*Alfieri*.  
 (It is better to fall from the window than from the roof.) It's never so bad but it might have been worse.  
 Better be the head of a sprat than the tail of a sturgeon.  
 (It is better to be lucky than wise. Lucky men need little counsel.  
 Better be a beggar than a fool.  
 It is better to be alone than in bad company.  
 A contented mind is better than riches.  
 It is better to be envied than pitied.  
 It is better to bend than to break.  
 (Better be without food than without honour.) Rather death than false of faith.  
 Better late than never.  
 A bird in the hand is worth two in the bush.  
 With emotion.  
 It is the nature of men, when they have been kept at one extreme against their will, to rush readily to the other extreme, without pausing half-way to consider.  
 It is innate in men to look with a kind and gentle eye upon their own acts, but to be most severe censors of the actions of others.  
 Energetically.  
 Emphatically.  
 Pompously.  
 Nevertheless, it does move.\*  
 It is but too true.  
 Equality; with smoothness.  
 Tell me what emotion then  
 Excels or equals that soft beat of pity,  
 Thrilling the pulses of each noble heart,  
 Which, of itself, suffices to avenge  
 The wrongs of fortune; and no longer leaves  
 That heart unblest, whose comprehensive love  
 Embraces everywhere the cause of man.  
 —*C. Lloyd*.

\* When Galileo was compelled by the Inquisition to abjure his theories concerning the motion of the earth, he is said to have uttered these words immediately after his enforced renunciation of the truth he had discovered. Unfortunately, the story appears to be a fiction, but it is one of those popular fictions which are hard to kill.



Era già l' ora che volge il disio  
 Ai naviganti, e intenerisce il core  
 Lo di ch' han detto ai dolci amici  
 addio :  
 E che lo novo peregrin d' amore  
 Punge, se ode squilla di lontano  
 Che paia il giorno pianger che si more.  
 —*Dante*.

Erba mala presto cresce.  
 Esce di mano a lui che la vagheggia  
 Prima che sia, a guisa di fanciulla,  
 Che piangendo e ridendo pargoleggia,  
 L'anima semplicità, che sa nulla,  
 Salvo che, mossa da lieto fattore  
 Volontier torna a ciò che la trastulla.  
 —*Dante*

È sempre buono aver due corde al proprio arco.

È sempre glorioso il posto  
 Dove si serve la sua patria—*Manzoni*.

E son come d'amor baci baciati  
 Gl' incontri di due cori amanti amati.  
 —*Guarini*.

Esornare.

Espressione.

Espressivo.

Essere più di parole che di fatti.

Esser fortunato come un cane in chiesa.

Esser fuori di sè.

Esser tra l'ancudine e il martello.

Estrinciendo.

Estro poetico.

È un cattivo andare contro la corrente.

È un gran diletto  
 D' un infido amato punir l'inganno.  
 —*Metastasio*.

È un gran pacier la morte.—*Manzoni*.

È un mal giuoco dove nessun guadagna.

Now was the hour that wakens fond  
 desire  
 In men at sea, and melts their thought-  
 ful heart  
 Who in the morn have bid sweet friends  
 farewell,  
 And pilgrims newly on his road with love  
 Thrills, if he hear the vesper bell from  
 far,  
 That seems to mourn for the expiring  
 day.—*Cary*.

An ill weed grows apace.

Forth from his plastic hand, who  
 charm'd beholds

Her image ere she yet exist, the soul  
 Comes like a babe, that wantons sport-  
 ively,

Weeping and laughing in its wayward  
 moods ;

As artless, and as ignorant of aught,  
 Save that her Maker, being one who  
 dwells

With gladness ever willingly she turns  
 To whate'er yields her joy.—*Cary*.

It is always well to have two strings to  
 one's bow.

That position, in which a man serves  
 his country, is always honourable.

Kisses, when given in love, are, so to  
 speak, the meeting together of two  
 loving hearts.

To embellish.

With expression ; feeling.

Expressively ; with expression.

(More talk than deeds.) Great boast,  
 small roast.

(To have the same luck as a dog in  
 a church.) To be unlucky.

To be beside oneself.

(To be between the anvil and the ham-  
 mer.) To be in desperate straits. Be-  
 tween the devil and the deep sea.

To play with decision.

(Poetic rage.) The fervour of inspira-  
 tion.

It is a bad business to row against the  
 stream.

It is a great delight to punish a deceit-  
 ful lover.

Death is a great peacemaker.

'Tis a sorry game where nobody wins.

È un mal giuoco, quel che non vale la  
candela.

'Tis a sorry game that is not worth  
the candle.

Fa bene a te e ai tuoi, e poi agli altri se  
tu puoi.

(Do good to thyself and thine, and  
afterwards to others if thou canst.)  
Charity begins at home.

Fa bene la fortuna questo, che ella  
elegge un uomo, quando ella voglia  
condurre cose grandi, di tanto spirito  
e di tanta virtù che egli conosca quelle  
occasioni che ella gli porge.

This indeed is Fortune's work; she  
chooses a man, when she wishes to  
bring about great events, so full of  
mettle and merit that he is able to  
discern the opportunities which For-  
tune offers him.

—*Machiavelli.*

Faggiolo.

A flageolet.

Fagotto.

The bassoon.

Fa il bene che dico, e non il male che  
faccio.

Do as I say, and not as I do.

Falotico.

Fantastic.

Falsetto.

An artificial voice.

Fanciulli piccioli, dolor di testa; fan-  
ciulli grandi, dolor di cuore.

Little children cause the head to ache,  
but, grown-up, cause the heart to  
break.

Fantasia.

A musical composition not bound by  
any strict rules.

Fantastico.

Fantastic.

Fantoccino.

Doll; puppet.

Fa quel che devi, e n'arrivi ciò che  
potrà.

Do your duty come what may.

Far castelli in aria.

To build castles in the air.

Far d'una mosca un elefante.

(To make an elephant out of a fly.) To  
make mountains out of mole-hills.

Fare almanacchi.

(To make calendars.) To build castles  
in the air; *châteaux en Espagne.*

Fare le scale di Sant' Ambrogio.

(To be employed on St. Ambrose's  
stairs.) To spend one's time in idle  
gossip.\*

Far fiasco.

To fail utterly.

Far furore.

To stir up enthusiasm.

Far venir l'acqua alla bocca.

To make one's mouth water.

Fede ed innocenza son reperte  
Solo nei parvoletti.—*Dante.*

Faith and innocence are found in none  
but babes.

Femmina è cosa garrula e fallace:

Vuole e disvuole; è folle uom che sen  
fida.—*Tasso.*

A woman is ever chattering, and ever  
deceiving: she wills one thing, and  
then another. Foolish the man who  
trusts her.

Ferocità.

With fierceness.

Ferventemente.

Fervently.

Festivamente.

In a gay manner.

Fiacco.

In a languid style.

\* A saying that originated from the habit of village gossips, who are wont to gather outside the church to discuss the scandal of the day.

|   |   |
|---|---|
| Fiasco.                                       | An utter failure.   |
| Fiato.  | Breath.   |
| Ficcanaso.                                    | Meddlesome intruder.  |
| Ficcare carote.                               | To tell fibs.   |
| Fieramente.                                   | Proudly.  |
| Figliuolo, il negare è il fiore del plato.    | My son, the best policy in a law case is to deny everything.  |
| Figurante.                                    | A theatrical super.   |
| Filar la voce.                                | To prolong the sound.   |
| Finale.                                       | The final part of a musical piece.  |
| Fin a qui.                                    | To this place.  |
| Finchè la pianta è tenera, bisogna drizzarla. | (You must bend the tree while it is tender.) As the twig grows, the tree's inclined.                                    |
| Finchè v' è fiato, v' è speranza              | While there is life, there is hope.   |
| Fine ( <i>Fin.</i> ).                         | The end; finish.  |
| Fioreggiante.                                 | In a florid style.  |
| Fioriture.                                    | Flourishes (in music); ornamental passages introduced by a performer.   |
| Fiume torbo guadagno de' pescatori.           | It is good fishing in troubled waters.  |
| Flauto.                                       | The flute.  |
| Flauto piccolo.                               | The small flute; flageolet.   |
| Flebile ( <i>Flebe.</i> ).                    | In weeping, mournful style.   |
| Flebilmente.                                  | Dolefully; with sadness.  |
| Focoso.                                       | In a fiery style.   |
| Foglietto.                                    | A copy of the musical score, used by the leader of an orchestra.  |
| Forte ( <i>F. or For.</i> ).                  | Loud.   |
| Forte è l'aceto di vin dolce.                 | (Strong is the vinegar from sweet wine.) The sweetest wine makes the sharpest vinegar. <i>Corruptio optimi pessima.</i> |
| Forte possibile.                              | Playing as loudly as possible.  |
| Fortissimo ( <i>Ff. or Fo.</i> ).             | Very loud.  |
| Forzando ( <i>Forz. or Fz.</i> ).             | An emphasis upon a single note.   |
| Fra Modesto non fu mai priore.                | (Friar Modest was never a prior.) Cry your own wares if you wish to sell them.  |
| Freddamente.                                  | With coldness.  |
| Fregiatura.                                   | A musical embellishment.  |
| Frescamente.                                  | Freshly, with vigour.   |
| Fretta.                                       | With speed, haste.  |
| Frottala.                                     | A ballad.   |
| Fuga.   | A fugue.  |
| Fuga doppia.                                  | A double fugue.   |
| Fugato.                                       | A piece containing passages in imitation of the fugue style, but not a regular fugue.                                   |
| Funhetta.                                     | A short fugue.  |
| Funzioni.                                     | Masses or oratorios.  |

|   |   |
|---|---|
| Furiosamente.   | Furiously.  |
| Furioso ( <i>Furo</i> ).  | Vehemently.   |
| Furore.   | Great attraction, enthusiasm, fury, rage.   |
| Gajo.   | Gaily; merrily.   |
| Galantemente.   | In a graceful pleasing manner.  |
| Galantuomo.   | An honest man; a gentleman.   |
| Gamma.  | (The gamut.) The scale of any key.  |
| Gatta guantata non piglia mai sorce.  | (A gloved cat never catches mice.) A muffled cat is no good mouser.                             |
| Gaudioso.   | Joyously.   |
| Gavotta.  | A lively dance tune; originally a French dance— <i>gavotte</i> .                                |
| Generalissimo.  | Commander-in-chief.   |
| Gettar le margherite ai porci.  | To throw your pearls before swine.  |
| Giga.   | A jig.  |
| Giochevole.   | In a jocose, merry style.   |
| Giocosco.   | Humorously; in a sportive vein.   |
| Giojoso.  | Joyously.   |
| Giorno delle ceneri.  | Ash-Wednesday.  |
| Gioviale.   | Jovial.   |
| Giovine ozioso, vecchio bisognoso.  | A young man idle, an old man needy.   |
| Giovine Santo, Diavolo vecchio.   | (A young saint, an old devil.) Early piety is often deceptive.                                  |
| Giubilante.   | In a jubilant manner.   |
| Giudico il mondo sempre essere stato ad un medesimo modo, ed in quello essere stato tanto di buono, quanto di tristo.<br>— <i>Machiavelli</i> . | I judge the world to have always been alike, and to have always had as much good as evil in it. |
| Giulivissimo.   | Very joyful.  |
| Giuoco di mano giuoco di villano.   | Horseplay is roughs' play.  |
| Giustamente.  | Strictly; with precision.   |
| Giusto.   | Exact.  |
| Gli ambasciatori essere l'occhio, e l'orecchio degli Stati.<br>— <i>Guicciardini</i> .  | Ambassadors are the eyes and ears of the countries they represent.                              |
| Gli amici legano la borsa con un filo di ragnatelo.   | (Friends fasten their purses with a spider's thread.) True friends give help unasked.           |
| Gli assenti hanno torto.  | The absent are always in the wrong.   |
| Glissando.  | (In a gliding manner.) The effect produced by gliding the fingers along the keys.               |
| Glissato.   | In a slurred style.   |
| Gli uomini hanno gli anni che sentono, e le donne quelli che mostrano.  | Men are as old as they feel, but women are as old as they look.                                 |
| Gli uomini oziosi sono istrumento a chi vuole alterare.— <i>Machiavelli</i> .   | Idle folk are instruments ready to the hand of a revolutionist.                                 |

Gli uomini quasi tutti naturalmente sempre preporranno, il rispetto dell' interesse loro: e sono pochissimi quelli, che conoscono quanto vaglia la gloria, e l' onore.—*Guicciardini*.

Goccia a goccia s' incava la pietra.

Gorgheggi.

Grado ascendente.

Grado descendente.

Granata nuova spazza ben la casa.

Grandioso.

Grandisonante.

Gran tamburo.

Grappa.

Grassa cucina, magro testamento.

Grazia.

Graziosamente.

Grazioso (*Graz.*).

Gruppetto.

Guarda innanzi che tu salti.

Guardati d' aceto di vin dolce.

Guardati da chi non ha da perdere.

Gusto.

Gustosamente.

Gustoso.

Harmonici.

Ha sempre dimostrato l' esperienza, e lo dimostra la ragione, che mai succedono bene le cose, che dependono da molti.—*Guicciardini*.

I consigli che procedono da capo canuto e pieno d' esperienza, sono più utili.

—*Machiavelli*.

I consigli nuovi, ed inusitati possono al primo aspetto, parere forse più gloriosi, e più magnanimi, ma riescono poi senza dubbio più pericolosi, e più fallaci di quegli, che in ogni tempo, ha appreso a tutti gli uomini approvato la ragione, e l' esperienza.

—*Guicciardini*.

I danari del comune sono come l' acqua benedetta, ognun ne piglia.

en, for the most part, will naturally pay chief regard to their own interests; and there are very few who know the value of glory and honour.

Drop by drop wears away the stone.

Vocal exercises to be sung quickly.

An ascending degree.

A descending degree.

New brooms sweep clean.

In grand, lofty style.

Very sonorously.

A large drum.

A brace or bracket connecting two or more staves.

A fat kitchen, a lean will.

With grace.

Gracefully, in a charming manner.

In a flowing, graceful movement.

A small group of musical notes; the embellishment called "a turn."

Look before you leap.

(Beware of vinegar made from sweet wine.) Beware the anger of a patient man.

Beware of him that has nothing to lose.

Taste, enjoyment, zest.

Tastefully.

Tasteful; expressive.

Harmonics.

Experience has always proved, and reason confirms, that things which depend upon the efforts of many for their accomplishment, are never brought to a successful issue.

The advice which comes from a head that is grey and full of experience, is the wisest and best.

New and untried ideas may, at first sight, appear more splendid and nobler (than those in vogue), but afterwards they unquestionably prove more dangerous and more deceitful than those which, in every age, the reason and experience of the majority of mankind has approved of.

Public money is like holy water, all take some as they can.

I danari fanno correre i cavalli.

Idillio.

I due contrari fan che il terzo goda.

I fatti sono maschi, le parole femmine.

I frutti proibiti sono i più dolci.

I governi ben regolati hanno canove pubbliche da mangiare e da bere, e da ardere per un anno.—*Machiavelli*.

I gran dolori sono muti.

I guadagni mediocri empiono la borsa.

Il buono è buono, ma il meglio vince.

Il buon sangue giammai non può mentire.

Il cane dell' ortolano non mangia la lattuga, e non la lascia mangiare agli altri.

Il danaro è fratello del danaro.

Il diavolo non è così brutto come si dipinge.

Il diavolo tenta tutti, ma l' ozioso tenta il diavolo.

Il fine perchè i ministri sono mandati in una città è di reggere e governare i sudditi con amore e con giustizia, e non stare a gareggiare e contendere insieme; ma aversi a intender bene, come fratelli, e cittadini mandati da un medesimo principe.—*Machiavelli*.

Il fine loda l'opera.

Il lupo cangia il pelo, ma non il vizio.

Il Maestro di color che sanno.—*Dante*.

Il male per libra viene, va via per once.

Il meglio è l' inimico del bene.

Il merto d' ubbidir perde chi chiede  
La ragion del comando.—*Metastasio*.

Il mondo è di chi ha pazienza.

It is money that makes the mare to go.

An idyl; a pastoral poem.

(When two fall out, the third rejoices.)

When thieves fall out, honest men come by their own.

(Deeds are males, words females.)

Actions befit men, words befit women.

Stolen fruit is the sweetest.

Well-regulated governments maintain a store of provisions and fuel sufficient for one year.

Great sorrows are dumb.

(Moderate gains fill the purse.) Take care of the pence, and the pounds will take care of themselves.

Good is good, but better is better.

(Good blood cannot lie!) True nobility always shows itself.

(The gardener's dog does not eat the lettuce himself and does not allow others to do so.) The dog in the manger.

(Money is the brother of money.) One penny earns another.

The devil is not so black as he is painted.

The devil tempts everyone, but the lazy man tempts the devil.

The end and purpose, for which magistrates are sent to administer the affairs of a city, is that they shall govern the inhabitants in a kind and just manner; and they ought not to wrangle and squabble among themselves, but to act as colleagues and fellow-citizens who have been appointed by the same ruler.

(The end praises the work.) The end crowns the work.

The wolf changes his coat, but not his nature.

The Master of the wise.\*

Sorrows come in pounds, and go in ounces.

(Better is the enemy of good.) *Le mieux est l'ennemi du bien*.

He loses the merit of obedience who asks why the command is given.

(The world belongs to the patient man.) *Tout vient à point à qui sait attendre*.

\* Dante speaks in these terms of Aristotle, of whom he was a great admirer.

Il mondo è di chi se lo piglia.

(The world belongs to the bold man.)  
Fortune favours the brave.

Il mondo è fatto a scale; chi le scende,  
e chi le sale.

The world is like a staircase, which  
one goes up and another comes  
down.

Il mondo è un bel libro, ma poco serve  
a chi non lo sa leggere.—*Goldoni*.

The world is a beautiful book, but it is  
of little use to him who cannot read  
it.

Il perdonare viene da animo generoso.  
—*Machiavelli*.

Forgiveness proceeds from a generous  
soul.

Il pianger noi

Our tears will not undo what has been  
done.

Cosa fatta non toglie.—*Alfieri*.

Il più crudel tormento,

The most cruel torment that evil-doers  
suffer, is the fact that they still have  
the idea of righteousness and the  
germs of honesty in their hearts,  
whether they wish it or not.

Ch' hanno i malvagi, è il conservar nel  
core

Ancora a lor dispetto,

L' idea del giusto, e dell' onesto i  
semi.—*Metastasio*.

Il più delle volte le avversità non vadino  
sole.—*Guicciardini*.

In the majority of cases misfortunes do  
not come alone.

Il più forte ha sempre ragione.

Right is always on the side of the  
strongest.

Il poco mangiar e poco parlare non fece  
mai male.

Eating little and speaking little have  
never injured anyone.

Il poter sommo

Despotic power is strengthened most  
when least displayed.

Più si rafferma quanto men lo mostri.  
—*Alfieri*.

Il sangue del soldato fa grande il capi-  
tano.

(The soldier's blood makes his leader  
great.) The privates do the fighting  
and the generals gain the rewards.

Il savio udendo, più savio diventa.

(The wise man by listening becomes still  
wiser.) Lay your hand on your mouth  
and let your soul be instructed.

Il secondo pensiero è il migliore.

Second thoughts are best.

Il soccorso di Pisa, cioè che viene nel  
tempo.

Pisa's help; assistance that never comes  
in time.

Il soldato per far male è ben pagato.

The soldier is well paid for doing mis-  
chief.

Il soverchio dolor t' ha fatto insano.  
—*Guarini*.

Too much grief doth make thee mad.

Il tempo non indugia per nessuno.

(Time waits for nobody.) Time and  
tide wait for no man.

Il timor di Dio facilita qualunque im-  
presa che si disegna nei governi.  
—*Machiavelli*.

The fear of God furthers every enterprise  
that governments do undertake.

Il vero punge, e la bugia unge.

Truth stings, while falsehood soothes.

Il voler tutto a un tempo, a un tempo  
spesso

To wish for all at once doth often cause  
at once the loss of all.

Fea perder tutto.—*Alfieri*.

Il volto sciolto ed i pensieri stretti.

(The countenance open, but the  
thoughts strictly reserved.) The wise  
keep ears open and mouths shut.

|   |   |
|---|---|
| I matti fanno le feste, ed i savi se le godono.   | Fools make feasts, and wise men enjoy them.   |
| Imbroglia.  | Confusion.  |
| Impazientemente.  | Impatiently.  |
| Imperiosamente.   | Impetuously.  |
| Impeto.   | In impetuous style.   |
| Impetuosamente.   | Impetuously.  |
| Imponente.  | Imposing.   |
| Impresario.   | Manager of an opera company; contractor.  |
| Improvvisata.   | Extemporaneous composition.   |
| Improvvisatore.   | An extemporaneous composer.   |
| In alt.   | An octave above the treble fifth line.  |
| In altissimo.   | Notes above the octave in alt.  |
| Incertezza.   | Uncertainty, with indecision.   |
| Incognito ( <i>incog.</i> ).  | Unknown; unrecognised; under an assumed name.   |
| Incordamento.   | The tension of the strings of instruments.  |
| In disgrazia della giustizia.   | Under the frown of justice; under a cloud.  |
| Infinite sono le varietà delle nature, e dei pensieri degli uomini, però non si può immaginar' cosa, nè sì stravagante, nè sì contra ragione, che non sia secondo il cervello d' alcuno.— <i>Guicciardini</i> . | Infinite is the variety of dispositions and thoughts among men; therefore one cannot imagine anything, however extravagant or irrational it may be, that is not in accord with the ideas of somebody. |
| In fretta.  | In haste, hurriedly.  |
| Inganno.  | A trick; deception; an unexpected transition from one chord to another.   |
| Inglese Italianizzato, Diavolo incarnato.   | An Englishman Italianized is the devil incarnate.   |
| Innamorato.   | (In love.) Lover.   |
| Innocentemente.   | Innocently; with artlessness.   |
| In organo.  | An old term for part music.   |
| In petto.   | Concealed within the breast; in reserve.*   |
| Insensibilmente.  | Imperceptibly.  |
| Instrumento a campanella.   | An instrument consisting of bells, played by means of a key-board.  |
| Instrumento a corda.  | A stringed instrument.  |
| Instrumento da flato.   | A wind instrument.  |
| Instrumento da quilla.  | A spinet.   |
| In tempo.   | In time.  |
| Intermezzo.   | A musical interlude; a short dramatic piece light and sparkling, introduced between the parts of a large work (drama, opera, etc.).   |

\* This term is applied to those Cardinals of the Roman Church who hold no bishopric or other benefice.



In terra di ciechi, beato chi ha un occhio.

Intrada.

Introduzione.

In tutte le azioni umane, e nelle guerre massimamente, bisogna accomodare il consiglio alla necessità.

—*Guicciardini*.

In un batter d'occhio.

In un giorno non si fe' Roma.

In un governo bene istituito, le guerre, le paci, le amicizie, non per soddisfazione di pochi, ma per bene comune, si deliberano.—*Machiavelli*.

In un governo bene istituito, le leggi si ordinano secondo il bene pubblico, non secondo l'ambizione di pochi.

—*Machiavelli*.

In uno stato, che sta la maggior parte del tempo ozioso, non può nascere uomini nelle faccende eccellenti.

—*Machiavelli*.

Io dirò cosa incredibile e vero.—*Dante*.

Io ho considerato più volte come la cagione della trista e della buona fortuna degli uomini è riscontrare il modo del procedere suo con i tempi.

—*Machiavelli*.

Io non deludo, affronto

I tiranni.—*Alfieri*.

Io sarei pronto a cercare le mutazioni degli stati, che non mi piacessero, s'io potessi sperare di mutarli da me solo: ma quando io mi ricordo, che bisogna far prima con altri; ed il più delle volte con pazzi e con maligni, i quali non sanno tacere, nè sanno fare, non è cosa ch'io aborrisca più che il pensare a quello.—*Guicciardini*.

Io sono un cacio fra due grattugie.

I pazzi per lettera sono i maggiori pazzi.

I pensieri non pagano gabelle.

I piccoli cani trovano, ma i grandi hanno la lepre.

I popoli s'ammazzano ed i principi s'abbracciano.

Istesso tempo.

In the country of the blind the one-eyed is king.

A prelude.

The introduction; the opening movement of a musical piece.

In all human affairs, and especially in war, we must subordinate our plans to the necessities of the case.

In the twinkling of an eye.

Rome was not built in a day.

In a well-constituted government, the consideration of war, peace and alliances is conducted, not with a view to the advantage of the few, but in the interest of the common welfare.

In a well-constituted state, the laws are made to further the interests of all the citizens, and not to serve the ambitious projects of the minority.

In a state, which remains inactive for the greater part of its existence, men distinguished in achievement cannot be produced.

A thing incredible I tell, though true.

—*Cary*.

I have often thought that the cause of the success or failure of men depends upon their way of adapting themselves to the times they live in.

I brave, but I delude not, e'en a tyrant.

I should be ready to attempt to reform institutions which do not please me, could I hope to effect these changes unaided: but when I remember that I must ask the assistance of others—men who are often fools and knaves, and who are unable to act or be silent—I shrink even from the contemplation of such an attempt.

(I am a cheese between two graters.) I am between the devil and the deep sea.

No fool's so foolish as the learned fool.

Thoughts don't pay taxes.

(The little dogs start, but the big ones catch the hare.) One sows, another reaps.

The nations slay one another while their kings embrace.

Same time.

Italia, Italia, O tu cui diè la Sorte  
 Dono infelice di bellezza, ond' hai  
 Funesta dote d' infiniti guai,  
 Che 'n fronte scritte per gran doglia  
 porte;  
 Deh fossi tu men bella, o almen più  
 forte,  
 Ond' assai più ti paventasse, o assai  
 T'amasse men, chi del tuo bello a i rai  
 Par che si strugga, e pur ti sfida a  
 morte.—*Vincenzo Filicaja.*

Jubiloso.

L' abito non fa il monaco.  
 La carta non diventa rossa.  
 La colpa seguirà la parte offensa  
 In grido, come suol.—*Dante.*

La comodità fa l' uomo ladro.  
 La coscienza vale per mille testimoni.

Lacrimando.

Lacrimoso.

La diversità delle opinioni fra le oneste  
 persone non dee mai rompere le  
 amicizie.—*Vincenzo Monti.*

La Divina Commedia.

La donna è mobile.

La fame muta le fave in mandole.

La fame non vuol legge.

La fiamma è poco lontana dal fumo.

La fortuna aiuta i pazzi.

La gola, e 'l sonno, e l' oziose piume  
 Hanno del mondo ogni virtù sbandita.  
 —*Petrarch.*

Lagrimoso.

La lingua batte dove il dente duole.

Italia! oh Italia! Thou who hast  
 The fatal gift of beauty, which became  
 A funeral dower of present woes and  
 past,  
 On thy sweet brow is sorrow ploughed  
 by shame,  
 And annals graved in characters of  
 flame.  
 Oh God! That thou wert in thy naked-  
 ness  
 Less lovely or more powerful, and  
 couldst claim  
 Thy right, and awe the robbers back  
 who press  
 To shed thy blood, and drink the tears  
 of thy distress.—*Lord Byron.*

Jubilant; to be played in a lively style.

The cowl does not make the monk.  
 Paper does not blush.

The common cry  
 Will, as 'tis ever wont, affix the blame  
 Unto the party injured.—*Cary.*  
 Opportunity makes the thief.

A good conscience is better than a thou-  
 sand witnesses.

In a weeping style.

Tearful; in a mournful style.

Difference of opinion among honest  
 people ought never to sever the bonds  
 of friendship.

The Divine Comedy.\*

Woman is a fickle thing.†

Hunger makes a bean taste like an  
 almond.

Hunger knows no laws.

(The flame is not far from the smoke.)  
 Where there is smoke there is sure to  
 be fire.

Fortune favours fools.

Gluttony, sloth, and luxurious idleness  
 have banished every virtue from the  
 world.

In tearful, mournful style.

The tongue always touches the aching  
 tooth.

\* The title of Dante's famous epic, which is divided into three parts, *Inferno*, *Purgatorio*  
 and *Paradiso*, Hell, Purgatory, and Paradise.

† The name of a familiar air in Verdi's opera *Rigoletto*.

La lingua non ha osso, ma si fa rompere  
il dosso.

L' allegro.

La madre pietosa fa la figliuola tignosa.

La mala compagnia è quella che mena  
gli uomini alla forca.

La mala erba cresce presto.

La maraviglia  
Dell' ignoranza è figlia

E madre del saper.—*Metastasio*.

L' ambizione dell' onore, e della gloria  
è laudabile, ed utile al mondo perchè  
dà causa agli uomini di pensare, e far  
cose generose ed eccelse.

—*Guicciardini*.

La memoria delle ingiurie essere mag-  
giore senza dubbio, e più implacabile  
in chi le fa, che in chi le riceve.

—*Guicciardini*.

Lamentabile *or* Lamentevole.

Lamentabilmente.

Lamentando.

L' amico mio, e non della ventura.

—*Dante*.

L' amor che muove il sole e l' altre stelle.

—*Dante*

L' Amor di Libertà, bello se stanza  
In cor gentile; e se in cuor basso e lordo  
Non virtù, ma furore e sceleranza.

—*Vincenzo Monti*.

La natura dei popoli è, come è ancora  
dei privati, voler sempre augumentare  
del grado, in che si trovano; però è  
prudenza, cominciare a negar loro le  
prime cose, che domandano: perchè,  
concedendogli, non li fermi, anzi  
gl' inviti a domandar più, e con mag-  
giore istanza, che non facevano da  
principio: perchè col dare spesso a  
bere, si accresce, ed augumenta tutta  
via la sete.—*Guicciardini*.

Languendo *or* Languente.

L' anima tua è da viltate offesa:

La qual molte fiate l' uomo ingombra,

Si che d' onrata impresa lo rivolte,

Come falso veder bestia, quando ombra.

—*Dante*.

(The tongue lacks bone but it gains us  
a broken back.) The tongue is a sharp  
sword.

The merry man; mirth.\*

(A too fond mother has a scabby daugh-  
ter.) Spare the rod, and spoil the  
child.

Bad company is what brings men to the  
gallows.

Evil weeds grow apace.

Wonder is the daughter of ignorance  
and the mother of knowledge.

The ambition of honour and glory is  
praiseworthy, and is advantageous  
to the world, since it causes men to  
think on, and to engage actively in  
noble and laudable enterprises.

The recollection of injuries is certainly  
more acute and more vivid in the  
mind of him who inflicts, than in the  
mind of him who suffers them.

In plaintive style.

Sorrowfully.

Lamenting.

A friend, not of my fortune but myself.

—*Cary*.

Love which moves the sun and other  
stars of heaven.

The love of Liberty finds its fitting home  
in a noble heart; but in a heart base  
and impure it is nothing but frenzy  
and wickedness.

The nature of people collectively is like  
that of individuals; they are always  
eager to raise themselves from the  
station in which they find themselves;  
nevertheless, it is prudent to begin by  
denying them their first requests; for  
by making concessions to them, you  
do not satisfy them, but invite them  
to ask for more, and with greater  
vigour than they employed at first; for  
by frequent drinking thirst is increased  
and made keener.

Languishingly.

Thy soul is by vile fear assail'd, which oft  
So overcasts a man, that he recoils  
From noblest resolution, like a beast,  
At some false semblance in the twilight  
gloom.—*Cary*.

\* The title of one of Milton's shorter poems.

L' animo fermo mostra che la fortuna  
non ha potenza sopra di lui.

—*Machiavelli.*

La notte è madre del consiglio.

La patria è un Nume,

A cui sacrificar tutto è permesso.

—*Metastasio.*

La pigrizia è sempre bisognosa.

La più trista ruota del carro è quella che  
cigola.

La plebe, sicura per la povertà di non  
poter' perdere è sempre per sua natura  
cupida di cose nuove.—*Guicciardini.*

La povertà è la madre di tutte le arti.

La povertà guasta l' amistà.

La pratica val più della grammatica.

La prima arte del regno

È il soffrir l'odio altrui.—*Metastasio.*

La prima carità comincia da sè.

La prima pioggia è quella che bagna.

L' arco si rompe, se sta troppo teso.

La reputazione che si trae da' parenti e  
da' padri è fallace, ed in poco si con-  
suma, quando la virtù propria non  
l'accompagna.—*Machiavelli.*

Largamente.

Larghetto (*Largh.*).

Larghissimo.

Largo (*Larg.*).

Lascia dir le genti;

Sta come torre fermo, che non crolla

Giammai la cima per sofflar de' venti.

Chè sempre l' uomo in cui pensier ram-  
polla

Sovra pensier, da sè dilunga il segno

Perchè la foga l' un dell' altro insolla.

—*Dante.*

Lascia, lascia le selve

Folle garzon, lascia le fere, ed ama.

—*Guarini.*

Lasciate ogni speranza, voi ch' entrate!

—*Dante.*

A steadfast soul shows that Fortune has  
no power over it.

Night is the mother of counsel.

Our country is a god to whom we may  
make every sacrifice.

(Idleness is always in want.) He that  
will not work, neither shall he eat.

The worst wheel in the waggon creaks  
the loudest.

The lower orders, feeling that they them-  
selves are unable to lose anything by  
reason of their poverty, are always by  
nature inclined to revolution.

Necessity is the mother of invention.

(Poverty spoils friendship.) When  
poverty comes in at the door, love  
flies out of the window.

Experience is the best teacher.

The first qualification of a ruler is the  
ability to endure the hatred of others.

Charity begins at home.

(It is the first shower that wets.) It is  
the first step that costs.

The bow breaks if it is kept too taut.

The reputation that is derived from the  
possession of noble kindred and  
ancestors is untrustworthy, and it  
quickly perishes, if it is not accom-  
panied by personal merit.

In a broad style.

A degree faster than *largo*.

Extremely slowly.

A slow, solemn movement in music.

To their babblings leave

The crowd. Be as a tower, that firmly  
set,

Shades not its top for any blast that  
blows.

He in whose bosom thought on thought  
shoots out,

Still of his aim is wide, in that the one  
Sicklies and wastes to nought the other's  
strength.—*Cary.*

Leave, leave the woods, silly boy, leave  
thy hunting, and learn to love.

Abandon hope, all ye who enter here.\*

\* See note on *Per me si va nella città dolente* in this section.

La siepe non ha occhi, ma orecchie sì.

(The hedge has no eyes, but it has ears.)  
*Les murailles ont des oreilles.* Walls have ears.

La speranza é il pan de' miseri.

Hope is the poor man's bread.

La speranza è l'ultima ch' abbandona l'infelice.

Hope is the last friend to desert the unfortunate.

La superbia andò a cavallo, e tornò a piedi.

Pride set out on horseback, and came back on foot.

La troppa familiarità genera disprezzo.

Too much familiarity breeds contempt.

Lauda la moglie e tienti donzello.

Praise married life, but remain single.

L'avere ottenute le cose desiderate, non diminuisce, ma accresce sempre i disegni di maggior voglia, e di maggiori concetti.—*Guicciardini.*

Success in obtaining our desires does not diminish but rather increases the extent of our aspirations, and enlarges the scope of our ideas.

La verità è figlia del Tempo.

Truth is time's daughter.

La virtù degli uomini anche al nemico è accetta, quanto la viltà e la malignità dispiace.—*Machiavelli.*

Courage and merit in men are appreciated even by their enemies, while cowardice and a base spirit are loathed.

Lazzaretto.

A pest house; a quarantine hospital.

Lazzaroni.

Idle vagabonds.

Le armi si debbono riservare in ultimo luogo, dove, e quando gli altri modi non bastino.—*Machiavelli.*

An appeal to war ought to be resorted to last of all, when all other methods (of conciliation) have failed.

Le bestemmie ritornano donde partirono.

Curses come home to roost.

Le cattive nuove sono le prime.

Bad news comes soon enough.

Le comparazioni sono tutte odiose.

Comparisons are always odious.

Le disgrazie non vengon mai sole.

Troubles never come alone.

Legatissimo.

Exceedingly smooth.

Legato (*Leg.*).

In a smooth continuous style; without a break between the notes.

Legatura.

A bind or tie.

Leggiero or Leggieramente.

Lightly.

Legno.

A wooden bow stick.

L'elefante non sente il morso della pulce.

The elephant does not feel the bite of the flea.

Le leggi fanno gli uomini buoni.

It is the laws that make men good.

—*Machiavelli.*

Le leggi senza i costumi approfittano poco.—*Guicciardini.*

Laws are of little avail where there are no morals.

Le leggi son, ma chi pon mano ad esse? —*Dante.*

Laws there are, but what men heed them?

Lentando.

Gradually becoming slower.

Lento (*Lento.*).

Slow.

L'esperienza è ottima maestra.

(There is no teacher like experience.)  
*Experientia docet.*

Libretto.

The words of a play or opera.

Lieti fiori, e felici e ben nate erbe,

O bright and happy flowers and herbage blest,

Che Madonna passando premer sole.

On which my lady treads.—*Wrottesley.*

—*Petrarch.*

L'ignavia nei principi, e l'infedeltà nei ministri rovinano un impero, benché fondato sopra il sangue di molti virtuosi.—*Machiavelli*.

Lingua Franca.

Lingua volgare.

L' invidia è tra gli artefici.

L' occhio del padrone ingrassa il cavallo.

L' occupazione è il miglior rimedio contra la noia.

Loco.

Lo indugiare è pericoloso.

L' onestà è la migliore politica.

Lontan dagli occhi, lontan dal cuore.

L' opera loda il maestro.

L' ozio è il padre del vizio.

L' ultima sera.—*Dante*.

Lungamezza non dura eccessivo dolor.  
Ciascuno a' mali o cede, o s' accostuma.—*Metastasio*.

Lunga pausa.

L' uomo per la parola, e il buco per le corna.

L' uomo propone, Dio dispone.

L' uomo virtuoso e conoscitore del mondo, si rallegra meno del bene, e si rattrista meno del male.

—*Machiavelli*.

L' uovo ne vuol saper più della gallina.

Lupo affamato, mangia pan muffato.  
Lusingando.

Ma Beatrice si bella e ridente  
Mi si mostrò, che tra quelle vedute  
Si vuol lasciar che non seguir la mente.  
—*Dante*.

Madonna.

Madrigalesco.

Maestevolissimo.

Maestoso (*à la*).

The sloth of monarchs and the disloyalty of ministers bring an empire to ruin, even when it has been established by the spilling of the blood of many noble men.

The mixed language half European, half Oriental, spoken in the Levant.

(The vulgar tongue.) Italian as opposed to local dialects.

Two of a trade never agree.

(The eye of the master fattens the horse.)  
*Oculus domini saginat equum.*

The best cure for ennui is to get something to do.

(The place.) To be played as written.

(Delay is dangerous.) Do not put off till to-morrow what you can do to-day.

Honesty is the best policy.

Out of sight, out of mind.

(The work praises the craftsman.) The end crowns the work.

Idleness is the father of sin.

(The furthest gloom.) Death.

Excessive grief does not endure for long.  
Every one either is overcome by sorrows, or gets accustomed to them.

A long pause.

You may hold a man by his talk, and an ox by his horn.

Man proposes, God disposes.

The man of merit, who knows the world, becomes less cheered, as time goes on, by the good, and less grieved by the evil he sees in the world.

(The egg should not know more than the hen.) Jack Sprat would teach his granny.

A starved wolf eats mouldy bread.

In a soothing, persuasive style.

But so fair,  
So passing lovely, Beatrice show'd,  
Mind cannot follow it, nor words express  
Her infinite sweetness.—*Cary*.

The Virgin Mary.

In madrigal style.

Extremely majestic.

With grandeur; in a majestic style.

Maestro.

Maestro di cappella.

Magari.

Maggiore (*Mag.*).

Maggior fretta minor alto.

Ma, il provveder di capitan, che giova,  
S' ei de' soldati il cor non ha ?

—*Alfieri.*

Ma il temer solo è morte vera al prode.

—*Alfieri.*

Ma le promesse sue sono pei prodi ;

E o presto o tardi essa le adempie.

—*Manzoni.*

Malinconia.

Mancando (*Man. or Manc.*).

Maniera affettata.

Manubrio.

Marcato.

Marcia funebre.

Martellato.

Marziale.

Mattinata.

Matto è chi spera che nostra ragione  
Possa trascorrer l' infinita via  
Che tiene una sostanza in tre persone.  
State contenti, umana gente, al quia :  
Chè se potuto aveste veder tutto  
Mestier non era partorir Maria.

—*Dante.*

Meglio è poco che niente.

Meno (*Men.*).

Meno erra chi si promette variazione  
nelle cose del mondo, che chi se le  
persuade ferme e stabili.

—*Guicciardini.*

Mentre l'erba cresce, il cavallo muore  
di fame.

Messa di voce.

Mesto.

Mezza voce (*M. V.*).

Mezzo (*Mez.*).

Mezzo forte (*Mf.*).

Mezzo piano (*Mp.*).

Mezzo-soprano.

Mezzo tenore.

Mezzo tuono.

(Master.) Composer.

The director of the choir in a church

Would to Heaven it were so.

Major key.

More haste, less speed.

But what avails a leader's careful fore-  
thought, if he has not his soldiers'  
hearts ?

Fear alone is real death to the brave  
man.

Her (Fortune) promises are for the  
valiant, to whom, soon or late, she  
keeps them.

Melancholy.

Languishingly.

In an affected manner.

The handle of the draw stops in an  
organ.

In a marked, distinct style.

A dead march.

With force ; hammered.

In martial style.

A morning song.

Foolish is he who thinks our reason  
can traverse the infinite space which  
holds three persons in one substance.  
Be content, O race of man, as to the  
Wherefore : for had you been able to  
see everything, there would have no  
need for Mary to have a son.

Half a loaf is better than no bread.

Less ; less quick.

The man who looks forward to changes  
in the affairs of the world, is less  
deceived than he who is convinced  
that they are in a firm and stable  
condition.

While the grass grows, the horse dies  
of hunger.

The gradual swelling and diminishing  
of the voice on a long note.

Mournfully.

Middle voice.

Medium.

Between *forte* and *piano* ; not very  
loudly.

Rather softly.

A low soprano.

A low tenor voice ; baritone.

A semitone.

Mi mancherà il pane forse, non mai l'onore; ed io reputo venerabile e magnifica la povertà di colui che non ha mai prostituito il suo ingegno al potere, nè la sua anima alle sventure.

—*Ugo Foscolo.*

Minaccevolmente.

Minestrone.

Minore (*Min.*).

Minuetto (*Mitto*).

\* Mi sembrava un riso  
Dell' universo.—*Dante.*

Misera la volgare e cieca gente,  
Che pon qui sue speranze in cose tali,  
Che 'l tempo le ne porta sì repente.

—*Petrarch.*

Miser chi mal oprando si confida,  
Ch' ogn' or star debbia il maleficio occulto,  
Che quando ogn' altro taccia, intorno grida  
L'aria, e la terra istessa, in ch' 'è sepolto:  
E Dio fa spesso, che 'l peccato guida  
Il peccator, poi ch' alcun di gli ha indulto,  
Che se medesimo, senza altrui richiesta,  
Inavvedutamente manifesta.—*Ariosto.*

Misero me! sollievo a me non resta  
Altro che il pianto, e il pianto è delitto!  
—*Alfieri.*

Misura.

Misurato.

Moderato (*Mod.*).

Molto.

Molto fumo e poco arrosto.

Monte di pietà.

Mordente.

Morendo (*Mor.*).

Moresco.

Mormorando.

Morta la bestia, morto il veneno.

It is possible that I may be in want of bread, but of honour—never; and I think there is something splendid and noble in the poverty of the man who has never prostituted his intellect to power, nor his soul to misfortune.\*

Menacingly.

"Fast-day" soup of the Italian peasants.

Minor key.

Minuet.

All nature seemed to wear one universal smile.

Ah! wretched are those blind, untutored folk, who rest their hopes upon the things which Time so quickly bears away.

Most wretched man, who hopes in long disguise

To veil his evil deeds from mortal eyes!  
Though all were silent else, the sounding air,

The conscious earth his trespass shall declare;

Th' Almighty oft in wisdom so provides,  
The sin to punishment the sinner guides,  
Who, whilst he strives t' elude each watchful sight,

Unheeding brings his bursting guilt to light.—*Hoole.*

Ah, wretched that I am! No comfort remains to me save to weep, and 'twere cowardice to weep!†

Measure.

In strict or measured time.

Moderately fast.

Very.

(Much smoke and little meat.) Much cry and little wool.

A pawnbroker's shop.

An ornament consisting of a turn, or transient shake on a short note.

Dying away.

In Moorish style.

In a murmuring style.

When the beast is dead he cannot bite.

\* Ugo Foscolo, poet and patriot, was banished from his native land on account of his political opinions. He spent his last years in London, where he died in the early years of the present century.

† When Keats arrived in Italy, on the journey that was to be his last on earth, he bought a copy of Alfieri's works. The dying man opened the book at this passage in Alfieri's *Filippo*. Having read these lines, Keats closed the book, and read no more.



Mosso.

Motetto.

Motivo.

Moto.

Muojono le città, muojono i regni :  
Copre i fasti e le pompe arena ed erba :  
E l' uom d'esser mortal par che si  
sdegni.

Oh nostra mente cupida e superba !  
— *Tasso*.

Muor giovane colui ch' al cielo è caro.

Musica di camera.

Musica di chiesa.

Nacchere.

Nacque vestito.

Nascene ancora la rovina della città, per  
non si variar gli ordini delle repub-  
bliche co' tempi.—*Machiavelli*.

Natura il fece, e poi roppe la stampa.  
—*Ariosto*

Navigare secondo il vento.

Ne ammazza più la gola che la spada.

Necessità non ha legge.

Nè Creator nè creatura fu senz' amore.  
—*Dante*.

Negligentemente.

Ne' governi ove la nazione o diretta-  
mente o per via di rappresentanza  
entra nella discussione de' suoi inter-  
essi e nella formazione delle leggi,  
l' arme della parola è una potenza  
conservatrice dei diritti cittadini, e  
ajutatrice nel tempo stesso della  
politica potestà.—*Vincenzo Monti*.

Nei costumi si deve vedere una modestia  
grande.—*Machiavelli*.

Nei governi bene istituiti, i cittadini te-  
mono più assai rompere il giuramento,  
che le leggi ; perchè stimano più la  
potenza di Dio, che quella degli uo-  
mini.—*Machiavelli*.

With motion ; quicker.

A motet, or piece of sacred music, in  
harmony for several voices.

The theme of a piece of music.

Energy.

Proud cities vanish, states and realms  
decay,

The world's unstable glories fade away !  
Yet mortals dare of certain fate com-  
plain ;

O impious folly of presuming man.  
—*Hoole*.

Whom the gods love dies young.

Chamber music.

Church music.

Kettle-drums.

(He was born with his clothes on.) He  
was born with a caul.

In like manner the ruin of states is  
brought about, because they do not  
modify their institutions to suit the  
times.

Nature made him, and then she broke  
the mould.\*

(To sail before the wind.) To agree  
with the majority.

Gluttony kills more than the sword.

Necessity knows no law.

Neither Creator nor creature was ever  
without love.

Negligently ; unconstrained.

In governments where the nation either  
directly, or by means of representa-  
tives, takes part in the discussion of  
its own interests, and in the forma-  
tion of its own laws, the weapon of  
free speech is a safeguard of the rights  
of citizens, and at the same time  
assists in the maintenance of the con-  
stitution.

Great modesty ought always to be found  
in company with a good character,

In well-ordered states, the citizens are  
more fearful of breaking their oath  
than the laws ; since they respect the  
power of God more than that of men.

\* A quotation commonly applied to any who have proved themselves pre-eminent in the  
walk of life they have chosen.

Nei lavori pubblici si trattino i lavoratori di campagna in tal modo amorevolmente, che piuttosto venghino volontari che forzati.—*Machiavelli*.

Nel concedere li gradi e dignità, deve il principe andare a trovare la virtù ovunque si trova, senza rispetto di sangue.—*Machiavelli*.

Nel cor più non mi sento  
Brillar la gioventù.

—*Giovanni Paesello*.

Nella chiesa co' santi, ed in taverna co' ghiottoni.—*Dante*.

Nella corte del ciel, ond' io rivegno,  
Si trovan molte gioie care e belle  
Tanto, che non si posson trar del  
regno.—*Dante*.

Nelle imprese da prendersi, deve esservi l'onor di Dio e il contento universale della città.—*Machiavelli*.

Nell' esazione delle tasse si deve soprattutto aver compassione alla miseria e calamità de' popoli, per mantenerli al paese più che è possibile.

—*Machiavelli*.

Nello stile antico.

Nel mezzo del cammin di nostra vita  
Mi ritrovai per una selva oscura,  
Chè la diritta via era smarrita.

—*Dante*.

Nel petto di uomo facinoroso non può scender alcun pietoso rispetto.

—*Machiavelli*.

Nel soldato debbesi soprattutto riguardare ai costumi.—*Machiavelli*.

Nel tempo delle avversità si suole sperimentare la fede degli amici.

—*Machiavelli*.

Nè mai, chi ha regno, de' suoi schiavi  
in mente

Lasciar cader pur dee, ch' altri il potrebbe

Assalir mai.—*Alfieri*.

In the execution of public works we ought to treat the workmen in so kind a manner, that they will work as though willingly, and not through compulsion.

In giving rank and dignities the ruler ought to go in quest of merit, wherever it may be found, without considering the high or lowly birth of the recipient.

No longer do I feel within my heart the sunshine of youth.

With saints in church, and with gluttons in the tavern.

In the celestial court

Whence I return, are many jewels found,  
So dear and beautiful, they cannot brook

Transporting from that realm.—*Cary*.

In enterprises that are to be undertaken we ought to consider first the honour due to God, and the common welfare of the state.

In the exaction of taxes, compassion ought to be shown to the misery and sufferings of the people, in order that they may, to the greatest possible extent, continue to be preserved in the country.

In the ancient style.

In the midway of this our mortal life,  
I found me in a gloomy wood, astray  
Gone from the path direct.\*

—*Cary*.

No feeling of loyalty and veneration can enter the breast of a man who is base by nature.

The moral character of soldiers ought to be considered of the greatest importance.

In the hour of trouble we test the loyalty of our friends.

He that occupies a throne should never let this thought enter his subjects' minds, that his power can be attacked by others.

\* The opening lines of Dante's *Inferno*. The poet intends to convey that he was thirty-five at the time when he composed his epic, which fixes the date at 1300 A.D. For a similar expression *Isaiah xxxviii. 10*, may be compared, where the words of King Hezekiah are given: "I said in the cutting off of my days, I shall go to the gates of the grave."

Nemico offenso, e non ucciso? Oh!  
quale,

Qual di triplice ferro armato petto  
Può non tremarne?—*Alferi*.

Nessun indizio si può aver maggiore  
d' un uomo che le compagnie con le  
quali usa.—*Machiavelli*.

Nessun maggior dolore,  
Che ricordarsi del tempo felice  
Nella miseria.—*Dante*.

Nessun mai per fuggir, o per riposo,  
Venne in altezza fantasia ovver in gloria.  
—*Frezzi*.

Nessun sente da che parte preme la  
scarpa, se non chi se la calza.

Niente più tosto si secca che lacrime.

Niuna cosa di sua natura è più breve;  
niuna ha vita minore, che la memoria  
dei benefici, e quanto sono maggiori,  
tanto più (come è in proverbio) si  
pagano con la ingratitudine.

—*Guicciardini*.

Niuna cosa fa morir tanto contento,  
quanto ricordarsi di non aver mai  
offeso alcuno, anzi piuttosto benefi-  
cato ognuno.—*Machiavelli*.

Noi leggevamo un giorno per diletto  
Di Lancilotto, come amor lo strinse:  
Soli eravamo e senza alcun sospetto  
Per più fiate gli occhi ci sospinse  
Quella lettura, e scolorocci il viso;  
Ma solo un punto fu quel che ci vinse.  
Quando leggemmo il disiato riso  
Esser baciato da cotanto amante,  
Questi, che mai da me non fia diviso,  
La bocca mi baciò tutto tremante:  
Galeotto fu il libro e chi lo scrisse:  
Quel giorno più non vi leggemmo  
avante.—*Dante*.

A foe insulted and not slain? At that,  
what heart, e'en though defended,  
with a triple coat of steel, would not  
tremble?

There is no surer proof of a man, than  
the character of those with whom he  
consorts.

There is no greater sorrow than to re-  
member former happy days in the  
hour of present misery.\*

None who shun toil, or cultivate idle-  
ness, will ever reach the topmost  
heights of fortune or renown.

No one knows where the shoe pinches  
so well as he who wears it.

Nothing dries sooner than tears.

Nothing is naturally more short-lived  
than the memory of benefits received;  
the greater they are, the more, as the  
proverb says, are they repaid with  
ingratitude.

Nothing gives us a peaceful death so  
much as the thought that we have  
never injured anyone, but rather have  
been of service to all men.

One day  
For our delight we read of Lancelot,  
How him love thrall'd. Alone we were,  
and no  
Suspicion near us. Oft-times by that  
reading  
Our eyes were drawn together, and the  
hue  
Fled from our alter'd cheek. But at  
one point  
Alone we fell. When of that smile we  
read,  
The wished smile so rapturously kiss'd  
By one so deep in love, then he, who ne'er  
From me shall separate, at once my lips  
All trembling kiss'd. The book and  
writer both  
Were love's purveyors. In its leaves  
that day  
We read no more.—*Cary*.†

\* Tennyson refers to these lines in *Locksley Hall* :—

"This is truth the poet sings

That a sorrow's crown of sorrows is remembering happier things."

† The story of Francesca da Rimini, as told by herself in Dante's *Inferno*, in a passage famous for its beauty and delicacy. Leigh Hunt's *Story of Rimini* has made the tale familiar to English readers. Francesca, daughter of Guido, the lord of Ravenna, was given in marriage to Lancilotto of Rimini, a man famous as a warrior, but repulsively deformed. After her marriage, Francesca became enamoured of Paolo, her husband's brother, who was a man of a very handsome presence. Lancilotto, having surprised the guilty pair, killed them both. Silvio Pellico, however, in his tragedy *Francesca da Rimini*, gives the story a more innocent, but not less pathetic turn.

Noi eravam lunghesso il mare ancora,  
Come gente che pensa suo cammino,  
Che va col core, e col corpo dimora.  
—*Dante*.

Noi non potemo avere perfetta vita  
senza amici.—*Dante*.

Non ci è il più cattivo sordo di quel  
che non vuol udire.

Non come fiamma, che per forza è spenta  
Ma che per sè medesima si consume,  
Se n' andò in pace l' anima contenta.  
A guisa d' un soave e chiaro lume,  
Cui nutrimento a poco a poco manca  
Tenendo al fin il suo usato costume.  
—*Petrarch*.

Non conosce la pace, e non la stima,  
Chi provato non ha la guerra prima.  
—*Ariosto*.

Non convien cantare il trionfo, prima  
della vittoria.

Non credere al Santo, se non fa miracoli.

Non dee seguir amore chi non ha valore.  
Non è bello quel che è bello, ma quel  
che piace.

Non è fierezza quella  
Che nasce da pietate.—*Guarini*.

Non è fumo senza fuoco.

Non è guadagnare, beneficando uno,  
offender più.—*Machiavelli*.

Non è il mondan romore altro che un  
fiato

• Di vento, che or vien quinci ed or  
vien quindi,  
E muta nome, perchè muta lato.

—*Dante*.

Non è male alcuno nelle cose umane che  
non abbia congiunto seco qualche  
bene.—*Guicciardini*.

Non è pena maggiore  
Che 'n vecchie membra il pizzicor d'  
amore.—*Guarini*.

Non era l' andar sua cosa mortale  
Ma d' angelica forma.—*Petrarch*.

Meanwhile we linger'd by the water's  
brink,  
Like men, who, musing on their road,  
in thought  
Journey, while motionless the body  
rests.—*Cary*.

We cannot have a perfect life without  
friends.

None so deaf as he who will not hear.

As a pure flame that not by force is  
spent,  
But faint and fainter softly dies away,  
Pass'd gently forth in peace the soul  
content :  
And as a light of clear and steady ray,  
When fails the source from which its  
brightness flows,  
She to the last held on her wonted way.

—*Dacre*.

Peace they esteem not, nor its blessings  
know

Who ne'er the ills of war did undergo.  
—*Croker*.

You must not shout "victory" before  
the battle.

(Believe not the saint who works no  
miracles.) Judge a man by his acts,  
not by his reputation.

Faint heart never won fair lady.

(Beauty is not what is beautiful, but the  
thing that pleases us.) Every man  
to his taste.

There is no cruelty in the act which  
springs from a pure motive.

No smoke without fire.

There is no profit in offending many in  
order to do a kindness to one.

The noise  
Of worldly fame is but a blast of wind,  
That flows from diverse points, and  
shifts its name,  
Shifting the point it blows from.

—*Cary*.

There is no evil in human affairs, which  
does not also bring some advantage  
with it.

There is no greater punishment than to  
be smitten by love when one's frame  
is old.

There was nought mortal in her stately  
tread, but grace angelic.

—*Wrottesley*.

Non è sana ogni gioja,  
Nè mal ciò che v' annoja.  
Quello è vero gioire  
Che nasce da virtù dopo il soffrire.

—*Guarini.*

Nonetto.

Non è ufficio di savio Principe tirare la guerra nella casa propria, per rimoverla dalla casa d' altri.

—*Guicciardini.*

Non fa caso.

Non far conto dell' uovo non ancor nato.

Non fidatevi dell' alchimista povero, o de medico ammalato.

Non fu mai partito savio condurre il nemico alla disperazione.

—*Machiavelli.*

Non furono trovati i principi per far servizio loro. —*Guicciardini.*

Non ha l' ottimo artista alcun concetto  
Ch' un marmo solo in se non circo-  
scriva

Col suo soverchio, e solo a quello  
arriva

La man che obbedisce all' intelletto.

—*Michael Angelo.*

Non i titoli illustrano gli uomini, ma gli uomini i titoli. —*Machiavelli.*

Non mi ricordo.

Non nella pena,  
Nel delitto è la infamia. —*Alfieri.*

Non ogni giorno è festa.

Non pianse mai uno, che non ridesse  
un altro.

Non puoi mal fare a nave rotta.

Non quello, che prende prima le armi,  
è cagione degli scandoli, ma colui che  
è primo a dar cagione che le si pren-  
dino. —*Machiavelli.*

Non ragioniam di lor, ma guarda, e  
passa. —*Dante.*

Non ricordar il capestro in casa dell'  
impiccato.

Non sapere l' abbicci.

Not good is all that giveth joy,  
Nor evil all that brings annoy,  
To him true joys doth virtue bring,  
Who has been taught by suffering.

A composition for nine instruments.

It is not the duty of a wise ruler to bring war into his own dominions in order to remove it from another's.

It is of no importance.

Count not your chickens before they are hatched.

Do not trust a poor alchymist, or a sick physician.

It is never a wise plan to drive an enemy to desperation.

Kings were not invented merely for other people to wait upon them.

The sculptor never yet conceived a thought

That yielding marble has refused to aid.

But never with a mastery he wrought—  
Save when the hand the intellect obeyed. —*I. Disraeli.*

Titles do not adorn men, but men adorn their titles.

I do not remember.\*

It is the crime, and not the punishment, that brings disgrace.

Every day is not a holiday.

(One man's grief is another man's joy.)  
One man's meat is another man's poison.

No hurt can be done to a ship that is wrecked.

It is not he that first begins a war who is blameworthy, but he that has given cause for fighting.

Speak not of them, but look, and pass them by. —*Cary.*

Do not talk of the halter in the house of the man who has been hanged.

(Not to know the alphabet.) To be hopelessly ignorant.

\* At the trial of Queen Caroline one of the witnesses was an Italian who, whenever any inconvenient question was put to him, replied *Non mi ricordo*. Hence the expression has become proverbial to indicate that a person has a conveniently weak memory, whenever it is not politic to remember unpleasant incidents.

Non sarà mai lodevole quella legge che sotto una poca comodità nasconde assai difetti.—*Machiavelli.*

Non si può chiamare infelice una città, che, fiorita lungamente, viene in bassezza; perchè questo è il fine delle cose umane: nè si può imputare infelicità l'esser sottoposto a quelle leggi, che sono comuni a tutti gl'altri: ma infelici sono quelli cittadini ai quali ha dato la sorte nascer più nella declinazione della sua patria, che nel tempo della sua buona fortuna.

—*Guicciardini.*

Non si può far d'un pruno, un melarancio.

Non sotto l'ombra in piaggia molle  
Tra fonti e fior, tra Ninfe e tra Sirene,  
Ma in cima all'erto e faticoso colle  
Della virtù riposto è il nostro benc.

—*Tasso.*

Non troppo presto.

Non valere un'acca.

Non v'è rosa senza spina.

Non v'ha, nè può esservi repubblica  
sicura senza costumi, senza virtù.

—*Vincenzo Monti.*

Non vi fu, nè vi è mai legge che proibisca, o che biasimi e danni negli uomini la pietà, la liberalità, l'amore.

—*Machiavelli.*

Nota sensibile.

Notazione musicale.

Notturmo.

Novella trista arriva presto.

Nulla nuova, buona nuova.

Obbligato (*Obbl.*).

Oboe (*pl.* oboi).

Ocarina.

Odi l'altra parte.

Odi, vedi, e taci, se vuoi vivere in pace.

That law, which conceals many evils under some slight advantage, will never be praiseworthy.

We cannot call a city unfortunate, which, having flourished for a long time, at last sinks into obscurity. For this is the end of human things; nor can we say that it is unfortunate to be subject to those laws, which are common to all other men: but those citizens are unfortunate whom Chance has caused to be born during the decline, rather than in the prosperous days of their country.

(You cannot turn a bramble bush into an orange tree.) You cannot make a silk purse out of a sow's ear.

Not on a couch of down set in the shade amid brooks and flowers, where Nymphs and Sirens dwell, but on the crest of Virtue's steep and toilsome hill our happiness is set.

Not too fast.

(Not to be worth an H.) Not to be worth powder and shot.

There is no rose without a thorn.

There has never been, nor can there ever be, a firmly-established state where good morals and virtue do not exist.

There has never been, nor will there ever be, a law which forbids and condemns among men the exercise of piety, liberality, and love.

The leading note.

Musical notation.

A light vocal or instrumental composition.

Bad news travels fast.

No news is good news.

(Obligatory.) A term to those parts of a musical composition which cannot be omitted.

The hautboy.

A small wind instrument made of terra cotta.

(Hear the other side.) *Audi alteram partem.*

Listen, see, and keep your tongue between your teeth, if you wish to live in peace.

O dolce amor, che di riso t' ammantì.

—*Dante.*

O gente umana, per volar su nata,  
Perchè a poco vento così cadi? —*Dante.*

Ogni cane è leone a casa sua.

Ogni cosa ha cagione.

Ogni cuffia è buona per la notte.

Ogni debole ha sempre il suo tiranno.

Ogni erba si conosce per lo seme.

Ogni fiore vuol entrar nel mazzo.

Ogni giorno ha la sua notte.

Ogni medaglia ha il suo rovescio.

Ogni pazzo vuol dar consiglio.

Ogni promesso è debito.

Ogni pruno fa siepe.

Ogni vero non è ben detto.

Ogni volpe abbia cura della sua coda.

Ognuno è peggio all' arte sua.

Ognuno imita

Di chi regna il costume, e si propaga

Facilmente dal trono

Il vizio, e la virtù. —*Metastasio.*

Ognuno per sè e Dio per tutti.

Ognun sa navigar per il buon tempo.

Oh misero colui che in guerra è spento,

Non per li patrii lidi e per la pia

Consorte o i figli cari,

Ma da nemici altrui

Per altra gente, e non può dir morendo :

Alma terra natia,

La vita che desti ecco ti rendo.

—*Leopardi.*

Onde è necessario ad un principe, volendosi mantenere, imparare a potere essere non buono, ed usarlo e non usarlo secondo la necessità. —*Machiavelli.*

Sweet heavenly love, which dost array  
thyself in smiles

O race of men, why, when born to soar,  
do ye suffer an adverse breeze to  
check your flight ?

Every dog is a lion at home.

(Nothing happens without a cause.)

Where there is smoke there is fire.

(Any head-dress is good enough for the  
night.) In the night all cats are grey.

The weak man always has his tyrant.

By its fruit each plant is known.

(Every flower wishes to be one of the  
nosegay.) Do not meddle with the  
concerns of others.

(Every day has its night.) Sufficient  
unto the day is the evil thereof.

(Every medal has its reverse side.)  
There are always two sides to every  
question.

Every fool is ready with advice.

Promises are debts.

(Every bramble makes the hedge.)  
Every little helps.

Every truth is not good to be told.

(Every fox should look after his own  
tail.) Take care of number one.

(Everyone is worst to his own trade.)  
The shoemaker's children are the  
worst shod.

Every one imitates the habits of a king ;  
from a throne the example of vice or  
virtue is easily spread.

Everyone for himself and God for all.

Everybody can steer the ship when the  
sea is calm.

Ah, wretched is the man who is slain  
fighting, not for the land of his  
fathers, nor for his faithful wife and  
dear offspring, but is killed by the  
enemies of strangers, while he battles  
for a nation not his own. Such an  
one cannot say with his dying breath :  
" My country, dear motherland, the  
life thou gavest me, behold I now  
restore."

Hence it is necessary for a prince, if he  
wishes to maintain his position, to  
learn to be not invariably good, but  
to be so or not as circumstances  
dictate.

Onde si aspetta meno,  
Sorge talora il difensore.—*Alfieri*.

Onorate il senno antico.

Onorate l' altissimo poeta.—*Dante*.

Onor di bocca assai giova e poco costa.

Onor si acquista  
Anco talvolta in soggiacer, se a nulla  
Si cede pur, che all' assoluta e cruda  
Necessità.—*Alfieri*.

O occhi miei, occhi non già, ma fonti!  
—*Petrarch*.

O patria, o grande  
Madre antica d' eroi! Ben è crudele  
Chi del sacro tuo petto  
Inasprir può le piaghe, e di catene  
Quella destra gravar, che il vinto mondo  
Riverente baciò.—*Vincenzo Monti*.

Opera buffa.

Opera seria.

Operetta.

Ora e sempre.

Oratorio.

Ordinario (*Ordo*).

Ornatamente.

Oro è che oro vale.

Oro non è tutto quel che risplende.

Or se' tu quel Virgilio, e quella fonte,  
Che spande di parlar sì largo fiume?  
—*Dante*.

O somma Sapienza, quanta è l' arte  
Che mostri in cielo, in terra e nel mal  
mondo,  
E quanto giusto tua virtù comparte!  
—*Dante*.

Osservate con diligenza le cose dei tempi  
passati; perchè fanno lume alle future.  
Il mondo è sempre d' una medesima  
sorte, e tutto quello che è, e sarà, è  
stato in altro tempo; perchè le cose  
medesime ritornano ma sotto diversi  
nomi e colori, è però ognuno non le  
riconosce; ma solo chi è savio, e le  
considera diligentemente.

—*Guicciardini*.

Often from a quarter, whence we least  
expect it, a helping hand doth come.

Age commands respect.

Honour the noble bard.\*

Fair words go for much and cost us but  
little.

Honour sometimes  
Is by submission gain'd, if we indeed  
Submit to nothing but to absolute  
And dire necessity.—*C. Lloyd*.

O eyes of mine, not eyes, but fountains  
now.

O my country, thou great and ancient  
mother of heroes! How cruel is he  
who has the heart to wound thy  
sacred bosom, and place heavy chains  
on that right hand of thine, which  
once the conquered world did kiss in  
humble reverence.

A comic opera.

A serious opera.

A short opera.

Now and ever; for ever and a day.

A sacred musical drama.

Ordinarily; in the usual style.

In a florid style.

That is gold which buys gold.

All is not gold that glitters.

And art thou, then, that Virgil, the  
source whence spreads the bounteous  
flow of noble utterance? †

Wisdom Supreme! how wonderful the  
art,

Which thou dost manifest in heaven, in  
earth,

And in the evil world, how just a need  
Allotting by thy virtue unto all.—*Cary*.

Diligently consider the history of the  
past, for past events throw light upon  
the future. The world is always as  
it has ever been. Everything which  
now is, and whatever will be in the  
future, has happened also in the past;  
for the same things recur, though their  
names and aspects change. Still, all  
men do not recognise them, but only  
he who is wise, and ponders carefully  
what he beholds.

\* The greeting given to Virgil by the other great poets of antiquity when they meet him guiding Dante through the lower world.

† In his visit to the lower world Dante describes how he is guided through Hell and Purgatory by Virgil, a most appropriate guide, for the great epic poet of the Romans had himself in his *Æneid* described a visit of his hero *Æneas* to Hades.



Ottava alta.

Ottava bassa.

Ottava rima.

Ottetto.

Ottimamente il mondo è disposto allora  
che in esso suprema è la giustizia.

—*Dante.*

Ottimo rimedio è il far cosnocere a chi  
pensa di offenderti, che tu sei pre-  
parato, a non pretermettere cosa  
alcuna per difenderti.—*Guicciardini.*

Ove son leggi

Tremar non dee chi leggi non infranse.

—*Alfieri.*

Padron mio.

Pagar uno di sua moneta.

Parla bene, ma parla poco.

Parlando *or* parlante.

Parlavan rado, con voci soavi.—*Dante.*

Parmi non sol gran mal, ma che l' uom  
faccia

Contra natura, e sia di Dio rebello  
Che s' induce a percuotere la faccia

Di bella donna.—*Ariosto.*

Parte.

Partitura.

Partoriscono i monti, e nasce un topo.

Passacaglio.

Passato il pericolo gabbato il santo.

Pasticcio.

Pastorale.

Patetico.

Peccato celato, mezzo perdonato.

Pedale (*Ped.*).

Pensieroso.

An octave higher.

An octave lower.

The eight-lined stanza.\*

A musical composition in eight parts.

The world is in its most excellent state  
when justice is supreme.

The best remedy to use against a man  
who is minded to attack you, is to  
show him that you are ready, and  
that you will allow nothing to hinder  
you from defending yourself.

Where there are laws,

He need not fear who has not broken  
them.—*C. Lloyd.*

(My master.) Your servant.

To pay back in the same coin.

Speak well, but speak little.

In a speaking or declamatory style.

Seldom they spake, but their words  
were full of sweetness.

Not crime alone it seems, but that  
men do

'Gainst nature; and to God they rebels  
are,

Who can be brought to give the face a  
blow

Of a fair maid.—*Croker.*

A part in vocal and instrumental music.

The score of a piece of music, contain-  
ing all the parts for voices and instru-  
ments.

(The mountains are in labour and a  
little mouse is born.) *Parturiunt  
montes, nascetur ridiculus mus.*

A slow movement in triple time.

The danger passed, the saint is mocked.

A composite opera, made up of parts  
by different composers.

A pastoral piece, or movement.

Pathetic.

(A sin concealed is half pardoned.) The  
worst sin is to be found out.

A pedal of the organ pressed by the  
foot; a long note in the bass extend-  
ing over several bars.

Melancholy.

\* The metre of Tasso's *Gerusalemme Liberata*, and also of Ariosto's *Orlando Furioso*.

Per beato ch' elle non furon pesche !

(How lucky that they were not peaches!) It might have been worse.\*

Perchè colui, che sotto duro impero  
Il popolo governa  
Teme color, che hanno di lui timore,  
Talchè sopra il suo autor cade la tema.

—*Metastasio.*

Perch' egl' incontra che più volte piega  
L' opinion corrente in falsa parte.

—*Dante.*

Perchè non discerna il nero dal bianco.

—*Ariosto.*

Perdendosi (*Per., Perd., or Perden.*).

Per diventar ricco in questo mondo, non  
ci vuol altro che voltar la spalle a  
Dio.

Per far effetto.

For it generally happens that an opinion hastily formed falls into error.

For he could not tell black from white.

Gradually losing both tone and time.

In order to become rich in this world, one needs only to turn one's back on God.

(To do anything in style.) For appearance's sake.

Per me si va nella città dolente,  
Per me si va nell' eterno dolore,  
Per me si va tra la perduta gente,  
Giustizia mosse il mio alto fattore :  
Fecemi la divina potestate,  
La somma sapienza e il primo amore.  
Dinanzi a me non fur cose create,  
Se non eterne, ed io eterna duro :  
Lasciate ogni speranza, voi ch'  
entrate !—*Dante.*

Through me you pass into the city of woe :

Through me you pass into eternal pain :  
Through me among the people lost for aye.

Justice the founder of my fabric moved :  
To rear me was the task of power divine,

Supremest wisdom, and primeval love ;  
Before me things create were none,  
save things

Eternal, and eternal I endure.

All hope abandon, ye who enter here.†

—*Cary.*

Però come un principe ha più rispetto a  
se, che ai popoli, non è più principe,  
ma tiranno.—*Guicciardini.*

Per ora il campo è questo,  
In cui dobbiam militar noi ; cercarvi  
Onore, o morte.—*Alfieri.*

When a prince pays more regard to himself than to his subjects, he is no longer a prince, but a tyrant.

This is the field in which we're called to fight ;

Here let us seek for honour or for death.

—*C. Lloyd.*

Per sentir più dilettaanza  
Bene operando, l'uom di giorno in  
giorno,  
S'accorge che la sua virtude avanza.

—*Dante.*

And, as by sense

Of new delight, the man who perseveres

In good deeds doth perceive from day to day,

His virtue growing.—*Cary.*

\* This saying is commonly applied to pusillanimous folk who take a thrashing without resisting. According to Mr. I. Disraeli it originated as follows. The occupants of Castle Poggibonsi were in the habit of presenting some baskets of peaches to the Court of Tuscany as a kind of annual tribute. On one occasion, peaches being scarce, they sent figs instead. The pages of the Court were indignant, and pelted the messengers with the fruit. The latter, however, took the matter quietly, remarking that peaches would have hurt them more.

† These, the opening lines of Canto III. of Dante's *Inferno*, form the inscription written over the gates of Hell. The last line of this passage is perhaps the most often quoted line of the Divine Comedy.

Per te, per te, che cittadini hai prodi,  
Italia mia, combatterò, se oltraggio  
Ti moverà la invidia. E il più gentile  
Terren non sei di quanti scalda il sole ?  
D' ogni bell' arte non sei madre, o  
Italia ?

Polve d' eroi non è la polve tua ?  
Agli avimiei tu valor desti e seggio,  
E tutto quanto ho di più caro alberghi !  
—*Pellico*.

Per troppo dibatter, la verità si perde.  
Pesante.  
Pezzi.  
Piacere.  
Piacevole.  
Piaga per allentar d' arco non sana.  
—*Petrarch*.

Piangendo.  
Piangevolmente.  
Pianissimo (*Pp.*).  
Piano (*P.*).  
Piccolo.  
Pietra mossa non fa muschio.  
Più. Di più in più.  
Più lento.  
Più tengono a memoria gli uomini le  
ingiurie, che li beneficii ricevuti.  
—*Guicciardini*.

Più tosto mendicanti che ignoranti.  
Più vede un occhio del padrone che  
quattro de' servitori.  
Pizzicato.

Poca favilla gran fiamma seconda.  
—*Dante*.

Pocetta.  
Poco.  
Poco a poco.  
Poco curante.

O my Italy, for thee  
Who valiant citizens dost rear, for thee  
I will combat, when envy shall arouse  
Outrage 'gainst thee. And art thou  
not of all  
The lands the sun doth warm the  
gentlest still ?  
Of every fine art, O my Italy,  
The mother art thou not, my Italy ?  
What is thy dust but heroes pulverized ?  
The valour of my grandsires what but  
thou  
Did rouse ? In thy fair bosom lies my  
home,  
My all, my all.\*

—*J. F. Bingham*.

By too much debate truth is obscured.  
With weight ; impressively.  
Musical excerpts ; selections.  
Pleasure.  
In a pleasing style.

The slackening of the bow  
Assuages not the wound its shaft has  
given.—*Campbell*.

Plaintively ; weepingly.  
Dolefully.  
Very soft.  
Soft.  
Small.

A rolling stone gathers no moss.  
More. More and more.  
Slower.

Men's memories are more tenacious of  
injuries than of benefits they have  
received.

Better starve the body than the mind.  
One eye of the master sees more than  
four of the servant's.

(Pinched.) An indication that the vio-  
lin is to be played with the fingers,  
alone, and not with the bow.

A little spark produces a great flame.

A pocket fiddle.  
A little.  
Little by little.

(Caring little.) A careless indifferent  
person.

\* These lines are put by Silvio Pellico into the mouth of Paolo, one of the characters in the tragedy *Francesca da Rimini*. It would be difficult to find a nobler or truer expression of patriotism than is contained in these lines, or a truer patriot than the man who wrote them.

Poco fiele fa amaro molto miele.  
 Poco roba, poco pensiero.  
 Podestà.  
 Polenta.  
 Pomposo (*Pomp.*).  
 Portando la voce.  
 Portar la battuta.  
 Portato.  
 Povertà non è colpa.  
 Povertà non ha parenti.  
 Precipitando.  
 Prender due colombe, o piccioni con una fava.  
 Prestissimo.  
 Presto e bene, non si conviene.  
  
 Presto maturo, presto marcio.  
 Presto o tardi.  
 Pria Veneziani, poi Cristiani.  
 Prima donna.  
 Prima volta.  
 Primo tempo.  
  
 Pur troppo.

One drop of gall spoils a pot of honey.  
 Little wealth, little care.  
 Chief magistrate.  
 Porridge made of maize-flour.  
 In pompous style.  
 Sustaining the voice.  
 To follow the beat.  
 Sustained.  
 Poverty is no shame.  
 A poor man has no relations.  
 Hurriedly.  
 To kill two birds with one stone.  
  
 Very quick.  
 (Quickly and well, seldom agree.) More haste less speed.  
 Soon ripe, soon rotten.  
 By-and-by; sooner or later.  
 Venetian first, Christian afterwards.  
 The principal female singer in an opera.  
 The first time.  
 The first time; the time marked at the opening of a musical piece.  
 It is but too true.

Quando Dio non vuole, il santo non puole.

When God will not the Saint cannot.

Quando la libertà della stampa non trova un freno interiore nella probità e nell'erubescenza d'un giornalista, un giornale non è più l'innocente e dilettevole pascolo della quotidiana curiosità, ma si cangia in vile strumento delle passioni.

— *Vincenzo Monti.*

When the freedom given to the press is not kept within bounds by a feeling of honesty and a regard for propriety in the heart of the journalist, a newspaper is no longer the innocent pasture, whence curiosity may derive its daily meal of pleasant sustenance, but becomes the instrument for the exciting of base passions.

Quando nelle consulte sono pareri contrarii, se alcuno esce fuori con qualche partito di mezzo, quasi sempre è approvato non perchè il più delle volte li partiti di mezzo non sieno peggiori che gli estremi: ma perchè i contraddittori calano più volentieri a quelli, che all'opinioni contrarie; ed anco gli altri, o per non dispiacere, o per non esser capaci, si gettono a quelli, che par loro che abbiano manco disputa. — *Guicciardini.*

When opposite opinions are expressed in councils, if any one comes forward with some middle course of action, it is almost always adopted, not because middle courses are not often worse than extremes, but because the disputants agree to a compromise more readily than to a course they entirely oppose: moreover the others present, either from a desire not to displease or from lack of brains, readily adopt that view which seems likely to involve less dispute.

Quando si parte 'l giuoco della zara,  
Colui che perde si riman dolente.

—*Dante.*

Quando ti verrà l'occasione di cosa, che  
tu desideri, pigliala senza perder  
tempo; perchè le cose del mondo  
si variano tanto spesso, che non si  
può dire d'aver cosa, finchè non si ha  
in mano.—*Guicciardini.*

Quando uno è stato buon amico, ha  
buoni amici ancor lui.—*Machiavelli.*

Quando viene la fortuna, apri le porte.

Quante teste, tanti cervelli.

Quanto in servir fa dotto  
La gelida vecchiezza!—Ah! se null'  
altro,  
Che tremare, obbedir, soffrir, tacersi,  
Col più viver s'impara, acerba morte,  
Pria che apparar arte sì infame, io  
scelgo.—*Alfieri.*

Quanto la cosa è più perfetta,  
Più senta il bene, e così la doglienza.

—*Dante.*

Quanto più è grave l'importanza di  
quello, che si tratta, tanto si debbe  
procedere più circunspetto, e fare  
maturamente quelle deliberazioni, che  
errate una volta non si possono più  
ricorreggere, specialmente nei casi di  
guerra.—*Guicciardini.*

Quanto più se n' ha, tanto più se ne  
vorrebbe.

Quantunque il simular sia le più volte  
Ripreso, e dia di mala mente indici:  
Si trova pur in molte cose, e molte  
Aver fatti evidenti benefici.—*Ariosto.*

Quartetto.

Quarto d'aspetto.

Quasi un dolce dormir ne suoi begli  
occhi,  
Sendo lo spiro già da lei diviso,  
Era quel, che morir chiaman gli  
sciocchi,

Morte bella parea nel suo bel viso.

—*Petrarch.*

When from their game of dice men  
separate,  
He who hath lost remains in sadness  
fix'd.—*Cary.*

As soon as you see an opportunity of  
obtaining what you desire, grasp it  
without loss of time; for the affairs  
of the world change so rapidly, that  
we are unable to say that we have  
anything until we have it in our hand.  
A man who has been a true friend, does  
not lack true friends himself.

When Fortune knocks, open wide your  
doors.

Many men many minds.

How propense,  
Gelid old age, art thou to servitude!  
Ah! if nought else by length of years is  
learn'd,  
But how to tremble, to obey, to endure,  
In silence to endure; rather than learn  
Such abject arts, I choose the bitterest  
death.—*C. Lloyd.*

As each thing approaches nearer to per-  
fection, it feels both pleasure and pain  
more acutely.

In proportion to the importance of the  
matter we have in hand, so we ought  
to proceed with circumspection, and  
to conduct our deliberations with due  
care. For if we once commit a  
blunder in affairs of this kind, it is  
impossible to remedy our mistake,  
especially if we are dealing with a  
question of war.

The more one has, the more one wants.

Altho' dissembling, most time, meets  
with blame,  
And is a token of an evil mind,  
It has, in many cases I could name,  
Done services important to mankind.

—*Croker.*

A musical composition for four voices or  
instruments.

A semiquaver rest.

E'en as in balmy slumbers lapt to lie  
(The spirit parted from the form below),  
In her appear'd what th' unwise term to  
die;

And Death sate beauteous on her beau-  
teous brow.—*Dacre.*

Quattri-croma.

Quattrino risparmiato due volte guadagnato.

Quel cattivo coro  
Degli Angeli, che non furon ribelli  
Ne fur fedeli a Dio, ma per se foro.  
—*Dante*.

Quel ch' è fatto, è fatto.

Quel che pare burla, ben sovente è vero.

Quel dominio è solo durabile, che è volontario.—*Machiavelli*.

Quella guerra è giusta, che è necessaria.  
—*Machiavelli*.  
Quelli studi  
Ch' immortal fanno le mortal virtudi.  
—*Ariosto*.

Quel signor dell' altissimo canto.  
—*Dante*.

Questo è il signor; di cui non so espi-  
car-me  
Se sia maggior la gloria o in pace, o in  
arme.—*Ariosto*.

Questo non mi calza.

Questo vento non vaglia la biada.

Quieto.

Quintetto.

Quivi sospiri, pianti ed alti guai  
Risonavan per l' aer senza stelle.  
—*Dante*.

Raccomandare il lardo alla gatta.

Raddolcendo (*Raddol.*).

Raddoppiamento.

Rallentando (*Ral.*, *Rall.*, or *Rallo.*).

Rapidamente.

Rara in amor la fedeltà si trova.  
—*Metastasio*.

Rare volte nocque il tacere, spesso il  
parlare.

Recitativo.

Recitativo accompagnato.

A semi-demisemiquaver.

A penny saved is doubly earned.

That ill band  
Of angels mix'd, who nor rebellious  
proved,  
Nor yet were true to God, but for them-  
selves.—*Cary*.

(What is done is done.) There is no  
use in crying over spilt milk. *Hin*  
*ist hin*.

There is many a true word spoken in  
jest.

That sovereignty only is lasting, which  
is in harmony with the wishes of those  
who are ruled.

The just war is that which is undertaken  
through necessity.

Those studies which make mortal virtues  
to be immortal.\*

The monarch of the loftiest poesy.†

Of this great prince I scarcely can relate,  
Whether in peace or war he was most  
great.—*Croker*.

That does not please me.

This zephyr does not even fan the wheat.  
Quietly; calmly.

A musical piece for five voices or instru-  
ments.

Here sighs, and groans, and deep  
laments, resounded through the star-  
less air.‡

(To entrust the bacon to the cat.) To  
set a fox to mind the chickens.

Becoming gradually softer.

The doubling of a musical interval.

Slackening the time.

With rapidity.

Fidelity and love are seldom found  
together.

Silence seldom does harm, but talking  
often does.

Recitative.

Accompanied recitative.

\* A fine description of the function of history.

† A description of Homer.

‡ A description of the condition of the souls in hell.

Recitativo secco.

Recitativo stromente.

Rè galantuomo.

Regola che mai, o raro falla: Non si muti dove non è difetto, perchè non è altro che disordine. Dove però tutto è disordine, meno vi rimane del vecchio, meno vi rimane del cattivo.

—*Machiavelli.*

Religiosamente.

Render pane per focaccia.

Rialto.

Ride bene chi ride l' ultimo.

Ridotto.

Rifacimento.

Rifioramento.

Rinforzando (*Rf.* or *Rfz.*).

Ripieno.

Riposatamento.

Risvegliato.

Ritardando (*Rit.* or *Ritard.*).

Ritardato.

Ritenuto (*Rit.* or *Ritten.*).

Ritmo di tre battute.

Ritornello.

Rodomontata.

Romanza.

Rondinella pellegrina

Che ti posi in sul verone,

Ricantando ogni mattina

Quella flebile canzone,

Che vuoi dirmi in tua favella

Pellegrina rondinella ?—*Grossi.*

Unaccompanied recitative.

Recitative orchestrally accompanied.

King and gentleman.\*

This is a rule which never, or rarely fails: Do not make innovations where there is nothing that needs amendment, for that merely produces confusion. But where all is confusion beforehand, the less there remains of what has existed before, the less there is left to remedy.

Religiously; with devotion.

(To give back bread for a bun.) Tit for tat.

The name of a famous bridge in Venice. He laughs best who laughs last.

A club; a gambling saloon.†

A refurbishing or dressing-up.

Embellishments added by a musical performer.

Laying special emphasis on some note. (That which fills up.) Voices or instruments swelling the volume of sound.

Restfully.

Awakened; with renewed animation.

Retardingly.

Decreased in speed.

Held back; a sudden decrease in the time.

(Rhythm of three beats.) Triple time. An interlude between a musical theme and the variations thereon.

Rodomontade; bluster.‡

A simple story or ballad.

Pilgrim swallow; pilgrim swallow

On my grated window's sill,

Singing as the mornings follow,

Quaint and pensive ditties still,

What would'st tell me in thy lay?

Prithee, pilgrim swallow, say? §

—*W. D. Howells.*

\* In these terms Victor Emmanuel described his occupation in the census list of Turin.

† In former days these *ridotti*, or gambling-saloons, were to be found in every part of Italy, and gambling was the vice of all classes of society, as indeed, so far as lotteries are concerned, it is the besetment of the Italians of to-day. Even Manzoni was in his youth bitten by the gambling mania, and was found in one of the *ridotti* by Vincenzo Monti. The older poet warned the young man that gambling would blight his prospects of poetic fame, and Manzoni took the warning so much to heart that he at once forswore play, and, to prove the strength of his resolution, he continued, for some time, to visit the *ridotti* without wagering there.

‡ Rodomonte is the name of one of the characters in Ariosto's *Orlando Furioso*.

§ This is the first stanza of the song in Grossi's romance, *Marco Visconti*. Mr. W. D. Howells, in his *Modern Italian Poets*, from which the above translation is taken, speaks of it as "one of the tenderest little songs in any tongue."

Rondino ; rondoletto.

Rondo.

Rossor di sera buon tempo mena, rossor  
di mattina empie la marina.

Ruvidamente.

Saggio fanciullo è chi conosce il suo  
vero padre.

Saggio guerriero antico  
Mai non ferisce in fretta.

— *Metastasio*.

Saltarello.

Salve, O divino, a cui largi Natura  
Il cor di Dante e del suo duca il canto :  
Questo fia 'l grido dell' età ventura,  
Ma l' età che fu tua te 'l dice in  
pianto.

Sbarra doppia.

Sbirri.

Scena.

Scherzando, *or* Scherzoso (*Scherz.*).

Scherzo.

Scintillante.

Sciolto.

Scordatura.

Scozzese.

Sdegno.

Se d' alcuno s' intende, o legge, che,  
senza alcuno suo commodo, o intere-  
esse, ami più il male, che il bene, si  
deve chiamare bestia, e non uomo,  
poichè manca dell' appetito naturale.

— *Guicciardini*.

Se gli da un dito, si prende il braccio.

Segno.

Segreto confidato non è più segreto.

Se la donna vuol, tutto la puol.

Semplice.

Sempre (*Semp.*).

A short rondo.

A movement consisting of several parts,  
each ending with a repetition of the  
first part.

A red sky in the evening brings fine  
weather, but a red sky in the morning  
fills the sea.

Roughly.

He is a wise child who knows his own  
father.

The experienced warrior is never in a  
hurry to strike a blow.

An Italian dance of a lively kind.

Hail, inspired poet, on whom Nature  
bestowed the heart of Dante, and  
the poetic power of Dante's guide  
(Virgil). This will be the cry of the  
generations to come, but the genera-  
tion that was thy own weeps as thus  
it speaks to thee.\*

A double bar.

Police officers.

An operatic scene.

In a playful style.

A light and sportive musical movement.

Bright and sparkling.

In a free and open manner.

A method of tuning an instrument, in  
order to produce unusual effects.

In the Scottish style.

With disdain.

If one hears or reads of any man, who,  
without any idea of his own advantage  
or interest, prefers wickedness to  
goodness, such a one must be con-  
sidered not a man, but a beast, for  
his inclinations are inhuman.

Give him an inch, and he will take an  
ell.

A sign ; a mark.

Tell a secret, and it is no longer yours.  
(What woman wills, all will.) A wilful  
woman must have her way.

In a simple style.

Always.

\* The epigram that Manzoni wrote on the death of Vincenzo Monti, lamenting the loss of  
the friend who had encouraged his own early efforts as a poet.



Sempre a quel ver ch' ha faccia di  
menzogna

De' l' uom chiuder le labbra quant'  
ei puote,

Però che senza colpa fa vergogna.  
—*Dante.*

Sempre che l' inimico è più possente,  
Più, chi perde, accettabile ha la scusa.

—*Ariosto.*

Sempre è maggior del vero

L' idea d' una sventura

Al credulo pensiero

Dipinta da timor. — *Metastasio.*

Sempre ha torto il più debole.

Sempre natura, se fortuna trova

Discordè a sè, come ogni altra se-  
mente

Fuor di sua region, fa mala prova.

E, se il mondo laggiù ponesse mente

Al fondamento che natura pone,

Sequendo lui, avria buona la gente.

Ma voi torcete alla religione

Tal che fia nato a cingersi la spada,

E fate rè di tal ch' è da sermone

Onde la traccia vostra è fuor di strada.

—*Dante.*

Se non è vero, è ben trovato.

Senza (*Sen.*).

Senza ceremonie.

Senza complimenti!

Senza danari, non si paga l' oste.

Senza debiti, senza pensieri.

Senza organo.

Senza replica.

Se occhio non mira, cuor non sospira.

Se pesti un verme, ei ti si attorce al  
piede.

Septetto.

Seque.

Serenata.

ar la stalla quando sono scappati i  
buoi.

Ever to that truth  
Which but the semblance of a falsehood  
wears,

A man, if possible, should bar his lip;  
Since, although blameless, he incurs  
reproach. — *Cary.*

The stronger the enemy is, the better  
the excuse of him who has been de-  
feated.

The anticipations of misfortunes, which  
fear arouses in a mind too prone to  
forebodings, are always worse than  
the reality.

(The weakest is always in the wrong.)  
Might goes before Right. *Macht  
geht vor Recht.*

Nature ever,  
Finding discordant fortune, like all seed  
Out of its proper climate, thrives but ill.  
And were the world below content to  
mark

And work on the foundation nature lays,  
It would not lack supply of excellence.  
But ye perversely to religion strain  
Him, who was born to gird on him the  
sword,

And of the fluent phraseman make your  
king:

Therefore your steps have wander'd  
from the path. — *Cary.*

If not true, it is very ingenious.\*

Without.

Without ceremony.

No compliments, pray!

You cannot settle your score without  
money.

Out of debt, out of danger.

Without the organ.

Without repetition.

What the eye does not see, the heart  
does not grieve for.

Even a worm will turn if you tread upon  
it.

A musical composition for seven instru-  
ments.

Here follows.

A serenade; an evening concert in the  
open air.

To lock the stable door when the horse  
is stolen.

\* According to Büchmann, this expression first appeared in Giordano Bruno's *Gli eroici furori*.

Sestetto.

A musical composition for six voices or instruments.

Sforzando.

With a strong musical accent.

Sforzato (*Sf.* or *Sforz.*).

With emphasis.

Siam navi all' onde argenti

We are like derelict ships, tossing on the cold, cold waves : our passions are the squalls that urge us on : every pleasure is a hidden reef, and life one boundless sea.

Lasciate in abbandono :

Impetuosi venti

I nostri affetti sono :

Ogni diletto è scoglio :

Tutta la vita è mar.—*Metastasio.*

Siamo tutti figli d' Adamo.

(We are all sons of Adam.) A cat may look at a king.

Siciliana.

In Sicilian style.

Si deve stimare chi è, non chi può esser liberale.—*Machiavelli.*

We ought to esteem the man who is liberal, not the man who is able to be so.

Si è tagliate le gambe con la propria falce.

(He has cut his leg with his own sickle.) He has brought the trouble on himself.

Simili con simili vanno.

Like goes with like.

Simpatico.

Nice, genial, jolly.

Si piace.

According to the discretion of the performer.

Si può pagar l' oro troppo caro.

Wealth may be bought at too dear a price.

Si replica.

To be repeated.

Si scriva.

As written.

Si segue.

As follows.

Sistro.

A zither.

Slentando (*Slent.*).

A gradual diminishing of musical time.

Smaniante.

With fury.

Smorzando (*Smorz.*).

A gradual diminishing of the loudness of the music.

Soave.

Sweet.

Soccorso non viene mai tardi.

Succour never comes too late.

Soggetto.

A musical subject ; theme.

Sogliono comunemente poter più negli uomini senza comparazione, gli stimoli dell' interesse proprio, che il rispetto del beneficio comune.

Generally speaking, the stimulus of self-interest is incomparably stronger among men than consideration for the common weal.

—*Guicciardini.*

Solco onde, e' n rena fondo, e scrivo in vento.—*Petrarch.*

I plough in water, build upon the sand, and write upon the wind.

Soldato, acqua, e fuoco, presto si fan luoco.

Soldiers, water, and fire, soon make room for themselves.

Solfeggio.

Sol-faing ; system of arranging the scale of music by the names do, re, mi, fa, soh, la, si ; a voice exercise.

Sonata.

A musical composition of several movements for a single instrument.

## Sonatina.

Sono pane e cacio.

Soprano (*S*).

Sordini.

Sospirando.

Sostenuto (*Sos. or Sost.*).Sotto la bianca cenere, sta la brace  
ardente.

Sotto pena di morte.

Sotto un crudel impero troppo mai non  
si tace.—*Metastasio*.Sotto voce (*S. V.*).Spesso da un gran male, nasce un gran  
bene.Spesso è da forte  
Più che il morire, il vivere.—*Alfieri*.Spesso in poveri alberghi, e in picciol  
tetti,Nelle calamitadi, e nei disagi,  
Meglio s'aggiungon d'amicizia i petti,Che fra ricchezze invidiose, ed agi  
Delle piene d'insidie, e di sospetti

Corti regali, e splendidi palagi;

Ove la caritate è in tutto estinta,

Nè si vede amicizia, se non finta.  
—*Ariosto*.Spesso men sa, chi troppo intender  
vuole.—*Guarini*.

Spiccato.

Spirito.

Spiritoso.

Spogliar Pietro, per vestir Paolo.

Staccato (*Stacc.*).

Stanza.

Star accorto.

Star colle mani alla cintola.

Stare ne' gengheri.

Star fra le due acque.

A short sonata.

(They are bread and cheese.) They are  
sworn friends.

The highest female voice.

Mutes; little instruments on the bridge  
of the violin, etc., deadening the  
sound.

Sighing style.

A musical note sustained to its full  
length, with no break between it and  
the next note.(Under the white ash, the flame is  
hidden.) Do not trust to appear-  
ances.

On pain of death.

Under a cruel despotism one can never  
be too silent.

In an undertone, or whisper.

(Often a great good comes from a great  
evil.) There is a silver lining to every  
cloud.Sometimes the test of courage it  
becomesRather to live than die.—*C. Lloyd*.

Oft in poor cot, and humble mansion

Amidst distresses and calamities,

Better, within the breast, is friendship  
shown,Than 'midst invidious riches, and  
soft ease:With treach'ry fill'd, and with suspi-  
cion,Arc regal courts, and splendid palaces,  
Where totally extinct is charity,Nor friendship, save what's counterfeit,  
we see.—*Croker*.He who would fain learn too much,  
often knows but little.With distinctly separated musical  
sounds; played in a staccato manner.

Spirit; animation.

Spirited.

To rob Peter, in order to pay Paul.

A short distinct and pointed style.

A verse of a song or poem.

To be on the alert.

(To stand with the hands on the hips.)  
To idle away the time.

To be on one's guard.

(To stand between two streams.) To  
halt between two opinions.

Stavo ben, ma per star meglio, sto qui.

Stesso.

Stinguendo.

Strepito.

Stretto.

Stringendo.

Stromenti.

Stromenti di corda.

Stromenti di vento.

Subiti.

Suonar sordamente.

Svegliato.

Tal padrone, tal servitore.

Tal ti ride in bocca,

Che dietro te l' accocca.

T' annoia il tuo vicino ! Prestagli uno zecchino.

Tanti paesi, tanti usanze.

Tanto.

Tanto buono che val niente.

Tanto è possente Amore  
Quanto dai nostri cor forza riceve.—

—*Guarini.*

Tanto ne va a chi ruba, quanto a quel  
che tiene il sacco.

Tanto tonó ch' alfin piovve.

Tardando.

Tedesco furor.—*Petrarch.*

Tempo.

Tempo era dal principio del mattino ;  
E il Sol montava in su con quelle stelle  
Ch' eran con lui, quando l' amor divino  
Mosse da prima quelle cose belle.

—*Dante.*

Tempo giusto.

Tempo primo.

Tempo rubato.

Tenendo il canto.

I was well ; but trying to be better, I  
find myself here.\*

The same.

Gradually decreasing the sound.

Noise.

The quickening of musical time.

Acceleration of musical time.

Instruments.

Stringed instruments.

Wind instruments.

Quick

To be played softly.

Briskly ; sprightly.

Like master, like man.

Before your eyes he seems all smiles,

Behind your back he's full of wiles.

Does your neighbour's presence annoy  
you ? Lend him money.

So many countries, so many customs.

So much.

It is so very good that it's good for  
nothing.

The power of Love over us is deter-  
mined by the strength that our own  
hearts give it.

(The thief never gets so much as he  
who holds the bag.) The receiver is  
worse than the thief.

(So long it thundered that at last it  
rained.) Long looked for come at  
last.

Lingering.

The wild fury of the Germans.

Time.

The hour was morning's prime, and on  
his way

Aloft the sun ascended with those  
stars,

That with him rose when Love divine  
first moved

Those its fair works.—*Cary.*

In correct time.

In the time of the first movement.

(Robbed time.) When some notes of  
a bar are prolonged, robbing others  
of their proper length.

The melody sustained.

\* An old epitaph quoted by Addison in the *Spectator*.

Teneramente.

Tenore (*T.* or *Ten.*).

Tenore buffo.

Tenore robusto.

Tenuto (*Ten.*).

Terra cotta.

Terzetto.

Thema, Tema.

Timorosamente.

Timpani.

Timpani coperti.

Torso.

Traduttore, traditore.

Tra la bocca ed il boccone, mille cose accadono.

Tranquillamente.

Tre cose belle in questo mondo : prete parato, cavaliere armato, e donna ornata.

Tremando Tremolo (*Tr.* or *Trem.*).

Trillo.

Triole.

Tristo è quel barbiere che ha un sol pettine.

Tromba.

Troppo cara è la vendetta,

Quando costa una viltà.—*Metastasio.*

Troppo disputare la verità fa errare.

Tu proverai sì come sa di sale

Lo pane altrui, e com' e' duro calle

Lo scender e' l' salir per l' altrui scale.  
—*Dante.*

Tutta forza.

Tutte le strade conducono a Roma.

Tutti (*T.*).

Tutti a tutti

Siam necessari ; e il più felice spesso

Nel più misero trova

Che sperar che temer.—*Metastasio.*

Tenderly.

Tenor.

The tenor comic singer in an opera.

Powerful tenor voice.

A note to be sustained during its whole length.

Baked clay.

A trio, or musical piece for three voices or instruments.

A theme ; musical subject.

In a timid style.

Kettle drums.

Muffled drums.

The trunk of a statue.

Translators are traitors.

There's many a slip 'twixt the cup and the lip.

Tranquilly.

Three things are beautiful in this world : a priest in his vestments, a knight in armour, and a woman in her ornaments.

Tremulous vibration of a note.

A trill or shake.

A triplet ; a group of three notes of equal length.

Ill fares the barber who has only one comb.

A trumpet.

Vengeance, purchased by an act of infamy, is purchased at too dear a price.

Discussing truth too much leads to error.

Thou shalt prove

How salt the savour is of other's bread ;

How hard the passage, to descend and climb

By other's stairs.\*

—*Cary.*

With all the force.

All roads lead to Rome.

All together.

We are all necessary one to one another ; and the happiest man often finds something to hope for, or to fear in the most wretched.

\* In these words Cacciaguida predicts the exile of Dante from Florence. This event took place in the year 1302.

Tutti fatti a sembianza d' un Solo,  
Figli tutti d' un solo Riscatto,  
In qual ora, in qual parte del suolo  
Trascorriamo quest' aura vital,  
Siam fratelli ; siam stretti ad un patto :  
Maledetto colui che l' infrange,  
Che s' innalza sul fiacco che piange,  
Che contrista uno spiro immortal !

—*Manzoni.*

Tutti gli uomini naturalmente sono buoni ; cioè, che, dove non cavano piacere o utilità del male, piace più loro il bene, che l' male. Ma sono varie le corrottele del mondo, e fragilità loro ; che facilmente, e spesso per interesse proprio inclinano al male. Però da savi legislatori fu per fondamento delle repubbliche trovato il premio, e la pena, non per violentare gli uomini a far o l' uno, o l' altro ; ma, perchè seguitino l' inclinazione naturale. — *Guicciardini.*

Tutti i gusti son gusti.

Tutti quanti.

Tutto è bene che riesce bene.

Tutto il frutto del vincere consiste nel usar la vittoria bene. — *Guicciardini.*

Tutto il male non vien per nuocere.

Tutto quello, che ha il principe, gli è dato per uso, e beneficio d' altri : e però retenendolo a se, fraudà gli uomini di quel che deve loro con molta sua infamia. — *Guicciardini.*

Una corda.

Un alma grande  
È teatro a se stessa. Ella in segreto  
S' approva, e si condanna. — *Metastasio.*  
Una mano lava l' altra, e tutte due  
lavano il viso.

Una rondina non fa primavera.

Una scopa nuova spazza bene.

We are all made in one Likeness holy,  
Ransomed all by one only redemption ;

Near or far, rich or poor, high or lowly,  
Wherever we breathe in life's air.

We are brothers, by one great preëmption

Bound all ; and accursed be its wronger,

Who would ruin by right of the stronger,

Wring the hearts of the weak with despair. — *W. D. Howells.*

All men are naturally virtuous ; that is to say, that where they do not derive any pleasure or advantage from wicked courses, virtue pleases them more than vice. But so various are the corruptions of the world, and such is the frailty of men, that they often, for their own interest, incline to vice. For this reason wise legislators have made a system of rewards and punishments to be the basis of states, not to force men into one course of conduct or the other, but in order that all should follow their natural bent.

(All tastes are tastes.) There is no accounting for taste.

Every one.

All's well that ends well.

All the good results of conquest depend upon the right use of the victory obtained.

(Every evil comes not to hurt.) Some evils are blessings in disguise.

All that a prince possesses is given him for the use and benefit of others ; by keeping these things for himself alone, he defrauds others of that which he owes them, and this to his own exceeding shame.

One string.

A noble soul is, as it were, its own theatre, and there, in secret, it approves or condemns its own acting.

One hand washes the other, and both wash the face.

One swallow does not make a summer.

A new broom sweeps clean.

Una volta furfante, e sempre furfante.

(Once a rogue, always a rogue.) What's bred in the bone will come out in the flesh.

Un bel morir tutta la vita onora.

A noble death is an honour to the whole life.

Un buon cittadino, per amore del ben pubblico, deve dimenticare le ingiurie private.—*Machiavelli*.

A good citizen ought to forget his own private wrongs when the interests of the common good are concerned.

Un buono o savio principe deve amare la pace e fuggire la guerra.

A good and wise ruler ought to love peace and shun war.

—*Machiavelli*.

Un freddo amico è mal sicuro amante.

A cold friend makes an untrustworthy lover.

—*Metastasio*.

Un governo, che ama dominar uomini e non armenti, non solo non pone ostacolo ai progressi dell' intelletto, ma con ogni guisa di scuole li promuove.—*Vincenzo Monti*.

A government, which desires to rule men and not beasts, not only does not place any barrier in the way of intellectual progress, but promotes it by establishing schools of every kind.

Unisoni.

(Unisons.) Two or more parts played in unison.

Un mal chiama l' altro.

(One evil summons another.) It never rains but it pours.

Un ministro estero deve esser grato a chi è mandato, pratico, prudente, sollicito, e amorevole di suo sovrano e della sua patria.—*Machiavelli*.

An ambassador ought to be acceptable to those to whom he is sent, as well as experienced, prudent, diligent, and devoted to his sovereign and his country.

Uno stato ingrandisce con esser l'asilo della gente cacciata e dispersa.

A country waxes great through being the refuge of persecuted and exiled people.

—*Machiavelli*.

Un principio tristo deve partorire altre simili cose.—*Machiavelli*.

An evil principle is sure to produce results of a similar character.

Uomo amante, uomo zelante.

(A loving man, a jealous man.) No love without jealousy.

Uomo avvisato è mezzo salvato.

Forewarned is forearmed.

Uomo condannato e mezzo impiccato.

Give a dog a bad name, and hang him.

Uso fa legge.

Custom makes the law.

Val più un asino vivo, che un dottore morto.

A living donkey is better than a dead professor.

Variazioni (*Var.*).

Variations on a musical air.

Vaso che va spesso al fonte, ci lascia il manico o la fronte.

The pitcher that goes often to the well is broken at last.

Vaso vuoto suona meglio.

An empty barrel gives the loudest sound.

Vedi Napoli e poi mori.

(See Naples, and then die.) You have seen the best the world can show, so that there is nothing left to live for.

Veloce.

With great rapidity.

Vender il miele a chi ha le api.

(To sell honey to a bee-keeper.) To carry coals to Newcastle.

|  |  |
|--|--|
| Vengo di Cosmopoli.  | (I come from Cosmopolis.) I am a citizen not of any one country, but of the world. |
| Vermicelli.  | Thin rolls of paste made with flour, cheese, yolks of eggs, and saffron.           |
| Vettura.   | Carriage; hackney coach.   |
| Vetturino.   | The driver of a vettura.   |
| V' ha patria dove<br>Sol uno vuole, e l' obbediscon tutti?<br>— <i>Alfieri</i> . | Callest thou <i>that</i> a country, where one man rules, and all the rest obey?    |
| Via il gatto ballano i sorci.  | When the cat's away the mice will play.  |
| Vibrato.   | Strongly vibrating.  |
| Vicino alla chiesa, lontan da Dio.   | The nearer to church, the farther from God.  |
| Vigoroso ( <i>Vig.</i> ).  | Energetically.   |
| Villanella.  | An Italian dance, in which dancing and singing are combined.                       |
| Viola ( <i>Va.</i> ).  | The tenor violin.  |
| Viola da gamba.  | A six-stringed violoncello.  |
| Viola pomposa.   | An instrument resembling a violoncello having five strings instead of four.        |
| Violone.   | The double bass.   |
| Virtuoso.  | A skilful performer.   |
| Vivace ( <i>Viv.</i> ).  | Brisk, lively.   |
| Viva il rè.  | Long live the king!  |
| Viver insieme come cane e gatto.   | (To live like dog and cat.) To be constantly quarrelling.                          |
| Voce di compositore.   | A composer's voice.*   |
| Voce di petto.   | Chest voice (the natural voice).   |
| Voce di popolo, voce di Dio.   | The people's voice is the voice of God.<br><i>Vox populi, vox Dei.</i>             |
| Voce di testa.   | Head voice (falsetto).   |
| Volante.   | Very fast.   |
| Volata.  | A rapid series of musical notes.   |
| Voler bene.  | To wish one well.  |
| Voler male.  | To wish one ill.   |
| Volesse Iddio!   | Would to God!  |
| Volontieri.  | Willingly; delighted.  |
| Volteggiando.  | Crossing the hands when performing on the pianoforte.                              |
| Volti ( <i>V.</i> ).   | Turn over.   |
| Volti subito ( <i>V.S.</i> ).  | Turn over quickly.   |
| Zampogna.  | A bagpipe.   |
| Zeolosamente.  | Zealously.   |
| Zingaro.   | A gipsy.   |

\* The inferior quality of the voices of musical composers has become proverbial among the Italians. on much the same principle that a shoemaker's children are the worst shod.



## Spanish.

|   |  |
|---|--|
| Abad avariento por un bodigo pierde ciento.     | A greedy rector in gaining one loaf loses a hundred.*  |
| Abajanse los adarves, y alzanse los mulladares. | (High walls sink, and dunghills rise.) Humility is the mark of the truly great, as bumpiousness proves the ill-bred man. |
| A' barba de necio aprenden todos á rapar.       | On a fool's chin all learn to shave.   |
| A' barba muerta, poca vergüenza.                | (To a dead beard little respect.) The dead are soon forgotten.   |
| A' bestia loca, recuero modorro.                | To a mad beast, a stupid driver.   |
| Abrenuncio Satanas! Mala capa llevarás.         | I renounce thee, Satan! Then thou shalt wear a shabby cloak.†  |
| Abril frio, mucho pan y poco vino.              | (A cold April, much bread and little wine.) A cold April is good for the corn, and bad for the vine.                     |
| Abril y Mayo, la llave de todo el año.          | April and May are the key of the whole year.   |
| A' buen adquiridor, buen espendedor.            | (To a good gatherer a good spender.) A miserly father and a spendthrift son.   |
| A' buen bocado, buen grito.                     | (For a toothsome morsel, a deep groan.) Dyspepsia waits upon the epicure.‡   |
| A' buen Capellán, mejor Sacristán.              | To a good priest, a better sacristan.§   |
| A' buen entendedor, breve hablador.             | To a good hearer a brief speaker.  |
| A' buen entendedor, pocas palabras.             | (To a good listener a few words.) A word to the wise is sufficient. <i>Verbum sap.</i>                                   |

\* The *bodigo* is a loaf offered by the people to the priest of their church. Nuñez explains this proverb, saying that in the villages the priest abuses the man who fails to bring his offering, so that the latter is so offended that he ceases to offer anything at all.

† A cynical saying to indicate that, although honesty is the best policy, those who practise it will not become rich.

‡ Collins, in his *Spanish Proverbs*, says that this proverb is also used to express that we should not be too careful of the expense and labour of an undertaking when its object is useful. *Χαλεπά τὰ καλὰ.*

§ A saying that is commonly applied to a cute man who has found his match. There is an amusing account of the origin of this saying in a very old work, entitled *Alivio de Caminantes*, "Travellers' Comfort." A priest was dining in an inn off a roast pigeon. Seeing a peasant sitting there, he invited him to share his repast, hoping thereby to save his own pocket. The peasant, however, replied that the pleasant smell alone of the pigeon served him as a dinner. "Then you ought to pay for the pleasure," said the priest. A dispute arose, and the village sacristan was called as arbitrator, and decided that the peasant must pay. But the wily sacristan, having received the coin, merely rang it on the table, remarking that, as the priest had demanded pay for a smell, he should be paid with a sound.

- A' buey viejo, no le cates abrigo. (Do not seek shelter for an old ox.)  
Jack Sprat would teach his granny  
to suck eggs.
- A' caballo nuevo, caballero viejo. An old rider for a young horse.
- A' caballo presentado no hay que Do not look a gift horse in the mouth.
- mirarle diente.
- A' cabo de cien años los reyes son vil- At the end of a hundred years the kings  
lanos, are peasants,
- A' cabo de ciento y diez los villanos son At the end of a hundred and ten the  
reyes. peasants are kings.
- A' cada necio agrada su porrada. (Every fool is pleased with his bauble.)  
Every man has his hobby. *A chaque  
fou plaît sa marotte.*
- A' cada puerco su San Martin. (Every pig has its St. Martin's Day.)  
Every dog has its day.\*
- A' canas honradas no hay puertas cer- To honoured gray hairs there are no  
radas. closed doors.
- A' carne de lobo, diente de perro. (For flesh of wolf, tooth of dog.) Dia-  
mond cut diamond; set a thief to  
catch a thief.
- A' casa de tu tia, mas no cada dia. (Go to your aunt's house, but not every  
day.) Familiarity breeds contempt.
- A' celada de bellacos, mejor es el (Against rogues in ambush 'twere better  
hombre por los pies que por las manos. for a man to use his feet than hands.)  
Discretion is the better part of valour.
- Achacoso como Judio en Sabado. (As ill as a Jew on a Saturday.)  
Malingering.†
- A' chico pajarillo, chico nidillo. (A little bird, a little nest.) Every man  
in his proper station.
- Acierta errando. He blunders into the right.
- Acogerse á fidelium. (To have recourse to the Fidelium.)  
Any port in a storm.‡
- Acometa quien quiera, el fuerte espera. (Let him attack who pleases, the strong  
man waits.) The weak man is im-  
petuous, the strong is patient.
- A' cuentas viejas, barajas nuevas. (Old reckonings, new quarrels.) Short  
reckonings make long friends.
- A' cuerdos, necios e locos I see men—both wise and fools—inher-  
Veó heredar las riquezas the riches of their fathers, but very  
De sus padres, e muy pocos few of them, however, inherit their  
Las virtudes e proezas. merits and prowess.
- F. Perez de Guzman.
- Adelante está la casa del abad. The parson's house is farther on.§
- A' dineros pagados, brazos quebrados. When the money is paid the arms are  
broken.||

\* The Spanish peasant generally kills his pig on St. Martin's Day, i.e., in November.

† In the days of persecution, a Jew, fearing to observe the rules of his Sabbath by abstaining from work, used to sham illness on Saturday to escape detection.

‡ *Fidelium Deus* are the first words of a familiar prayer. When a priest forgets the collect proper for some special occasion he says the *Fidelium Deus* as a makeshift.

§ The typical reply made to a beggar by the person whose charity both begins and ends at home.

|| The celerity with which a workman ceases work when pay-time comes is notorious.

Adiós, que esquilan.

A' Dios rogando y con el mazo dando.

A' do ira el buey que no are ?

A' dos pardales en una espiga nunca hay liga.

A' do te quieren mucho, no entres á menudo.

A' espaldas vueltas, memorias muertas.

A' falta de hombres buenos, le hacen á mi padre alcalde.

A' falta de pan, buenas son tortas.

A' fuer de Aragon, buen servicio mal galardón.

A' grande mal, gran remedio.

Agua de Mayo, pan para todo el año.

Agua pasada no muele molino.

A' hija casada, salen nos yernos.

Ahora que tengo oveja y borrego, todos me dicen, En hora buena estéis Pedro ?

A' Idos de mi casa, y, Qué quereis con mi mujer, no hay responder.

A' ira de Dios no hay casa fuerte.

Afábate cesto, que venderte quiero.

A' la buena mujer poco freno basta.

A' la burla dejarla, cuando más agrada.

Al agradecido más de lo pedido.

A' la hija mala, dineros y casarla.

A' la larga el galgo á la liebre mata.

Good-day ! I am in a desperate hurry.\*

Praying to God and plying the hammer.†  
(Where will the ox go and not be made to plough ?) Idleness is nowhere possible.

Two sparrows upon one ear of wheat cannot agree.

(Where you are often invited, don't go frequently.) Intimacy breeds contempt.

Out of sight, out of mind.

(Through lack of good men, they made my father magistrate.) Hobson's choice.

(When bread is lacking, oatcakes are good.) Half a loaf is better than no bread.

According to the custom of Arragon, good work and poor pay.‡

Desperate ills need desperate remedies.

Rain in May brings bread for the year.

Water that has flowed past will not turn the mill.

(When the daughter is wed the sons-in-law appear.) Help is always to be had except when it is needed.

Now that I own a sheep and a lamb, everybody says, "How do you do, Peter ?"

To "Out of my house," and "What do you want with my wife ?" there is no replying.

Against God's anger no house is strong.  
(Praise thyself, basket, for I wish to sell thee.) A good article sells itself.

For a good woman a small bridle is enough.

Leave the jest when 'tis at its best.

To the grateful man give more than he asked.

A dowry and marriage, the cure for a bad daughter.

(In the end the greyhound kills the hare.) Time and patience work wonders.

\* According to the dictionaries the literal meaning of this saying is, "Good-day—they are shearing sheep," but Sbarbi considers that this explanation is absurd. He connects *esquilan* with *esquila*, "a bell," and says that originally the saying probably originated with members of religious houses, presbyteries, &c., who would naturally be in a desperate hurry when the bell was rung for the performance of one of the offices of the church.

† Cromwell's somewhat similar maxim was, "Trust in God and keep your powder dry."

‡ This custom may be said to be common to the whole world.

- Al aldeano dale el pié, y tomarte ha la mano. (If you give a boor your foot, he will take your hand.) Give him an inch, and he'll take an ell.
- Al amigo, manda el higo, al enemigo, el prisco. Send the fig to your friend, and the peach to your enemy.
- Al amigo su vicio. (To a friend his faults.) Make allowance for a friend's fads.
- Al amo imprudente, el mozo negligente. (A reckless master has a feckless man. Like master like man.
- Al amor el remedio es tierra en medio. (The cure for love is land between. Absence does *not* make the heart grow fonder.
- A' la mujer barbuda, de lejos la saluda. A woman with a beard salute from a distance.\*
- A' la mujer casta, Dios le basta. (For the chaste woman God suffices.) A good woman is virtuous for virtue's sake.
- A' la mujer mala, poco le aprovecha guardarla. It is useless to watch a bad woman.
- Al asno muerto, la cebada al rabo. (When the ass is dead, barley at his tail.) After death the doctor.
- A' la viña guarda el miedo, y no viñadero. Fear, and not the vine-dresser, protects the vineyard.
- Al borracho fino, no le basta agua ni vino. (The inveterate drunkard is not sated with water or wine.) Ever drunk, ever dry.
- Al buen callar llaman Santo. (To wise silence men give the name of saint.) Speech is silvery, silence is golden.†
- Al buen pagador no le duelen prendas. (A good paymaster is not troubled about pledges.) A good paymaster may build St. Paul's.
- Al buen varon, tierras ajenas patria le son. (To the stout heart foreign lands are a fatherland.) *Omne solum forti patria est.*
- Al cabo de los años mil, tornó el agua á su cubil. (At the end of a thousand years the water returns to its cask.) We always return to our old loves.
- Alcalde de aldea, el que lo quiere ése lo sea. (Let him who pleases be mayor of a village.) Petty dignities are not worth acquiring.
- Al dejar este mundo y meternos la tierra adentro, por tan estrecha senda va el principe como el jornalero. —Cervantes. When we quit this world and are placed in the earth, the prince walks along as narrow a path as the journeyman.
- Al desdichado, poco le vale ser esforzado. (Courage is of little use to the unlucky man.) It is better to be born lucky than rich.

\* The Spaniards consider that hair on a woman's chin indicates a very passionate disposition. Such a person is best avoided.

† In *Don Quixote* Sancho Panza changes the form of this proverb to give credit to himself, *Al buen callar llaman Sancho*, "To silence men give the name of Sancho." Mr. Ulick Burke, however, says that this latter form of the proverb was known before Cervantes' time.

|   |  |
|---|--|
| Alegrias, antruejo, que mañana serás ceniza.                    | (Rejoice, Carnival, for to-morrow thou wilt be ashes.) Eat, drink, and be merry, for to-morrow we die.*  |
| Al enemigo que huye, la puente de plata.                        | (To the flying foe, a bridge of silver.) Make terms with an enemy when you can.  |
| Al fin es debido el honor.                                      | (To the end is the honour due.) All's well that ends well.   |
| Al fin se canta la gloria.                                      | (The Gloria is sung at the end of the psalm.) Don't halloo till you are out of the wood.   |
| Al freir de los huevos lo verá.                                 | (It will be seen when the eggs are fried.) Time will show.†  |
| Algo ageno, no hace heredero.                                   | (Another's property leaves no heir.) Ill-gotten gains do not prosper. <i>Male parva male dilabuntur.</i>                                       |
| Algo ó nada.  | (Something or nothing.) Neck or nothing.   |
| Alguacil.   | A constable; an inferior officer of justice.   |
| Alguacil descuidado, ladrones cada mercado.                     | (A negligent constable, thieves every market-day.) When the cat's away, the mice will play.  |
| Al gusto dañado lo dulce le es amargo.                          | To a debased palate the sweet tastes bitter.   |
| Al hijo de tu vecino, límpiale las narices y métele en tu casa. | (Wipe your neighbour's son's nose, and take him into your house.) Seek a husband for your daughter among the people whose characters you know. |
| Al hijo y al mulo en el culo.                                   | For a son and a mule a blow behind.  |
| Al hombre bueno no le busques abolengo.                         | Do not trouble about the ancestors of a good man.  |
| Al hombre desnudo, más valen dos camisones que no uno.          | For the naked man, two shirts are better than one.   |
| Al hombre inocente, Dios le endereza la simiente.               | (God makes the seed of the good man to grow.) "Yet saw I never the righteous forsaken, nor his seed begging their bread."                      |
| Al hombre mayor, darle honor.                                   | (To the greater man give honour.) Honour to whom honour is due.  |
| Al hombre osado, la fortuna le da la mano.                      | (To the bold man Fortune offers her hand.) Fortune favours the brave. <i>Audaces Fortuna juvat.</i>  |
| Al hombre venturero, la hija le nace primero.                   | A lucky man's first child is a daughter.‡  |

\* Antruejo is the name given to the carnival time, the three days that precede Lent. *Ceniza* refers to the *Día de ceniza*, i.e., Ash Wednesday.

† A man, having entered another's house, walks off with the frying-pan. The owner meets him as he departs and asks what he has under his cloak. *Al freir de los huevos lo verá*, replied the thief as he ran off.

‡ Because as Nunez quaintly explains, if the eldest child is a daughter, Nature provides the man with a nurse for the male children that follow.

- Al huesped, por ruin que sea, siempre  
se le da el primer lugar.  
Al invierno lluvioso, verano abundoso.
- Allá se me ponga el sol, do tengo el  
amor.
- Allá van leyes do quieren reyes.
- Allegador de la ceniza y derramador de  
la harina.
- Al loco y al toro darles corio.
- Al mozo mal mandado, ponle la mesa,  
y envía le al recado.
- A' los osados ayuda la fortuna.
- Al perro flaco, todas son pulgas.
- Al peso de los años  
Lo eminente se rinde;  
Que á lo fácil del tiempo  
No hay conquista difícil.—*Calderon.*
- Al pobre no es provechoso acompañarse  
con el poderoso.
- Al que mal hicieres no le creas.
- Al que tiene mujer hermosa, ó castillo  
en frontera, ó viña en carrera, nunca  
le falta guerra.
- Al que tiene suegra, cedo se la muera.
- Alquimia probada, tener renta y no  
gastar nada.
- Al raton que no tiene más que un  
agujero, presto le cogen.
- Al ruin lugar, la horca al ojo.
- To the guest, however poor he be, the  
best place is always given.
- A rainy winter brings a summer of  
plenty.
- (May the sun set for me where I keep  
my love.) May I end my days with  
her I love.
- (Laws follow the roads that kings wish  
them to take.) *Macht geht vor  
Recht.\**
- (A niggard with the ashes, and a spend-  
thrift with the flour.) Penny wise  
and pound foolish.
- To the fool and the bull give a wide  
berth.
- If your servant loiters, set his meal on  
the table, and send him on an errand.
- Fortune favours the brave. *Audaces  
Fortuna juvat.*
- (The starved dog is covered with fleas.)  
The poorer the man is, the more he is  
neglected.
- Age does not respect  
The fair or the sublime;  
Nothing stands erect  
Before the face of time.
- D. F. MacCarthy.*
- It is not an advantage for a poor man  
to consort with the rich.
- Trust not the man whom you have  
injured.
- He that hath a pretty wife, a castle on  
the frontier, or a vineyard by the  
highway, never lacks warfare.
- May he who has a mother-in-law see  
her die soon.
- It is 'proved alchemy, to have an in-  
come and to spend nothing.
- (The rat who has only one hole is  
speedily caught.) It is always well  
to have two strings to one's bow.
- (In a poor town the gallows meet the  
eye.) The unfortunate man wears a  
shabby coat.†

\* This is one of the best-known, as well as one of the oldest, Spanish proverbs. It arose from the action of Alfonso VI., who, at the beginning of the twelfth century, decided whether the Gothic or Roman Missals should be used in his country. The King resolved to leave the matter to chance, and threw both into the flames, saying the one which came out unburnt should be chosen. But when the Gothic Missal survived the ordeal, he threw it back into the flames, and decided in favour of the Roman. From this act, *Allá van leyes do quieren reyes*, became a popular saying in Spain.

† Collins says that the gibbets for malefactors were usually erected on a hill adjoining small towns, presumably as a warning to all who approached the place. Mr. Disraeli says that this saying is applied to those persons who, when asked a favour, make a pretence of refusing before granting it.

- Al sastre pobre, la aguja que se doble. (To a poor tailor a needle that will bend.) The poor must adapt themselves to circumstances.
- Al villano con la vara de avellano. For a sturdy rogue a sturdy rod.
- Al yerno y al cochino, una vez el camino. To a son-in-law and the pig, once is often enough to show the road.
- A' malas hadas, malas bragas. Bad fortune goes badly breeched.
- A' mal capellan, mal sacristan. (A knavish parson has a knavish clerk.) Like master, like man.
- A' manos lavadas Dios les dá que coman. (God puts food into clean hands.) Honesty is the best policy.
- A' maravedi de pleito, real de papel. A pennyworth of lawsuit costs half-a-crown's worth of paper.
- Amar y saber, no puede todo ser. Love and prudence cannot go together.
- Amen, amen, al cielo llega. (Amen, amen, reaches heaven.) More things are wrought by prayer than this world dreams of.—*Tennyson*.
- Amigo del buen tiempo, Múdase con el viento. A fine-weather friend changes with the wind.
- Amigo de pleitos, poco dinero; amigo de médicos, poca salud; amigo de frailes, poca honra. Friend of lawsuits, little wealth; friend of doctors, little health; friend of friars, little honour.
- Amigo reconciliado enemigo doblado. (A friend reconciled is twice a foe.) Offended love never forgives.
- Amigos deste siglo, rostros humanos, corazones de fieras.—*A. Perez*. Friends nowadays have human faces, but hearts of beasts.
- Amigo viejo, tocino y vino añejo. A friend, bacon, and wine, are all the better for keeping.
- A' mi padre llaman hogaza, y yo muero de hambre. My father's name is Baker, yet I die for lack of bread.\*
- A' mocedad ociosa vejez trabajosa. An idle youth brings a laborious age.
- Amor de asno, coz y bocado. (The love of an ass is a kick and a bite.) Rustic lovers are given to horseplay.
- Amor de niño, agua en cestillo. A boy's love is water in a basket.
- Amores nuevos, olvidan viejos. (New loves, the old forgot.) The new love, the true love; the old love, the cold love.
- Amor mio; mis amores. My love; my darling.
- A' moro muerto gran lanzada. (Great stabbing of a dead Moor.) Even hares can insult a dead lion.
- A' mucho hablar, mucho errar. (Much talking, many blunders.) Silence is wisdom for the fool.
- A' muertos y á idos, pocos amigos. (The dead and the departed have few friends.) *Les absents ont toujours tort*.
- A' mula vieja, cabezadas nuevas. (To an old mule new trappings.) Fine feathers make fine birds.
- Anda el gato en el palomar. (The cat is in the dovecot.) There is a man among the maids.

\* Literally, "My father's name is Loaf," &c., but I do not think that Loaf is to be found among British names of persons.

|   |  |
|---|--|
| Andando y hablando, marido á la horca.  | Walking and talking, husband to the gallows.*  |
| Andar á caza con huron muerto.  | (To go after rabbits with a dead ferret.) To pursue a quest without proper means.  |
| Andar á caza de gangas.   | (To go a-hunting wild-fowl.) To go on a wild-goose chase; to wait expecting something to turn up.  |
| Andar de zocos en colodros.   | (To go from clogs to buskins.) Out of the frying-pan into the fire.  |
| Andar entre la cruz y el agua bendita.  | To walk between the cross and the holy water.†   |
| Ante la puerta del rezador, nunca echés tu trigo al sol.  | Before the door of a man who is always praying, never leave your corn to dry.  |
| Antes al ruiseñor que cantar, que á la mujer que hablar.  | The nightingale will cease singing ere a woman ceases chattering.  |
| Antes di que digan.   | (Tell before they tell.) Have the first word; one tale is good until another's told.   |
| Antes moral tardío, que almendro florido.   | Better a late mulberry than an almond-tree in flower.‡   |
| Antes que conozcas, ni alabes, ni cohondas.   | Neither praise nor blame until you know.   |
| Antes que te cases, mira que lo haces.  | Look before you ere you wed.   |
| Antigua contienda entre la Fortuna y la Naturaleza.— <i>Antonio Perez.</i>  | (There is an old quarrel between Fortune and Nature.) <i>Honores mutant mores.</i>   |
| A' otro perro con ese hueso.  | (Give that bone to another dog.) No tricks upon strangers.   |
| A' padre guardador, hijo gastador.  | After a miserly father comes a spend-thrift son.   |
| A' palabras locas orejas sordas.  | To foolish words turn deaf ears.   |
| A' perro viejo nunca cuz, cuz.  | To an old dog never say cuz, cuz.§   |
| Aplicacion y Minerva. No hay eminen-<br>cia sin entrambas, y si concurren<br>exceso. Mas consigue una mediana<br>con aplicacion que una superioridad<br>sin ella. Comprase la reputacion á<br>precio de trabajo; poco vale que<br>poco cuesta.— <i>Gracian.</i> | Application and natural ability. With-<br>out both these it is impossible to<br>attain eminence; and, when they are<br>both united, the highest eminence is<br>reached. A moderate intellect, com-<br>bined with application, succeeds<br>better than mere genius. Work is<br>the coin that purchases a reputation,<br>and that which costs us little is of<br>little value. |
| A' pobreza no hay vergüenza.  | Poverty has no shame.  |

\* The story is told of a woman whose husband was condemned to death. He wished to linger in order to give his wife his last instructions, but the good woman, impatient of the delay, said, *Andando y hablando, marido.*

† That is, to be at the last gasp. A crucifix and holy water are brought to the death-bed of the dying Catholic.

‡ The almond-tree blooms early, so is liable to be blighted by severe weather. Hence the proverb is used of precocious children, who seldom fulfil their early promise.

§ Cuz, the word used by Spaniards for calling a dog. Nuñez explains that it would be needless to call an old dog, as it would follow close to its master's heel. But the saying appears to be equivalent to the English, "You cannot catch an old bird with chaff."



A' poco pau, tomar primero.

(When bread is scarce take the first slice.) Every man for himself, and the devil catch the hindmost.

Aprendiz de Portugal, no sabe coser y quiere cortar.

An apprentice from Portugal, he does not know how to sew, but wishes to cut out.\*

A' puñadas entran las buenas hadas.

(Good fortune comes by punching.) The timid dog gets no bone; no gains without pains.

Aquellos son amigos que hacen amistades.—*Gracian*.

Those are friends who do friendly acts.

Aquellos son ricos que tienen amigos.

Those who possess good friends are truly rich.

A' quien dan, no escoge.

Beggars must not be choosers.

A' quien dices poridad, á ese tu das la libertad.

You surrender your liberty to him to whom you tell your secret.

A' quien Dios quiere, bien en Sevilla le dan de comer.

He whom God loves is fed well in Seville.

A' quien Dios quiere bien, la casa le sabe.

To him to whom God wishes well, his house is sweet.

A' quien Dios quiso bien, en Granada le dió de comer.

He to whom God has wished well, in Granada gets plenty to eat.

A' quien está en su tienda, no le achacan que se hallo en la contienda.

He who stays in his own shop, is not accused of being mixed up in the brawl.

A' quien madruga, Dios le ayuda.

(God helps him who rises betimes.) Heaven helps him who helps himself; the early bird catches the worm.

A' quien miedo han, lo suyo le dan.

He who is feared receives his own.

A' quien no mata puerco, no le dan morcilla.

No black pudding is given to him who kills no pig.

A' quien no tiene nada, nada espanta.

He who has nothing, has nothing to fear.

A' quien se humilla, Dios le ensalza.

God exalts him who humbles himself.

A' quien te da el capon, dale la pierna y el alon.

(To him who gives the capon, give the leg and the wing.) One good turn deserves another.

A' quien tiene buena mujer ningun mal le puede venir, que no sea de sufrir.

To him who has a good wife no sorrow comes that he is unable to endure.

Ara bien hondo, cogerás pan en abondo.

(Plough a deep furrow, and you will reap an abundance of corn.) Spend, and God will send.

Arboles son amores desdichados

Like a tree by hoar-frost blighted

A' quien el hielo marchitó floridos.

Is lovers' love when unrequited.

—*Lope de Vega*.

Arde verde por seco, y pagan justos por pecadores.

Green burns for dry, and the righteous pay for sinners.

Ares, no ares, renta me pagues.

Plough, or plough not, pay me the rent.

A' rio revuelto ganancia de pescadores.

It is good fishing in troubled waters.

\* This saying illustrates the antipathy of the Spaniards towards the Portuguese.

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| Armas y dineros buenas manos quieren.                              | Weapons and money should have good hands to hold them.   |
| Así es el marido sin hecho, como casa sin techo.                   | A husband without experience is like a house without a roof.   |
| Asna con pollino, no vá derecha al molino.                         | (An ass, when with her colt, does not go straight to the mill.) A mind full of cares, a field full of tares.           |
| Asno cojo, mas habías de madrugar.                                 | (Lame ass, you ought to rise earlier.) Dull wits need more labour to polish them.                                      |
| Asno cojo, y hombre rojo y el demonio, todo es uno.                | A lame ass, a red-haired man, and the devil, are one and the same thing.   |
| Asno con oro, alcanzalo todo.                                      | (An ass laden with gold overtakes everything.) It is money that makes the mare to go; the rich fool is accounted wise. |
| Asno de muchos, lobos le comen.                                    | (The ass with many owners is devoured by the wolves.) Everyone's business is nobody's work.                            |
| A' suegras beodas, tinajas llenas.                                 | To drunken mothers-in-law give brimming jugs.*   |
| A' tí lo digo, hijuela, entendedlo vos, mi nuera.                  | (I tell it to you, daughter; hear it, daughter-in-law.) I speak to the post that the gate may hear.                    |
| A' tu hijo, buen nombre y oficio.                                  | To thy son leave a good name and a profession.   |
| A' un asno, bastale una albarda.                                   | (One load is enough for one ass.) His own troubles are enough for every man.   |
| Aun no asamos, y ya empriagamos.                                   | (We are not yet roasting, but already we baste the meat.) We are counting our chickens before they are hatched.        |
| Aunque fortuna es mudable,<br>Al trabajo es favorable.             | Although Fortune is fickle, she smiles on work.  |
| Aunque la mona se vista de seda, mona se queda.                    | A monkey is still a monkey, though it is dressed in silk.  |
| Aunque manso tu sabueso, no le muerdas en el bezo.                 | (Though your bloodhound be tame, do not bite him on the lip.) Beware the anger of a patient man.                       |
| Aunque seas prudente, viejo, no desdesen el consejo.               | (Although you are prudent, old man, disdain not advice.) None are so wise that they need not to learn.                 |
| A' un traidor, dos alevosos.                                       | (To one traitor two treacherous comrades.) Set a thief to catch a thief.   |
| Ausencia enemiga de amor, quan lejos de ojo, tan lejos de corazon. | (Absence is love's enemy; far from the eyes is far from the heart.) Out of sight, out of mind.                         |
| A' veces lleva el hombre á su casa, con que lllore.                | Sometimes a man takes home what may cause him to weep.†  |

\* That is, in order that they may speedily kill themselves. The unpopularity of mothers-in-law appears to be almost universal.

† The records of the Divorce Court show that it is often the friend of the husband who leads the wife astray.

Averigüelo Vargas.\*

A' virgo perdido, y cabeza quebrada,  
nunca faltan rogadores.

A' vuelta del sol, caga el buey en el  
timon.

A' vuestra salud.

Ayer vaquero, hoy caballero.

Barro y cal encubren mucho mal.  
Beber los vientos.

Beber vino como puerco suero.

Becerrilla mansa todas vacas mama.

Bel hombre no es todo pobre.  
Bien está cada piedra en su agujero.

Bien hace quien su critica modera ;  
Pero usarla conviene más severa  
Contra censura injusta y ofensiva,  
Cuando no hablar con sincero denuedo  
Poca razon arguye, ó mucho miedo.  
—Yriarte.

Bien hay, amén mil veces,  
Quien sirve á señor discreto !  
—Lope de Vega.

Bien predica quien bien vive.

Bien sabe el asno en cuya cara rebuzna.

Bien sabe el sabio que no sabe, el necio  
piensa que sabe.

Bien engas, mal, si vienes solo.

Bobos van al mercado, cada cual con  
su asno.

Bocado comido no gana amigo.

(Let Vargas decide it.) The matter is  
too deep for ordinary mortals.\*

(Lost virginity, and a broken head, are  
never without sympathisers.) Those  
who have ruined a maid or assaulted  
a man are always ready to effect a  
compromise, in order to avoid trouble.

(Towards sunset the ox befouls the  
plough.) The diligent relax when  
their work is done.

Your good health.

(Yesterday cowherd, to-day a gentle-  
man.) The progress of the *nouveau  
riche*.

Brick and lime conceal much crime.†  
(To drink in the winds.) To be in a  
state of anxious expectation.

(To drink wine as a sow does whey.)  
To drink by the pailful.

The gentle calf sucks the teats of every  
cow.

A handsome man is not utterly poor.  
(Every stone is well in its own crevice.)  
A place for everything, and every-  
thing in its place.

He who restrains his criticism does  
well ; but the severest criticism  
ought to be used against unjust and  
brutal censure. For then, not to  
speak out with frank boldness con-  
victs one of little sense, or else of  
great timidity.

Happy, happy is that servant who is to  
a wise lord bound.

(He preacheth best who liveth best.)  
Example is better than precept.

(The ass knows well in whose face he  
brays.) The boorish person knows to  
whom he dare be rude.

The wise man knows that he is not  
wise, but the fool imagines that he  
himself is wise.

Welcome, sorrow, if you come alone.  
(Fools go to market, each on his own  
ass.) *A chaque fou plaît sa marotte*.

A morsel eaten gains no friend.

\* Vargas was a contemporary of Ferdinand and Isabella, and enjoyed a great reputation for profound learning and wisdom.

† A suitable motto for the jerry-builder.

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|---|--|
| Boca que dice de sí, dice de no.                                | (The mouth which says yes, says no.)*<br>Every medal has its reverse.  |
| Boda de negros.   | (A wedding of negroes.) A noisy frolic ;<br>an Irish wake.   |
| Bofeton amagado nunca bien dado.                                | (A threatened blow is never well given.)<br>Cowards are often loudest in their threats.  |
| Bonete y almete hacen casas de copete.                          | The student's cap and the helmet make<br>houses great.*  |
| Buen abogado mal vecino.  | A good lawyer is a bad neighbour.  |
| Buena de mejores, por mengua de seguidores.                     | Virtuous of the virtuous, through lack<br>of followers.†   |
| Buena es misa misar, y casa guardar.                            | (It is good to hear Mass and good to<br>look after one's house.) Religious<br>duties should be attended to, but<br>domestic ones should not be<br>neglected. |
| Buena fama hurto encubre.                                       | A good reputation conceals theft.‡   |
| Buena vida, padre y madre olvida.                               | (Prosperity forgets father and mother.)<br>The man who has "got on" does<br>not remember his poor relations.   |
| Buen corazón quebranta mala ventura.                            | A stout heart overcomes bad fortune.   |
| Buen jubon me tengo en Francia.                                 | I have a good jacket in France.§   |
| Bueno, bueno, bueno, mas guarde Dios<br>mi burra de su centeno. | (Good, good, good, but God keep my<br>ass out of his rye.  |
| Buenos dineros, son casa con pucheros.                          | (A house and a stock of provisions are<br>good money.) The man whose<br>necessities are satisfied does not feel<br>the lack of money.                        |
| Buen principio, la mitad es hecha.                              | Well begun is half done.   |
| Buey viejo surco derecho.                                       | An old ox makes a straight furrow.   |
| Burla burlando vase el lobo al asno.                            | All in the way of fun the wolf attacks<br>the ass.   |
| Burláos con el asno daros ha en la cara<br>con el rabo.         | (Jest with an ass, and he will flap his<br>tail in your face.) Too much<br>familiarity breeds contempt.  |
| Burláos con el loco en casa, burlará con<br>vos en plaza.       | Jest with the fool at home, and he'll<br>jest with thee in the market.   |
| Buscaís cinco pies al gato.                                     | (You are looking for five feet on a cat.)<br>You are on a vain quest ; you hope<br>for the impossible.   |
| Buscar á Marica por Rabena, ó al<br>bachiller en Salamanca.     | (To look for Mary in Ravenna, or for<br>the bachelor in Salamanca.) To look<br>for a needle in a bundle of hay.  |

\* Scholarship and skill in war make men famous.

† A gibe at those women who plume themselves on their virtue, though their lack of looks exposes them to few temptations.

‡ Perhaps this explains why titled directors were so much sought after by promoters of shaky companies.

§ A saying of the boaster who can lie fearlessly about his possessions in a distant land. We used to have a pleasantry, "He has large estates in Russia," derived, I believe, from a music-hall song that took the town some years ago.

|| A hit at those "unco' guid" folk who, though they scorn the things of this world, have a very keen eye when their own interests are threatened.

|   |  |
|---|--|
| * Caballero.  | A gentleman.   |
| Caballo que vuela, no quiere espuela.   | Do not spur a free horse.  |
| Cada buhonero alaba sus agujas.   | (Every hawker praises his own needles.)<br>Every man cries up his own wares.   |
| Cada cosa en su tiempo, y nabos en adviento.                                  | Everything in season, and turnips in Advent.   |
| Cada día gallina amarga la cocina.  | Fowl every day makes bitter fare.*   |
| Cada gallo canta en su muladar.   | Every cock crows on his own dunghill.  |
| Cada semana tiene su disanto.   | (Every week has its Sunday.) The blackest cloud has a silver lining.   |
| Cada uno alega en derecho de su dedo.   | (Every man claims his right to his own finger.) Every man has a right to his own.  |
| Cada uno case con su igual.   | Let each marry with his equal.   |
| Cada uno en su casa, y Dios en la de todos.                                   | (Every one in his own house and God in all of them.) Every man for himself and God for us all.                                       |
| Cada uno es como Dios le hijó, y aun peor muchas veces.— <i>Cervantes</i> .   | Every one is as God made him, and frequently much worse.   |
| Cada uno es hijo de sus obras.<br>— <i>Cervantes</i> .                        | (Every man is the child of his own works.) A man is the architect of his own fortunes.   |
| Cada uno estornuda como Dios le ayuda.  | (Every one sneezes as God pleases.) A man's heart deviseth his ways; but the Lord directeth his steps.<br>— <i>Proverbs</i> xvi., 9. |
| Cada uno mire por el virote.  | (Let each man look out for the arrow.)<br>Let everyman mind his own business.†   |
| Cada uno sabe adonde le apricta el zapato.                                    | Every one knows best where the shoe pinches him.   |
| Cada uno se entiende, y trastejaba de noche, y hurtaba las tejas á su vecino. | Every one knows what he is about, mends his own roof at night, and steals his neighbour's tiles.                                     |
| Cada uno tiene su alguacil.   | (Every man has his constable.) All are subject to the laws   |
| Callar como negra en baño.  | (Silent as a negress in a bath.) Silent as the grave.‡   |
| Callate y callemos, que sendas nos tenemos.                                   | (Be mum, let us both be mum, for we both have means.) Silence is good counsel for thieves.   |
| Calle el que dió, hable el que tomó.  | Let the giver be silent, let the receiver speak.   |
| Callen barbas, y hablen cartas.   | (Let beards be silent, let writings speak.) Documentary evidence is always the best.   |

\* We learn from one of the characters in Gilbert and Sullivan's opera, *Patience*, that even toffee palls when it is eaten at every meal.

† This saying is said to have been first uttered by a general in command of a Spanish town. This town was constantly attacked by the Moors. When the general quitted his command, the burghers asked him how they should act in his absence if the Moors attacked them. *Cada uno mire por el virote*, he replied, meaning that, as the Moors were noted archers, every man would do well to be on his guard against exposing himself to unnecessary risks.

‡ A negress making use of her master's bath, would naturally be as quiet as possible, in order to avoid detection and punishment.

- Canónigo del Salvador, y Abad de Olivares, todo es aire.  
Canta la rana y no tiene pelo ni lana.
- Cantarillo que muchas veces va á la fuente ó deja el asa ó la frente.  
Cara de beato, y uñas de gato.
- Caro cuesta el arrepentir.  
Cartas, sospiros del alma ausente enamorada.—*A. Perez.*  
Casa hospedada, comida y denostada.
- Casarás y amansarás.
- Casar, casar, suena bien y sabe mal.
- Castillo apercebido, no es decebido.
- Ciencia es locura si buen seso no la cura.  
Ciencia es para pobres riqueza, para ricos primor, y para viejos contentamiento.  
Cierra tu puerta, y harás tu vecina buena.
- Cobra buena fama, y echate á dormir.  
Cochino fiado, buen invierno, y mal verano.
- Come poco y cena mas  
Duerme en alto y vivirás.  
Comida hecha, compañía deshecha.
- Como canta el abad, así responde el sacristan.  
Como se vive, se muere.
- Compañía de dos, compañía de Dios.
- Comprar en feria, y vender en casa.  
Comunicado el dolor  
Se aplaca si no se vence.—*Calderon.*  
Con agena mano sacar la culebra del horado.
- Con buen traje, se encubre ruin linage.
- Canon of Salvador, and Abbot of Olivares, are nothing but air.\*  
(The frog croaks though it has neither hair nor wool.) Contentment is better than riches.  
The pitcher which goes often to the well loses either its handle or its spout.  
(A saint's face, and the claws of a cat.) A pious knave.  
Repentance costs dear.  
Letters are the sighs of the heart that loves in spite of absence.  
A house given to hospitality, is devoured and reviled.  
(Marry and be tamed.) Marry in haste and repent at leisure.  
Marry! Marry! sounds well but has a bad taste.  
(A castle prepared is not surprised.) Forewarned is forearmed.  
Knowledge is folly if not controlled by good sense.  
Learning is wealth to the poor, an adornment to the rich, and contentment to the aged.  
(Keep your door shut, and you will make your neighbour a good woman.) Opportunity makes the thief.  
Acquire a good name and go to sleep.  
A pig bought on trust, good in winter, bad in the summer,†  
Lunch lightly, and dine well; sleep high up, and you will live.  
When good cheer is lacking friends will be packing.  
As the parson chants, the clerk responds.  
(As one lives, one dies.) A good beginning makes a good ending.  
(Two in company is God's company.) Two's company, three is none.  
Buy at a fair, and sell at home.  
Sorrow, when told to another, is appeased if 'tis not cured.  
(To draw the snake from the hole with another's hand.) To make a cat's-paw of another.  
Fine clothes conceal a bad ancestry.

\* These two ecclesiastical posts had no pay attached to them, so that the names were used as a proverbial illustration of an empty honour.

† Because a pig is usually killed in the winter, but must be paid for when the summer comes round again.

- Con el rey y la inquisicion, chiton ! With the King and the Inquisition—  
mum's the word!
- Con facilidad se piensa y se acomete una empresa, pero con dificultad las mas veces se sale de ella.—*Cervantes*. With ease we plan and attempt an enterprise, but very often we have difficulty in quitting it.
- Con hijo de gato ne se burlan los ratones. Mice do not play with the son of the cat.
- Con la distancia la pasion se agranda, Como la sombra cuando el sol se aleja.  
—*R. de Campoamor*. Passion is increased by distance, as the shadows lengthen when the sun declines.
- Con latin, rocin y florin andarás el mundo. With Latin, a nag, and money you can traverse the world.
- Con lo que Sancha sana, Marta cae mala. (What cures Sancha makes Martha sick.) One man's meat is another man's poison.
- Con mala persona el remedio mucha tierra en medio. In dealing with a knave, the remedy is to give him a wide berth.
- Conocer los afortunados, para la eleccion, y los desdichados para la fuga.  
—*Gracian*. Observe the fortunate, in order to select them, and the unfortunate, in order to avoid them.\*
- Conocidos muchos, amigos pocos. Many acquaintances, few friends.
- Con su pan se lo coman. (May they eat it with their bread.) May the evil recoil on the head of the doers.
- Continuada felicidad fué siempre sospechosa; mas segura es la interpolada, y que tenga algo de agri dulce.—*Gracian*. An unbroken course of good fortune is always suspicious; prosperity is more secure when it is sometimes interrupted, and when it is on occasions bitter-sweet.
- Contra fortuna no vale arte ninguna. There is no fighting against fate.
- Contra gusto no hay disputa. About tastes there is no disputing. *De gustibus non est disputandum*.
- Contra peon hecho dama no para pieza en tabla. (Against a pawn become a queen, no piece can stay on the board.) The worst tyrant is he that is risen from the lowest rank.
- Corazon del alma, la confianza en Dios. The heart of the soul is trust in God.  
—*Antonio Perez*.
- Corregidor. A magistrate.
- Cortes de principes, sepultura de vivos. Courts of princes, burial alive.  
—*A. Perez*.
- Cortesía de boca mucho vale y poco cuesta. Politeness is worth much and costs little.
- Cortesía es el mayor hechizo político de grandes personajes.—*Gracian*. Courtesy is the subtle fascination that great personages employ.
- Cortesías engendran cortesías. Politeness begets politeness.
- Cosa mala nunca muere. An evil thing never dies.
- Coz de yegua no hace daño al potro. A kick from the mare does not hurt the colt.

\* This saying is quoted by Addison in his essay in No. 293 of the *Spectator*. The habit of always selecting the lucky as employés is said to be an important factor in the success of the Rothschilds.

- Cria cuervos y te sacarán los ojos. (Rear crows and they will peck out your eyes.) Save a thief from the gallows and he will cut your throat.
- Cual el cuervo, Tal su huevo. (As the crow, so the egg.) Like father, like son.
- Cuando Dios amaneca, para todos amaneca. When God sends the day, He sends it for all.
- Cuando en las obras del sabio No encuentra defectos, Contra la persona cargos Suele hacer el necio.—*Yriarte*. When no faults are found in the works of the wise man, the fool is wont to make attacks upon his person.
- Cuando la miseria está muy extendida, la immoralidad es general.—*R. de Campoamor*. When misery is widespread, immorality is general.
- Cuando nace la escoba, nace el asno. (When the broom grows, the ass is born.) With the disease comes the cure.
- Cuando no han los campos, no han los Santos. (When the fields yield not, the Saints receive not.) With an empty purse you cannot give.
- Cuando no puede uno vestirse la piel del león, vestase de la vulpeja. —*Gracian*. When you cannot clothe yourself in the lion's skin, put on that of the fox.
- Cuando pierde de su punto La justicia, no se acierta En admitir la piedad.—*Lope de Vega*. It is never right to allow pity to turn justice from its rightful course.
- Cuando una sospecha es perpetua, es una verdad eterna.—*R. de Campoamor*. When a suspicion endures, it becomes an eternal truth.
- Cuando viene el bien, metelo en tu casa. —*Cervantes*. When a blessing comes to thee, take it into thy house.
- Cuentaselo á tu abuela. (Tell it to your granny.) Tell that to the marines.
- Cuidado ageno de pelo cuelga. Another's sorrow hangs by a hair.
- Cuidados agenos matan el asno. Other folks' troubles kill the ass.
- Culpa no tiene quien hace lo que puede. He is not blamed who does his best.
- Cuñados y perros bermejos, pocos buenos. Of brothers-in-law and red-haired dogs few are good.
- Da Dios almendras á quien no tiene muelas. God gives almonds to him who has no teeth.
- Da Dios habas á quien no tiene quijadas. God gives beans to him who is toothless.
- Dádivas quebrantan peñas. (Gifts break rocks.) A golden key will open any door.
- Dando gracias por agravios, negocian los hombres sabios. Repaying injury with kindness is the way that prudent men act.
- Dar gato por liebre. (To give cat for hare.) To give chalk for cheese.
- Dar voces al lobo. (To shout after the wolf.) To cry over spilt milk.



Da ventura á tu hijo, y echalo en el mar.

(Give your son luck, and throw him into the sea.) It is better to be born lucky than rich.\*

De aquí para allí.

This way and that; to and fro.

De *Arte amandi* escribió Ovidio,

Ovid wrote an *Art of Love*, but it is all untrue. Love and poetry do not satisfy by their art, for poets are born, and lovers are made by love.

Pero todo es falsedad;

Que el amor y la poesía

Por arte no satisfacen,

Porque los poetas nacen

Y el amor amantes cria.

—*Tirso de Molina.*

Debajo del buen sayo, está el hombre malo.

(Under a good cloak there may be a bad man.) A man may smile and smile, and be a villain.

Debajo de una mala capa, hay un buen bebedor.

(Under a ragged cloak there may be a fine tippler.) Many an honest man is clothed in rags.†

De buena planta, planta tu viña,

For thy vineyard take a cutting from a good vine, and for thy wife the daughter of a good mother.

Y de buena madre toma la hija.

Decir y hacer no comen á una mesa.

(Saying and doing do not cat at the same table.) Between saying and doing a man may marry his daughter.

De cualquier manera que vaya vestido seré Sancho Panza.

(However I am dressed, I shall still be Sancho Panza.) I shall be neither more nor less meritorious.

De curiosos es callar por aprender.

Curious folk should be silent in order to learn.

—*A. Perez.*

De dineros y bondad, siempre quita la mitad.

In talking of money and goodness, always halve what is told you.

De físico experimentador y de asno bramador, "libera nos."

From a doctor who experiments on his patients, and from a braying ass—Good Lord deliver us.

De gran subida gran caída.

The greater the rise the greater the fall.

De hombre seco y no de hambre, huye del como del landre.

From a man who is lean and has no lack of food, flee as from the plague.

De hombres es errar, de bestias perseverar en el error.

To err is human, to persist in error the part of a beast.

Del agua mansa me guarde Dios, que de la brava yo me guardaré.

(God protect me from still water, from the rough I will protect myself.) Heaven keep me from a treacherous enemy.

De la honra es breve atajo

Study, which the wise man loves, is the shortest path to honour. Into the Temple of Fame we enter by the gate of Work.

El estudio que el cuerdo ama,

Porque al templo de la fama

Se entra por el del trabajo.

—*Tirso de Molina.*

\* A proverb quoted by Schopenhauer in his *Parerga et Paralipomena*. For a similar idea compare *Fortuna te dé Dios, hijo*, &c.

† Another version of this proverb says, *Hay un buen vividor*, i.e., "Under a ragged cloak there may be a well-living man." The common opinion that a tippler is a fine fellow betrays a lamentable ignorance of the real selfishness of that class of people.

- Del alcalde al verdugo, ved como subo. (From magistrate to hangman, see how he rises.) From horses to asses.
- De la mano á la boca, se pierde la sopa. (From the hand to the mouth the soup is spilt.) There's many a slip 'twixt the cup and the lip.
- De la mar la sal, y de la mujer mucho mal. From the sea comes salt, from woman comes evil.
- Del dicho al hecho hay gran trecho. From saying to doing is a long way.
- Del fraile toma el consejo y no el ejemplo. Follow the friar's advice but not his example.
- Del hombre arraigado no te verás vengado. You will never be avenged on the man of property.
- De los enemigos los menos. The fewer enemies, the better.\*
- De los hijos el que muere es mas amado. Of children the one that dies is most dearly loved.
- De los hombres letrados se hacen los obispos. (Bishops are chosen from the learned.) Schoolmaster bishops.
- De los ingratos esta lleno el infierno. Hell is full of the ungrateful.
- De los leales se hinchon los hospitales. The workhouses are full of honest folk.
- De luengas vias, luengas mentiras. From long journeys, long lies.†
- De Madrid al cielo. (From Madrid to Heaven.) Madrid is the next place to Heaven, in the opinion of the proud Madrilenos.
- De mis amigos me libre Dios, que de mis contrarios me guardaré yo. God preserve me from my friends; from my foes I will preserve myself.
- De mis viñas vengo, no sé nada. (I come from my vineyard, and know nothing.) I am a simple fellow, and have no head for great matters.
- De moza adivina, y de mujer Latina, "libera nos." From a girl who tells fortunes, and from a woman who knows Latin—Good Lord deliver us.
- De noche todos los gatos son pardos. (At night all cats are grey.) Joan's as fair as my lady in the dark.
- De pequeña centella, gran hoguera. A little spark kindles a great fire.
- De piel agena larga la correa. Of another's leather cut large thongs.
- De pobre á rico, dos palmos; De rico á pobre, dos dedos. From poverty to wealth, the breadth of two hands: from wealth to poverty, the breadth of two fingers.
- De potro sarnoso buen caballo hermoso. A ragged colt may turn out a fine horse.
- De puerta cerrada el diablo se torna. The devil turns away from a closed door.
- De qué sirve la hermosura, (Cuando lo fuese la mía) What does loveliness avail me, (If, indeed, 'tis mine to vaunt it)
- Si me falta la alegría? If my joy of heart be wanted?
- Si me falta la ventura? —*Calderon.* If life's happiest feelings fail me?

—*D. F. MacCarthy.*

\* According to Mr. Ormsby, the proverb originated in the following manner. Philip II. was anxious to exterminate the Moriscos of Southern Spain, but being fearful lest in so doing he should be acting in a manner not befitting a Christian monarch, he consulted the Church, and received the above reply.

† A useful motto for a book of travellers' tales.

De ruin paño nunca buen sayo.

(From bad cloth a good coat is never made.) You cannot make a silk purse of a sow's ear.

De sabios es mudar de consejo.

The wise man may change his opinion, but the fool never.

Desaire comun es de afortunados, tener muy favorables los principios, y muy tragicos los fines.—*Gracian*.

This is commonly the ill turn that Fortune does to the unlucky; a pleasing entrance, but a tragic exit from the stage of life.

De oldado que no tiene capa, guarda la vaca.

From a soldier who has no cloak keep thy cow.

D' espacio piensa, y obra á priesa.

Consider slowly and act promptly.

Despues de comer, dormir, y de cenar pasos mil.

After dinner rest a while;  
After supper walk a mile.

Despues de vendimias cuébanos.

(After the vintage, baskets.) Help that comes too late.

Déte Dios, hijo, ventura,  
Que ella traerá lo demás.

God give thee luck, my son; with that the rest will come.

—*Tirso de Molina*.

De todos los caminos de la vida  
El más corto y mejor es el del cielo.

Of all the roads of life the shortest and the best is that which leads to Heaven.

—*R. de Campoamor*.

De tu mujer y de tu amigo experto, no creas sino lo que supieres cierto.

About your wife and your tried friend, believe nothing except what you know for certain.

De un hombre necio á veces buen consejo.

Sometimes a fool gives good counsel.

Dicen los niños en el solejar lo que oyen á sus padres en el hogar.

Children say in the sunshine what they hear their parents speak of by the fire.

Dicente que eres bueno, mete la mano en tu seno.

(When they say you are good put your hand on your heart.) Ask yourself whether your reputation is deserved.

Dichoso es, no él que lo parece á otros, mas á sí.

The happy is not he who seems so to others, but he who seems so to himself.

Dijo la sarten á la caldera, quitate allá ojinegra.

(The frying-pan said to the kettle, "Go away, black face.") The pot calling the kettle black.

Dime con quien andas, decirte he quien eres.

Tell me what company you keep, and I will tell you what you are.

Dineros y no consejos.

(Money and not advice.) Sermons are cheap, but help costs something.

Dios consiente y no para siempre.

God suffers us, but not for ever.

Dios desavenga, quien nos mantenga.

(God send quarrels that I may live.) The prayer of a lawyer.

Dios es el que sana, y el medico lleva la plata.

God effects the cure, and the doctor takes the fee.

Dios hará merced. Y aun tres dias sin comer.

"God will provide." "Another three days without food."\*

\* The first part of this proverb is the remark of a person from whom alms have been solicited. The rest is the comment of the unsuccessful suppliant.

- Dios me libre de hombre de un libro. God deliver me from a man of one book.
- Dios proveerá, mas buen haz de paja se querrá. God will provide, but a good bundle of straw will be useful.
- Dios que dá la llaga, dá la medicina. God who sends the wound, sends the medicine.
- Dios sabe la verdad de todo. (God knows the truth in everything.)  
"God is not mocked."
- Dios va abriendo su mano. God is always opening his hand.
- Do fuerza viene, derecho se pierde. When Force comes on the scene, Right goes packing.
- Donde está la verdad está Dios. Where truth is, there is God.  
—*Cervantes*.
- Donde fuego se hace humo sale. There is no fire without some smoke.
- Donde hay gana hay maña. Where there's a will there's a way.
- Donde hay mucho amor no suele haber demasiada desenvoltura. Where there is much love, there is seldom great boldness.
- Donde las dan las toman. One good turn deserves another.
- Donde no hay tocinos no hay estacas. Where there is no hook, there will hang no bacon.
- Donde no se piensa salta la liebre. The hare leaps from the bush where we least expect her.
- Donde perdió la niña su honor? Donde habló mal y oyó peor. (Where did the girl lose her virtue? Where she spoke ill, and heard worse.) Evil communications corrupt good manners.
- Donde una puerta se cierra, otra se abre. Where one door closes, another opens.
- Do no hay vergüenza, no hay virtud. Where there is no shame, there is no virtue.
- Dos amigos con una bolsa, el uno canta, el otro llora. Two friends with one purse, one sings, the other weeps.
- Dos dias tienen de gusto Las mujeres (sino yerran Los que sus acciones tasan) Unless the people who study feminine ways err, there are two blissful days in a woman's life. The first, the day on which she is married; the second, the day she buries her husband.  
Y son en él que se casan,  
Y el que á su marido entierran.
- Tirso de Molina*.
- Dos linages solos hay en el mundo, el "Tener" y el "No Tener." There are but two families in the world, the Haves and the Have-nots.
- Dos pocos, y un mucho hacen á un hombre. (Two littles and one much make a man rich.) Little shame, little conscience, and much impudence are necessary.
- Duelos con pan son menos. (Sorrows with bread are lessened.) Fat sorrow is better than lean sorrow.
- Echar el alma á las espaldas. (To throw one's soul over one's shoulders.) To say good-bye to honour and conscience.

Echar la capa al toro.

(To throw one's cloak at the bull.) To use desperate means to save one's life.\*

Echar margaritas á puercos.

To throw pearls before swine.

El abad de lo que canta yanta.

The abbot dines by his chanting.

El agua como buey, y vino como ey.

(Treat water like an ox, and wine like a king.) Drink water freely, wine sparingly.

El agua ni enferma, ni adeuda, ni en-  
viuda.

Water causes neither sickness, debt, nor widowhood.

El amigo ha de ser como la sangre, que  
acude luego á la herida sin esperar  
que la llamen.—*A. Perez.*

A friend ought to be like the blood,  
which runs quickly to the wound with-  
out waiting to be called.

El amor á la patria es la ley de gravedad  
del alma.—*R. de Campoamor.*

Love of one's country is the soul's law  
of gravity.

El amor de los que de veras aman cresce  
con la ausencia.—*Antonio Perez.*

Love in those who truly love increases  
with absence.

El amor es atrevido: el respeto me-  
doso.—*A. Perez.*

Love is bold; Respect is timid.

El amor favorable ó contrario causa  
melancolia.—*Antonio Perez.*

Love, requited or unrequited, produces  
melancholy.

El amor iguala á todos estados.—*A.  
Perez.*

Love makes all positions equal

El amor mira con unos anteojos que  
hacen parecer oro al cobre, á la po-  
breza riqueza, y á las lagañas perlas.  
—*Cervantes.*

Love looks through spectacles which  
make copper appear gold, poverty  
appear wealth, and sore eyes seem to  
drop pearls.†

El amor quiere el cuerpo, y la amistad  
el alma.—*R. de Campoamor.*

Love desires the body, Friendship the  
soul.

El amor sustento de la vida humana.  
—*A. Perez.*

Love is the support of human life.

El amor y la fe en las obras se ve.

Love and faith in deeds are seen.

El ansar de Cantinpalo, que salió al  
lobo al camino.

The goose of Cantinpalo, that went out  
on the road to meet the wolf.

El asno á la vihuela.

(The ass at the guitar.) *Asinus ad  
lyram.*

El asno sufre la carga, mas no la  
sobrecarga.

(The ass endures its proper load, but  
not the excessive load.) It is the  
last straw that breaks the camel's  
back.

El barato de Juan del Carpio.

John Carpio's reward.‡

El Bien nunca muere.

Goodness never dies.

—*Don Juan Manuel.*

El bobo, si es callado, por sesudo es  
reputado.

The fool, if he is silent, is accounted  
wise.

\* An expression borrowed from the practice of the bull-fighters, who throw their cloak aside in order to divert the bull from themselves.

† *Lagañas* are the specks of coagulated matter which are often seen in the eyes of people with weak sight.

‡ Juan del Carpio is said to have been an unfortunate fellow who undertook to wait upon a party of merry-makers at a dinner. When the wine had mounted to the heads of the guests, they began to quarrel and throw the candlesticks about. In the darkness poor Juan's head was broken, and—unkindest cut of all—he received no pay.

|  |   |
|--|---|
| El buen pagador señor es de lo ageno.                                  | A good paymaster is master of another's wealth.   |
| El buen paño en el arca se vende.                                      | (Good cloth sells itself in the box.)<br>Good wine needs no bush.   |
| El buen soldado, sacalo del arado.                                     | The good soldier, take from the plough.*  |
| El buey que me acornó, en buen lugar me echó.                          | (The bull that tossed me, pitched me into a good place.) Misfortunes are sometimes blessings in disguise.                     |
| El buey sin cencerro, piérdese presto.                                 | The ox without a bell is quickly lost.  |
| El caballero de la Triste Figura.                                      | The Knight of the Woeful Countenance.†  |
| El ciego mal juzgará de colores.                                       | A blind man is a bad judge of colours.  |
| El comer y el rascar todo es empezar.                                  | To eat and to scratch, a man need but begin.  |
| El consejo de la mujer es poco, y quien no le toma es loco.            | The advice of a wife is a little thing, and he who does not take it is a fool.  |
| El Constante Principe.   | The Constant Prince.‡   |
| El cuitádo del maravedi hace cornado, y el liberal, del maravedi real. | The covetous man turns a farthing into a penny, but the generous man turns it into a sixpence.                                |
| El dar limosna nunca mengua la bolsa.                                  | Almsgiving never lightens the purse.  |
| El dar y el tener, seso ha menester.                                   | To give and to keep need a wise head.   |
| El deseo hace hermoso lo feo.  | Desire makes beautiful what is ugly.  |
| El Diablo está en Cantillana.  | The Devil is in Cantillana.§  |
| El dinero hace al hombre entero.                                       | Money makes the man.  |
| El Dorado.   | The Golden Land.  |
| El encarecer es ramo de mentir.  | Exaggeration is a branch of lying.  |
| —Gracian.  |   |
| El excusarse antes de ocasion es culparse.—Gracian.                    | To excuse oneself beforehand is to accuse oneself. <i>Qui s'excuse, s'accuse.</i>   |
| El golpe de la sarten, aunque no duele, tizna.                         | (The blow from a frying-pan blackens, even though it does not hurt.) If you throw plenty of mud some of it is bound to stick. |
| El habito no hace el monge.  | The cowl does not make the monk.<br><i>Cucullus non facit monachum.</i>   |
| El hacer bien á villanos es echar agua en la mar.                      | (To do a good turn to a knave is like throwing water in the sea.) Nurse a viper in your bosom, and it will sting you.         |

\* The plan followed by the Romans, as Nuñez is careful to mention. However, although the country districts produced the best soldiers in the days of Cincinnatus, the contrary to this saying appears to be true in modern times, when the best soldiers, in intelligence if not in physique, are drawn from the towns.

† The title that the gallant Don Quixote, Knight de la Mancha, gives himself when he writes to the fair Dulcinea del Toboso.

‡ The title of one of Calderon's best-known plays. The hero, Don Ferdinand, Intante of Portugal, was taken captive by the Moors, and remained their prisoner from 1438 to 1443, when he died in captivity.

§ This expression is said to have been applied to one Juan Tenorio, a brigand whose depredations made him the terror of his countrymen during the reign of Alfonso XI.

El hacer bien nunca se pierde.

El hacerse immortal cuesta la vida!

—*R. de Campoamor.*

El hijo muerto y el apio en el huerto.

El hilo por lo mas delgado quiebra.

El hombre es el fuego, la mujer la estopa, viene el diablo y sopla.

El hombre perezoso, en la fiesta es acucioso.

El hombre propone, y Dios dispone.

El hombre propone, Dios dispone, y viene la mujer y lo descompone.

El huella descubre el natural del hombre.—*Antonio Perez.*

El huesped, y el pez, á tres dias huele.

El Judío azotó su hijo porque ganó la primera.

El ladrón, de la aguja al huevo; del huevo al buey; del buey á la horca.

El mal de milano, las alas quebradas y el pico sano.

El malo siempre piensa engaño.

El marido antes con un ojo que con un hijo.

El mayor bien gozado  
Jamás es grande hasta que ya es pasado.

—*R. de Campoamor.*

El melon y la mujer malos son de conocer.

El mentir no tiene alcabala.

El mónstruo de la naturaleza.

El mozo perezoso por no dar un paso dá ocho.

El muerto á la fosada, y el vivo á la hogaza.

El olvido, la muerte de la muerte!

—*R. de Campoamor.*

A good deed is never lost.

Making ourselves immortal costs us life.

(The son dead, and the celery in the garden.) After death, the doctor; after meat, mustard.

(The thread breaks where it is thinnest.) The chain breaks at its weakest link.

Man is the fire, woman the tow, and the devil comes and fans the flame.

The lazy man is energetic at the feast.

Man proposes, God disposes.

Man proposes, God disposes, then woman comes and discomposes.

His deportment reveals a man's nature.

A guest and a fish stink after three days.

The Jew thrashed his son because he won the first game.\*

The thief's progress: from a needle to an egg; from an egg to an ox; from an ox to the halter.

The kite's misfortune, its wings broken, and its bill sound.†

The knave always suspects knavery.

The husband with one eye rather than with a son.

Our greatest joys are never great until they have left us.

(A melon and a woman are difficult to know.) Only an expert knows a good one by their exterior.

There is no tax on telling lies.‡

The prodigy of Nature.§

The lazy varlet takes eight steps to save one.

The dead to the grave, and the living to the table.

To be forgotten is the death of death.

\* It is a familiar trick of professional gamblers to lose at first. Rawdon Crawley, as readers of *Vanity Fair* will remember, was singularly unskilful at the commencement of a game of billiards.

† This saying is applied to braggarts who, like Falstaff, are very bold until they meet "men in buckram."

‡ *Y por eso lo usan todos tanto.* "And for that reason all men use it so much," adds Nuñez.

§ This was the title given by his admiring compatriots to Lope de Vega, whose amazing skill was equalled only by the prolific nature of his writings.

- El órden nace, la anarquía se hace.  
—*R. de Campoamor.* (Order is born, anarchy is made.) Men are naturally law-abiding, but misrule breeds revolutionaries.
- El pan comido y la compañía deshecha. (The bread eaten and the company dispersed.) When poverty comes our friends go packing.
- El perro del hortelano, ni come las berzas, ni las deja comer al extraño. The gardener's dog neither eats the cabbages, nor lets another eat them.\*
- El poco hablar es oro, y el mucho es lodo. Little speaking is gold, much speaking is mud.
- El poder de la tierra no tiene poder en os ánimos.—*Antonio Perez.* (Authority over the world holds no authority over the mind.) Though a man is enslaved, still his thoughts are free.
- El podrá ser, es la esperanza de los necios. "It may happen" is the hope of fools.
- El principio de la salud está en conocer la enfermedad.—*Cervantes.* To understand the disease is the first step to the cure.
- El puerco sarnoso revuelve la pocilga. (The pig with the itch upsets the whole pig-sty.) One rotten sheep mars the whole flock.
- El puerto de las miserias es la paciencia. (Patience is the haven of sorrows.) Time heals all things.
- El que callar no puede, hablar no sabe. He who cannot be silent, knows not how to speak.
- El que ha ovejas, ha pellejas. He who has sheep, has fleeces.
- El que hoy cae puede levantarse mañana. He who falls to-day may rise to-morrow.
- El que merca y miente su bolsa lo siente. He who trades and lies, his purse feels it.
- El que muere pobre, no muere ántes de tiempo. (He that dies a poor man, dies not prematurely.) It is better for a man to die than suffer want.
- El que no sabe gozar de la ventura cuando le viene, que no se debe quejar si se le pasa.—*Cervantes.* He that does not know how to enjoy prosperity when it comes to him, ought not to complain when it passes him by.
- El que tiene el padre alcalde seguro va á juicio. He whose father is the magistrate goes fearlessly to trial.
- El que tiene tejados de vidro, no tire piedras al de su vecino. Those who have their house tiled with glass, should not throw stones at their neighbour's.
- El rey es mi gallo. (The king is my cock.) The strongest is the side for me.†
- El rey va hasta do puede, y no hasta do quiere. The king goes as far as he can, not as far as he would.
- El rio pasado, el santo olvidado. The river crossed, the saint forgotten.

\* The gardener's dog corresponds to our "dog in the manger." Calderon wrote a comedy with the title *El perro del Ortelano*. In this play a noble lady acts the part of the dog in the manger, for, being enamoured of one of her servants, she will not allow him to marry, nor will she, until love proves too strong for her, wed him herself.

† Cock-fighting is a popular sport in Spain.



- El saber y el valor alternan grandeza ;  
 porque lo son hacen immortales ; tanto  
 es uno quanto sabe, y el sabio todo  
 lo puede. Hombre sin noticias,  
 mundo á oscuras. Consejos, y fuerzas,  
 ojos, y manos ; sin valor es esteril la  
 sabiduria.—*Gracian*.
- El santo enojado, con no rezarle está  
 pagado.
- El sastre del Campillo, coser de balde,  
 y poner el hilo.
- El secreto de Anchuelos.
- El sentir es libre, no se puede, ni deve  
 violentar.—*Gracian*.
- El socorro de Escalona, cuando llega el  
 agua, es quemada la villa toda.
- El sueño es alivio de las miserias de los  
 que las tienen despiertas.—*Cervantes*.
- El tiempo es el descubridor de todas  
 las cosas.
- El tiempo, y yo á otros dos.
- El usar saca oficial.
- El viejo en su tierra, y el mozo en la  
 agena, mienten de una manera.
- El vino no trae bragas, ni de paño, ni  
 de leño.
- En batallas tales
- Los que vencen son leales,  
 Los vencidos los traidores.—*Calderon*.
- En boca cerrada no entra mosca.
- En buen dia, buenas obras.
- En casa del bueno el ruin cabe el fuego.
- En casa del herrero cuchillo mangorrero.
- Knowledge and courage go together to  
 the making of greatness ; for they  
 cause it to be immortal ; a man is  
 what his knowledge is, and to the  
 wise man all is possible. A man  
 without knowledge, a world in dark-  
 ness. Counsel and strength, eyes and  
 hands. Without courage knowledge  
 is a barren possession.
- To the angry saint no prayers are paid.
- The tailor of Campillo, who sewed for  
 nothing, and found his own thread.  
 (The secret of Anchuelos.) A secret  
 that every one knows.\*
- Thought is free ; it neither can, nor  
 ought it to, suffer violence.
- The help of Escalon ; when the water  
 arrives, the town is burnt.†
- Sleep is a healing balm to those whose  
 sorrows sleep not.
- Time is the discoverer of all things.
- Time and I against any other two.‡
- Practice makes the craftsman.
- The old man in his own land, and the  
 youth abroad, both lie in the same  
 manner.
- (Wine wears neither linen nor woollen  
 breeches.) When wine's in wit's out.
- In contests of this kind (civil war) the  
 victors are considered the loyalists,  
 the vanquished, traitors.
- (A fly does not enter a shut mouth.) A  
 still tongue shows a wise head.
- (On a good day, good deeds.) The  
 better the day, the better the deed.
- (In a good man's house the beggar sits  
 by the fire.) The poor man has the  
 best place in the house.
- In the house of the smith a haftless  
 knife. §

\* Anchuelos is situated between two hills. The proverb is said to have arisen from the habit of an amorous shepherd and shepherdess, who, tradition declares, were wont to shout loving messages to one another from hill to hill, oblivious of the listeners below.

† Escalona is a small town situated some eight miles from Toledo. It is situated on the crest of a hill, and, according to Collins, when a fire broke out in the place it was impossible to bring water from the bottom of the hill soon enough to prevent the flames from taking a firm hold.

‡ This saying is commonly attributed to Charles V., although Schopenhauer gives the credit of it to Philip II.

§ This is the old form of the proverb. *Mangorrero* is given in the dictionaries as meaning "hafted," but, as Don José Sbarbi points out in his *Monografía* on Spanish proverbs, such a sense makes the proverb pointless. In its correct sense, the proverb is equivalent to our "Who goes worse shod than the cobbler's wife?"

En casa del mezquino manda más la  
mujer que el marido.

En casa del moro no hables algarabia.

En cueros.

En el mejor paño cae la raza.

En España se empieza tarde, y se acaba  
nunca.

En invierno no hay amigo como una  
capa.

En la creacion no importa tanto el *cómo*  
y el *cuando*, como el *por qué* y el *para*  
*qué*.—*R. de Campoamor*.

En la tardanza está el peligro.

En lo justo

Dice el cielo que obedezca

El esclavo á su señor ;

Porque si el señor dijera

A' su esclavo que pecara,

Obligacion no tuviera

De obedecerle ; porque

Quien peca mandado, peca.—*Calderon*.

En los casos raros un solo exemplo hace  
experiencia.—*A. Perez*.

En los nidos de antaño, no hay pajaros  
hogaño.

En ménos que se dice el Credo.

En puerta abierta el justo peca.

En tiempo del rey Vamba.

En tierra de ciegos, el tuerto es rey.

Entre dos muelas cordales nunca pongas  
tus pulgares.

Entre hermano y hermano, dos testigos,  
y un notario.

Entre padres y hermanos,  
No metas tus manos.

En un momento se cae la casa.

En vino y ni en toro, no echas tu tesoro.

Esa es buena y honrada que es muerta  
y sepultada.

In the poor man's cottage the wife  
rules more than the husband.

(Do not speak Arabic in the house of the  
Moor.) Don't talk Latin before the  
learned.

Stark naked.

In the best cloth the thread is rough.

In Spain they begin late and finish  
never.

In winter time there is no friend like a  
good cloak.

In (considering) the Creation, the How  
and the When does not matter so  
much as the Why and the Wherefore.

Delays are dangerous.

In all things just,  
Heaven, no doubt, commands obedience,  
And no slave should fail therein ;  
But, if it should chance, the master  
Should command the slave to sin  
Then there is no obligation  
To obey him : he who sins  
When commanded, no less sinneth.

—*D. F. MacCarthy*.

In rare cases does one occurrence give  
experience.\*

(In last year's nests there are no birds  
of this year.) Gather the roses while  
ye may. *Carpe diem*.

(In less time than it takes to say the  
Creed.) More quickly than you can  
say Jack Robinson.

At an open door the just man sins.

(In the time of King Wamba.) In the  
dim, forgotten past.†

In the country of the blind, the one-  
eyed is king.

(Between two double teeth never put  
your fingers.) Do not interfere  
between husband and wife.

Between brother and brother, two  
witnesses and a lawyer.

Between fathers and brothers put not  
your hands.

In a twinkling down falls the house.

Do not invest in wine or bulls.‡

She is a good and honoured woman who  
is dead and buried.

\* We, on the contrary, say of a painful experience "Once bitten, twice shy."

† Wamba is said to have ruled in the 7th century, A.D.

‡ In Spain, the land of the bull-fight, bulls sometimes fetch fabulous prices.

Ésa es harina de otro costal.

(That is flour from a different sack.)  
That is quite another pair of shoes.

Esa es la herencia de Adán.

—*Calderon.*

That (Misery) is the heritage of the sons of Adam.

Es amarga más que fiel  
La justicia á los viciosos,  
Pero dulce más que miel  
A' los nobles virtuosos.

—*Fernán Pérez de Guzmán.*

Justice is more bitter than gall to the wicked, but sweeter than honey to the noble and the good.

Es bueno mandar, aunque sea á un hato de ganado.—*Cervantes.*

It is fine thing to command, even if it be only a herd of cattle.

Es bueno vivir para ver.

It is good to live in order to see.)  
The longer you live, the more you learn.

Escritura, buena memoria.

(Writing, the best memory.) Writing makes the exact man.

Es de Lope.

It is Lope's.\*

Es de vidrio la mujer.

(Of glass is woman made.) Chastity once lost can never be regained.

Es duro el alcácel para zampoñas.

'Tis hard to make a bag-pipe out of a green corn-stalk.

Ese es tu enemigo, el que es de tu oficio.

(He is your enemy who is of your trade.)  
Two of a trade never agree.

Ese te quiere bien que te hace llorar.

(He loves thee well who makes thee weep.) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

—*Hebrews xii. 6.*

Es grande y noble  
Convertir en virtudes  
Imperfecciones.—*J. E. Hartzenbusch.*

It is a great and noble task to change one's failings into virtues.

Es la virtud del hombre  
La que le inclina á los ilustres hechos.

—*Lope de Vega.*

Virtue in a man is that which inclines him to noble acts.

Es soberbia la hermosura.

—*Lope de Vega.*

(Beauty is haughtiness.) Beauty and pride go hand in hand.

Estar como el diablo apareció á San Benito.

(To be as the devil appeared to St. Benedict.) *In puris naturalibus.*

Esta sola es la ventaja del mandar, poder hacer mas bien que todos.

—*Gracian.*

This is the unique advantage of being a ruler—that one is able to do more good than anyone else.

Estiman algunos los libros por la corpulencia, como si le escribiesen para exercitar los brazos, que los ingenios.

—*Gracian.*

Some folk estimate the value of books by their thickness, as though they were written to exercise the arms rather than the brains.

Estómago hambriento no escucha razones.

There is no arguing with an empty stomach.

Es valiente como la espada del Cid.

(He is as brave as the sword of the Cid.)  
The bravest of the brave.

Exaltado progresista.

An advanced progressist ; a Radical.

\* So great was the fame of Lope de Vega among his countrymen, that the expression *Es de Lope* was commonly applied to any smart saying.

Excusar victorias del patron. Todo vencimiento es odioso, y del dueño, ó necio, ó fatal. Siempre la superioridad fué aborrecida, quanto mas de la misma superioridad.—*Gracian*.

Fandango.

Fiel, pero desdichado.

Fonda.

Fortuna te dé Dios, hijo,  
Que el saber, poco te basta.

Fortuna y Fama. Lo que tiene de inconstante la una, tiene de firme la otra. La primera para vivir, la segunda para despues: aquella contra la invidia, esta contra el olvido: la fortuna se desea, y tal vez se ayuda, la fama se diligencia. Deseo de reputacion nace de la virtud: fue y es hermana de Gigantes la Fama, anda siempre, por extremos, ó monstruos, ó prodigios, de abominacion, de aplauso.—*Gracian*.

Frutos del trabajo justo  
Son honra, provecho y gusto.  
Fueron mis esperanzas  
Como el almendro:  
Florecieron temprano,  
Cayeron presto.

Gato escaldado del agua fria há miedo.  
Gato maullador nunca buen cazador.  
Gemidos y lagrimas de oprimidos,  
memoriales á Dios.—*Antonio Perez*.  
Gente de costa todos ladrones.

Gitano.

Goza tu del poco mientras busca mas el loco.

Grande arma es la necesidad.

Avoid victories over one's superior.  
All victories are invidious things, and one gained over one's master is foolish, if not fatal. Superiority is always abhorred, and much more so superiority established over superiority.

A lively dance.

Faithful, but unlucky.

An hotel.

God give thee luck, my son; as for wisdom, a little sufficeth thee.

Fortune and Reputation. While the former is inconstant, the latter abides; while Fortune concerns the present life, Reputation affects the after time; the one is a bulwark against Envy, the other against Oblivion. We desire Fortune, and sometimes can assist it; but Reputation we must earn. The desire for Reputation is the child of a virtuous instinct; it was, and is, the sister of giants, for it always runs to extremes, producing either monsters that excite our loathing, or prodigies that gain our applause.

The fruits of honest toil are honour, profit, and enjoyment.

My hopes were like the almond-tree; they bloomed soon and were as quickly blighted.\*

A scalded cat is afraid of cold water.

A mewling cat is not a good mouser.

The sighs and tears of the oppressed are petitions sent to God.

The people of the sea-coast are all thieves.†

A gipsy.

(Enjoy thy little while the fool seeks for more.) Contentment is better than riches.

(Necessity is a strong arm.) Necessity is the mother of invention.

\* The almond-tree is typical of disappointed hopes. See note on *Antes moral tardío*, &c. in this section.

† A saying that was old long before the habit of taking an annual trip to the sea-coast made the rapacity of the hotel-keepers, &c., known unto all men.

|  |  |
|--|--|
| Grandeza verdadera, la bondad de cada uno.— <i>A. Perez.</i>         | (True greatness in every man is goodness.)<br>Kind hearts are more than coronets,<br>And simple faith than Norman blood.<br>— <i>Tennyson.</i> |
| Gran dote cama de rencillas.   | A great dowry is a bed of thorns.  |
| Gran placer comer y no escotar.                                      | It is a great pleasure to dine without paying the bill.  |
| Gran victoria es la que sin sangre se alcanza.                       | Great is the victory that is won without bloodshed.  |
| Guardate de amigo reconciliado,<br>Y de viento que entra por horado. | Beware of a friend reconciled, and of wind that comes through a hole.  |
| Guardate, moza, de promesa de hombre que como cangrejo corre.        | Beware, maiden, of a man's promise, for it goes crab-fashion.  |
| Guerra al cuchillo.  | War to the knife.  |
| Guerra, caza, y amores, por un placer mil dolores.                   | War, hunting, and love, for one pleasure bring a thousand pains.   |
| Guerrilla.   | An irregular petty war; an armed mountaineer, member of an independent band harassing the enemy by irregular attacks.                          |
| Haber moros y cristianos.  | (Moors and Christians together.)<br>Donnybrook Fair.   |
| Habiendo pregonado vino, vende vinagre.                              | After having advertised wine he sells vinegar.   |
| Habla poco, escucha mucho, y no errarás.                             | Speak little, hearken much, and thou wilt not be deceived.   |
| Hablar poco y bien, tenerte han por alguien.                         | Speak little and well, and people will take you for somebody.  |
| Hablar sin pensar es tirar sin encasar.                              | To speak without thinking is to shoot without taking aim.  |
| Habló el buey y dijo "Mu."   | (The ox spoke and said "Moo.")<br>Silence is the wisdom of the fool.   |
| Hacer Angulemas.   | (To act in Angoulême fashion.) To be impertinent.*   |
| Hacer castillos en el aire.  | (To build castles in the air.) <i>Bâtir des châteaux en Espagne.</i>   |
| Hacer de la gata de Juan Hurtado.                                    | (To play the part of John Hurtado's cat.) To dissemble; to act treacherously.†   |
| Hacer la cuenta con la almohada.                                     | (To reckon with one's pillow.) To ponder before acting.  |
| Hacer la cuenta sin la huespeda.                                     | To reckon without one's host.  |
| Hacienda.  | A country estate.  |
| Hambre y frio, entregan al hombre á su enemigo.                      | Hunger and cold deliver a man up to his enemy.   |

\* The inhabitants of Angoulême were an object of great detestation to their neighbours, the Spaniards.

† John Hurtado's cat feigned death in order to deceive its prey.

Hase de guardar y estimar la mujer buena, como se guarda y estima un hermoso jardín que está lleno de flores y rosas.—*Cervantes*.

Hasta el cuarenta de Mayo  
No te quites el sayo.

Hasta la muerte todo es vida.  
—*Cervantes*.

Hay diferentes opiniones, como hay diferentes gustos.—*Cervantes*.

Hay más estacas que tocino.

Hay una cosa más alta que los deberes públicos, y es el honor individual.  
—*R. de Campoamor*.

Haz bien y no cates á quien, haz mal y guarde.

Hazme la barba, y hacerte he el copete.

Hermosa es por cierto la que es buena de su cuerpo.

Herradura que chacotea clavo le falta.

Hidalgo.

Hidalguía.

Hija desposada hija enagenada.

Hijo fuiste, padre serás,

Cual hiciste, tal habrás.

Hijos del entendimiento, los escritos.  
—*Antonio Perez*.

Hijo sin dolor, madre sin amor.

Hombre de un libro.

Hombre harto no es comedor.

Hombre juicioso y notante. Señorease él de los objetos, no los objetos dél.  
—*Gracian*.

Hombre pobre todo estrazas.

Honra y provecho no caben en un saco.

A good woman ought to be protected and prized like a beautiful garden which is full of flowers and roses.

Don't cast your clout

Till May is out.

(Until death comes, all is life.) While there is life, there is hope.

There are differences of opinion just as there are differences of taste.

(There are more hooks than bacon.) There are more mouths than loaves to fill them.

There is one thing higher than public duties—it is private honour.

Do well and fear no one; do ill, and be on your guard.

(Shave me, and I will brush your hair.) Scratch my back, and I'll scratch thine.

She is truly beautiful who is chaste in body.

The horseshoe that clatters needs a nail.\*

A gentleman belonging by birth to the inferior nobility.

Nobility.

A daughter married is a daughter lost.

A son thou wert, and father shall be;

And what thou didst shall be done to thee.†

Writings are the children of the understanding.

(A son without pain, a mother without love.) A mother's love goes out most to those children who have caused most pain and anxiety.

A man of one book.

(A man replete is no eater.) Enough is as good as a feast.

A man of judgment and observation is master of things, and not things of him.

A poor man is all schemes.

Honour and lucre do not keep in the same bag.

\* Schopenhauer quotes this proverb, with approval, in his *Parerga et Paralipomena*. His explanation of it is that men always boast most of possessing that quality which they really lack. Thus the man who declares to men that women cannot resist him is generally timidity itself in the presence of the other sex.

† An old saying used to point the moral that unfilial conduct brings its own punishment.

Huerto y tuerto, y mozo y potro, y  
mujer que mira mal, quiérense saber  
tratar.

Hurtar el puerco, y dar los pies por  
Dios.

Huye amigos afectados  
Cuando lisonja te ofrezcan;  
Que aunque fieles te parezcan,  
En vez de oro son dorados.

—*Tirso de Molina.*

Huyendo del toro, cayó en el arroyo.

Iglesia, ó mar, ó casa real, quien quiere  
medrar.

Il sabio muda conscio, il necio, no.

Ingenio sin prudencia, loco con espada

Ir á la guerra ni casar, no se ha de  
aconsejar.

Ir por lana y volver trasquilado  
Ir por las sierras de Ubeda.

Italia para nacer, Francia para vivir,  
España para morir.

Jo que te estriego, burra de mi suegro.

Juego de manos, juego de villanos.

Junta.

Juntate á los buenos y serás uno de  
ellos.

Justicia, y nó por mi casa.

La alabanza propia envilece.

La ausencia es al amor, lo que al fuego  
el aire; que apaga el pequeño, y  
aviva el grande.

La boca sin muela es como molino sin  
piedra.

A garden and a squinting man, a lad  
and a colt, a wife who has a leering  
eye—all these require skilful manage-  
ment.

(To steal a hog, and give away the feet  
in alms to God.) To be liberal at  
another's expense.

Flee from pretended friends when they  
offer you flattery; however true such  
may appear, they are not real gold,  
but only metal gilded.

(Flying from the bull, he fell into the  
brook.) From Scylla to Charybdis;  
out of the frying-pan into the fire.

The church, the sea, or the king's  
household for him who would thrive.\*

The wise man changes his mind, the  
fool, never.

Wit without discretion is a fool with a  
sword.

Never advise a man to go to the wars,  
nor to marry.

To go for wool and to return shorn.

(To go by the mountains of Ubeda.)  
To deliver a rambling discourse; to  
wander from the point.

Italy to be born in, France to live in,  
and Spain to die in.

Whoa! while I dress you down, my  
father-in-law's ass.†

Practical jokes belong only to the  
vulgar.

A congress; assembly.

Seek the company of the good and you  
will be one of them.

Let justice be done, but not in my  
house.

Self-praise is no recommendation.

Absence is to love what the wind is to  
fire; it quenches the weak and in-  
creases great affections.

A mouth without teeth is like a mill  
without a grindstone.

\* These were the three professions open to a man of birth in medieval times.

† The remark of a peasant when giving his wife a little salutary correction.

- La buena fama segundo es patrimonio. A good reputation is a second inheritance.
- La buena y mala Fortuna, los dos sculptores de la Naturaleza para el pulimento de la materia humana. Good and ill fortune are Nature's two sculptors, employed to polish the stone—Man.
- Antonio Perez.
- La caridad bien ordenada empieza por Charity begins at home.
- La casa quemada acudir con el agua. (To run up with water when the house is burnt.) To shut the stable door when the horse is stolen.
- La eminencia en los hechos dura, en los dichos passa.—Gracian. Eminent deeds endure, but words, however eminent, pass away.
- La esperanza es la última hez que apuramos en el fondo del cáliz de la amargura.—R. de Campoamor. Hope is the last of the dregs that we strain out of the bottom of the cup of sorrows.
- La esperanza, viatico de la vida humana. Hope is the viaticum of the life of man.
- A. Perez.
- La experiencia afina las reglas de cada arte.—A. Perez. Experience modifies the rules of every art.
- La experiencia es madre de la ciencia. (Experience is the mother of knowledge.) Experience is good if not bought too dear. *Experientia docet.*
- Cervantes.
- La fortuna de las feas, las bonitas la desean. Pretty women desire the luck of the ugly ones.
- La Fortuna señoréa en animos bajos, y no en los nobles y altos. Fortune lords it over baseborn souls, but not over the noble and the great.
- Antonio Perez.
- La gloria de cien Bayardos franceses no bastaria á compensar la deshonra de un solo Robespierre. The glory of a hundred French Bayards would not suffice to counterbalance the disgrace of a single Robespierre.
- R. de Campoamor.
- La gotera dando hace señal en la piedra. Continual dropping wears away the stone.
- La hermosura de los ánimos cresce con la edad, como se disminuye con la misma la corporal.—A. Perez. The beauty of the mind increases with age, just as physical beauty decreases from the same cause.
- La justicia de Peralvillo. (Peralvillo justice.) Lynch law.
- La lengua del mal amigo, Mas corta que cuchillo. The tongue of a false friend is sharper than a knife.
- La lengua y las palabras, rama y hojas del corazon; y testimonio dan si está seco ó verde el corazon. The tongue and the words are the branch and leaves of the heart, and indicate whether it is dried up or full of sap.
- Antonio Perez.
- Le latra con sangre entra.—Cervantes. (Learning comes with blood.) Learning can only be acquired by painful striving.
- La libertad no consiste en hacer lo que se quiere, sino en hacer lo que se debe.—R. de Campoamor. Liberty consists not in doing what one wishes, but in doing what one ought.
- La mala educación de la juventud es la ruína de las naciones. The neglected education of the young is the ruin of nations.



La mala llaga sana, la mala fama mata.  
 La máxima es trillada,  
 Mas repetirse debe :  
 Si al pleno acierto aspiras,  
 Une la utilidad con el deleite.—*Yriarte*.

La mentira tiene las piernas cortas.  
 La misa digala el cura.

La mujer del ciego, para quién se afeita ?

La mujer que mucho bebe, tarde paga  
 lo que debe.

La mujer y el huerto no quieren más de  
 un dueño.

La mujer y el vidrio siempre están en  
 peligro.

La mujer y la gallina por andar se pier-  
 den aina.

La mula y la mujer por halagos hacen  
 el mandado.

La noche es capa de pecadores.

La ocasion hace el ladron.

La pasion no tiene ojos.—*A. Perez*.

La piedad es la virtud favorita de Dios.  
 —*A. Perez*.

La planta muchas traspueta ni crece,  
 ni medra.

La pluma corta más que espadas  
 afiladas.—*Antonio Perez*.

La pobreza no es vileza, mas inconveni-  
 nencia.

La prenda de Pedro Macho.

La primera mujer escoba, la segunda  
 señora.

La rueda de la fortuna anda más lista  
 que una rueda de molino.

Las avechitas del campo tienen á Dios  
 por su proveedor y despensero.  
 —*Cervantes*.

Las canas de Don Diego Osorio.

Las cosas que son más para olvidadas  
 son las más acordadas.—*Gracian*.

Las gracias pierde quien promete y se  
 detiene.

A bad wound heals ; a bad name kills.  
 The maxim is a little trite, but ought to  
 be repeated : if you desire to obtain  
 the greatest success (in writing),  
 mingle what is useful with what is  
 pleasing.\*

A lie has short legs.  
 (Let the Priest say the Mass.) Every  
 man to his trade.

For whom does the blind man's wife  
 adorn herself ?

The woman who drinks much is slow in  
 paying her debts.

A woman and a garden require only one  
 master.

Women and glass are always in danger.

A woman and a hen are soon lost by  
 gadding about.

A mule and a woman must be coaxed  
 into obedience.

The night is a cloak for sinners.

Opportunity makes the thief.

(Passion has no eyes.) Love is blind.

Charity is the virtue beloved of God.

The plant often transplanted neither  
 grows, nor thrives.

The pen is a keener weapon than  
 sharpened swords.

Poverty is no shame, but an inconveni-  
 ence.

Peter Macho's security.†

(The first wife is a broom, the second a  
 lady.) A man usually treats a second  
 wife better than his first.

Fortune's wheel turns faster than a  
 mill-wheel.

The little birds of the field have God as  
 the provider and dispenser of their  
 food.

The white hairs of Don Diego Osorio.‡

The things we remember best are those  
 it were best to forget.

He loses his thanks who promises and  
 dallies.

\* Evidently a reference to Horace's line *Omne tulit punctum qui miscuit utile dulci*.

† Pedro Macho is said to have been a person who wished to borrow a sum of money on security already hypothecated.

‡ The saying is common to those whose hair has become white prematurely through sorrow, &c. Don Diego Osorio was sentenced to death by the King, and when he heard the sentence read out his hair turned white.

Las grandes hazañas para los grandes  
hombres estan guardadas.

—*Cervantes.*

Las hazañas son la sustancia del vivir,  
y las sentencias el ornato.—*Gracian.*

Las malas nuevas siempre son ciertas.

Las más veces son buenas las razones  
del pueblo, y juicios ciertos.

—*Antonio Perez.*

Las necesidades del rico por sentencias  
pasan en el mundo.—*Cervantes.*

La sospecha commueve los animos,  
como el veneno los estomagos.

—*Antonio Perez.*

Las palabras son sombra de los hechos;  
son aquellas las hembras, estos los  
varones.—*Gracian.*

Las primeras hacen los primeros hom-  
bres.—*Gracian.*

Las repúblicas son sublimes concep-  
ciones malogradas: las engendra la  
fraternidad, las amamanta la anarquía,  
y el despotismo las ahoga.

—*R. de Campoamor.*

Las riquezas son bagajes de la fortuna.

Las virtudes sin prudencia son hermo-  
sura sin ojos.

La Traicion aplace, mas no él que la  
hace.

La verdad adelgaza, y no quiebra.

La verdad es hija de Dios.

La verdad está en el vino.

La verdad siempre anda sobre la men-  
tira como el aceite sobre el agua.

—*Cervantes.*

La verde primavera  
De mis floridos años  
Pasé cautivo, amor, en tus prisiones,  
Y en la cadena fiera  
Cantando mis engaños,  
Lloré con mi razon tus sinrazones;  
Amargas confusiones  
Del tiempo, que ha tenido  
Ciega mi alma, y loco mi sentido!

—*Lope de Vega.*

Great exploits are reserved for great  
men.

Actions are the real substance of life;  
words are merely its adornment.

Bad news is always true.

Very often the arguments of the people  
are good, and their judgments true.\*

The silly platitudes of the rich man are  
considered to be axioms by the world  
of fashion.

Suspicion affects the mind, as poison  
the stomach.

Words are the shadow of deeds; the  
former are feminine, the latter mas-  
culine.

Eminent deeds make eminent men.

Republics are sublime conceptions dis-  
appointed: fraternity breeds them,  
anarchy suckles them, and despotism  
drowns them.

Riches are the sumpter mules of for-  
tune.

Virtue without discretion is beauty  
without eyes.

The treason pleases, but not the traitor.

Truth can be stretched, but it does not  
break.

Truth is God's daughter.

(Truth is in wine.) *In vino veritas.*

Truth always rises above falsehood, as  
oil above water.

In the green season of my flowering  
years,

I lived, O love! a captive in thy chains;  
Sang of delusive hopes and idle fears,  
And wept thy follies in my wisest  
strains:

Sad sport of time when under thy con-  
trol,

So wild was grown my wit, so blind my  
soul.—*Lord Holland.*

\* A comment on the familiar saying *Vox populi, vox Dei*. Perez, however, gives an unusual interpretation of the Latin phrase. He says that "the voice of the people is the voice of God" refers to the oppressed people, whose cry for succour, when it reaches the ears of God, evokes a prompt response.

La Vida, navegacion, la Muerte, puerto.

—*A. Perez.*

La voz del pueblo es voz de Dios.

Letras sin virtud, son perlas en el muladar.—*Cervantes.*

Libro cerrado no saca letrado.

Libros y amigos pocos y buenos.

Llorar he, agüelo, que ahora no puedo.

Locos y niños, dicen la verdad.

Lo facil se ha de emprender como dificultoso, y lo dificultoso como facil.

—*Gracian.*

Lo que á unos no agrada á otros contenta.

Lo que cuesta poco, se estima en menos.

—*Cervantes.*

Lo que luego se hace, luego se deshace, mas lo que ha de durar una eternidad, ha de tardar otra en hacerse.

—*Gracian.*

Lo que mucho vale, mucho cuesta.

Lo que se aprende en la cuna siempre dura.

Lo que te dijere el espejo, no te lo dirán en consejo.

Los amigos verdaderos, fuerte guarda, y consuelo grande su memoria.

—*A. Perez.*

Los ánimos que ejercitan de su natural las virtudes, no buscan gracias por ellas.—*Antonio Perez.*

Los dichos en nos, y los hechos en Dios.

Los dineros del sacristan cantando se vienen y cantando se van.

Los dineros hacen dueñas y escuderos.

Los dolores grandes, veneno de la vida.

—*A. Perez.*

Los gustos y los pesares alternan.

Los hijos de María Rabidilla,

Cada uno en su escudilla.

Life is a voyage, and Death its port of arrival.

(The voice of the people is the voice of God.) *Vox populi, vox Dei.*

Learning without virtue is like pearls on a dunghill.

A closed book never makes a scholar.

Books and friends should be few and good.

(I will mourn for you, grandfather; at present I have no time.) A fat legacy is a great consolation to the bereaved.

Children and fools speak truth.

One ought to attempt easy tasks as though they were difficult, and difficult tasks as though they were easy.

(What displeases some delights others.) *De gustibus non est disputandum.*

That which costs little is little esteemed.

That which is quickly done, is quickly undone; but that which is to endure for an eternity, requires an eternity in the making of it.

What is much valued, costs much.

(What is learnt in the cradle always lasts.) What is bred in the bone comes out in the flesh.

(The mirror will tell thee of that thy friends will never say.) The mirror is no flatterer.

True friends are a strong protection, and the memory of them is a great consolation.

People who practise virtues through the impulse of their innate goodness, do not look for thanks.

(Words are our part, works are God's.) Man proposes, God disposes.

(The sacristan's money comes with singing, and with singing departs.) Easy come, easy go.

Money makes ladies and esquires.

Great sorrows are the poison of life.

Pleasures and pains come by turns.

The children of Mary Rabidilla, each in his own corner.\*

\* The family of Mary Rabidilla is the type of those families in which all the members are at daggers drawn.

Los jueces, en vez de ser unos torturadores del cuerpo, deben ser unos médicos del alma.—*R. de Campoamor.*

Los locos hacen los banquetes, y los sabios los comen.

Los materialistas piensan con los ojos, y los idealistas ven con el entendimiento.—*R. de Campoamor.*

Los primeros movimientos no son en mano del hombre.—*Cervantes.*

Los ricos temen á las zorras en proporción al número de sus gallinas.

—*R. de Campoamor.*

Los sujetos eminentemente raros dependen de los tiempos. No todos tuvieron el que merecían, y muchos aunque le tuvieron no acertaron á lograrle. Fueron dignos algunos de mejor siglo, que no todo lo bueno triunfa siempre; tienen las cosas su vez, hasta las eminencias son al uso; pero lleva una ventaja lo sabio, que es eterno; y si este no es su siglo, muchos otros lo serán.—*Gracian.*

Madre, que cosa es casar? Hija hilar parir, y llorar.

Mal de muchos, consuelo de tontos.

Mal de muchos, consuelo es.

Mal de muchos, gozo es.

Mal haya el vientre, que del pan comido no le viene miente.

Mal me quieren mis comadres, porque les digo las verdades.

Malo es errar, y peor perseverar.

Mandad y haced, y sereis bien servido.

Manos blancas no ofenden.

Más aguada alegría es la que los hijos dan.

(Judges, instead of being punishers of the body, ought to be physicians of the mind.) All punishment should be remedial in its character.

Fools make feasts, and wise men eat them.

Materialists think with their eyes, and idealists see with their mind.

(The first movements are not under the control of man.) Man is not the master of his impulses.

The rich fear rogues in proportion to the number of their fowls.

Men of the rarest parts depend upon the times in which they live. All have not found the time they deserved, and many, though they have found it, have not succeeded in making use of it. Some have been worthy of a better age, for the good does not always triumph. Things have their season, and even talents are subject to fashion. However, the wise man has one advantage,—he is for all time. If the present is not his proper century, many others will be so.

Mother, what is marriage? My child, it is to spin, bear children, and weep.

(The sorrow of many is fools' consolation.) "We are all mortal" is poor comfort for the dying man.

(Misfortunes of many console.) Trouble is lightened when others share it.

The misfortunes of many afford pleasure.\*

Plague on the belly that forgets the bread it has eaten.

My gossips love me not, because I speak truths to them.

It is an evil thing to sin, and worse to persevere in it.

Give the order and do the work yourself, and you will be well served.

The hands of Beauty do not hurt.

Much tempered is the joy that children give.

\* In his *Innocents Abroad* Mark Twain describes the unholy joy that a good sailor feels when he sees his fellow-passengers suffering from *mal de mer*.

Más cuesta mal hacer, que bien hacer.

It is more costly to do evil than to do good.

Más cura la dieta que la lanceta.

Diet cures more than the lancet.

Más mató la cena que curó Avicena.

Gluttony kills more people than Avicena cured.\*

Más produce el año que el campo bien labrado.

(The year produces more than the well-worked field.) Fine weather is a better cultivator than careful tillage.

Más quiero asno que me lleve, que caballo que me derribe.

I prefer an ass that carries me to a horse that throws me.

Más sabe el loco en su casa que el cuerdo en la agena.

The fool knows more in his own house than the wise man in another's.

Más vale algo que nada.

(Better something than nothing.) Half a loaf is better than no bread.

Más vale al que Dios ayuda, que al que mucho madruga.

He prospers more whom God helps, than he who is up betimes.

Más vale buena esperanza que ruin posesion.—*Cervantes*.

(Good hope is better than bad possessions.) It is hope for the future that makes present suffering endurable.

Más vale el buen nombre que las muchas riquezas.—*Cervantes*.

A good name is worth more than great riches.

Más vale ir solo, que mal acompañado.

Better alone than in bad company.

Más vale mala composicion que buen pleito.

A bad compromise is better than a good verdict.

Más vale maña que fuerza.

Dexterity is better than strength.

Más vale migaja de Rey que zatico de Caballero.

(Better the crumbs of the king than the crust of a lord.) The king's favour is better than that of the most powerful of his subjects.

Más vale pájaro en mano que buitre volando.

(A sparrow in the hand is better than a bustard flying.) A bird in the hand is worth two in the bush.

Más vale saber que haber.

(Better to know than to have.) Knowledge is better than wealth.

Más vale salto de mata que ruego de buenos hombres.

(Better a leap over the hedge than the prayers of good men.) Better to take no risks than trust to Providence to escape from danger.

Más vale ser cabeza de ratón, que cola de león.

Better be the head of a mouse than the tail of a lion.

Más vale ser necio que porfiado.

Better be ignorant than obstinate.

Más vale tarde que nunca.

Better late than never.

Más vale tuerto que ciego.

A man had better be half blind than have both his eyes out.

Más vale un amigo que pariente primo.

A friend is worth more than the nearest kinsman.

Más vale un *toma* que dos *te dará*.

One "Take this," is worth more than two "I will give you."

Más ven cuatro ojos que dos.

(Four eyes see more than two.) Two heads are better than one.

\* Avicena was a famous physician, the Avernethy of Spain.

Mejor curada está herida que no se dió,  
que la que se cura bien.

Mejor es doblar, que quebrar.

Menea la cola el can, nó por ti, sino por  
el pan.

Ménos camino hay de virtud á vicios  
que de vicios á virtud.

Miedo' guarda la viña.

Mientras en mi casa estoy, Rey soy.

Mientras la grande se abaja, la chica  
barre la casa.

Mientras piensa el cuerdo obra el loco.

Mientras se duerme todos son iguales.

Milicia es la vida del hombre contra la  
malicia del hombre.—*Gracian*.

Mirar las cosas con anteojos de larga  
vista.

Moderado.

Muchas hay muy buenas mujeres; es  
verdad: las que están enterradas.

Muchas pocos hacen un mucho.

Mucho en el suelo, poco en el cielo.

Mucho es conseguir la admiracion  
comun; pero mas la aficion.

—*Gracian*.

Muchos por faltos de sentido, no le  
pierden.—*Gracian*.

Muchos son los caminos por donde lleva  
Dios á los suyos al cielo.—*Cervantes*.

Muchos van por lana, y vuelven tras-  
quilados.

Mucho tienen los reyes del invierno,

Que hacen temblar los hombres.

—*Lope de Vega*.

Mudanza de tiempos, bordon de necios.

Muy buenos somos cuando enfermamos.

Muy difícil conocer el corazon del  
hombre por palabras.—*A. Perez*.

Necios y porfiados, hacen ricos los  
letrados.

Ni de estopa buena camisa, ni de puta  
buena amiga.

The wound which is not given is better  
healed, than that which, however  
well cured, has been inflicted.

Better bend than break.

The dog wags his tail, not for you, but  
for the crust.

The road from virtue to vice is shorter  
than that from vice to virtue.

Fear protects the vineyard.

(When in my own house I am a king.)  
A man's house is his castle.

While the tall maid is stooping, the  
little one sweeps the house.

(While the prudent ponders, the foolish  
works.) More haste, less speed.

We are all equal when we are asleep.

A man's life is one long warfare against  
the malice of his fellow-man.

(To look at things through strong  
glasses.) To look always on the  
sunny side of life.

A conservative.

There is an abundance of good women;  
yes—but they are in their graves.

Many littles make a mickle.

Rich here, poor hereafter.

It is a great thing to win the admiration  
of the people, but a greater to gain  
their love.

Many people never lose their senses,  
because they possess none.

Many are the roads whereby God lead  
his own to heaven.

(Many go for wool, and return shorn.)  
The biter is sometimes bitten.

Kings and the winter have much in  
common; both make men tremble in  
their presence.

(Change of weather, talk of fools.) The  
weather is the one topic that never  
fails.

(We are very good when we are sick.)  
The Devil was sick, the Devil a saint  
would be.

It is very difficult to know a man's  
heart from his words.

Fools and stubborn folk enrich the  
lawyers.

You cannot make a good shirt out of  
tow, nor a trusty mistress of a harlot.

- Ni fea que espante; ni hermosa que mate.  
(Not ugly enough to frighten, nor so beautiful as to kill.) A woman whose appearance is, as the Americans say, homely.
- Ni fies de villano, ni bebas agua de charco.  
Neither trust a knave, nor drink stagnant water.
- Ni firmes carta que no leas, ni bebas agua que no veas.  
Neither sign a paper you have not read, nor drink water you have not seen.
- Ni hay bien sin galardón, ni mal sin punición.  
No good act goes unrewarded, nor evil act unpunished.
- Ninguna esperanza es buena  
Que está en voluntad agena.  
Ninguno cierre las puertas;  
Si amor viniese á llamar,  
Que no le ha aprovechar.  
—*Juan de la Encina.*
- Ni quito Rey, ni pongo Rey.  
I do not oppose the king, nor do I establish the king.\*
- No ando á buscar pan de trastro por las casas ajenas.  
(I do not look for better than fine wheaten bread in other folk's houses.) The best is good enough for me.
- No aventuras mucho tu riqueza  
Por consejo de ome que ha pobreza.  
—*Don Juan Manuel.*
- No basta lo entendido, desease lo genial.  
—*Gracian.*
- Nobles desgracias  
Defiendan les hombres nobles.  
—*Calderon.*
- Nobleza consiste en la virtud.  
—*Cervantes.*
- Noche tinta, blanco el día.  
(Nobleness consists in virtue.) 'Tis only noble to be good.—*Tennyson.*
- No dice más la lengua que lo que siente el corazón.  
(The night is dark, the day is clear.) Night increases our fears, day drives them away.
- No entra en misa la campana y á todos llama.  
(The tongue says no more than the heart feels.) "Out of the abundance of the heart the mouth speaketh."
- No es cada día Pascua ni vendimia.  
(The bell does not go to Mass, but calls every one thither.) Example is better than precept.
- No es cada día Pascua ni vendimia.  
(Every day is not Easter nor vintage.) Christmas comes but once a year. Be merry while you may.
- No es el bien conocido hasta que es perdido.  
The blessing is not known until it is lost.

\* As to the origin of this proverb, I derive the following information from Mr. Ulick Ralph Burke's admirable work, *Sancho Panza's Proverbs*. Pedro the Cruel engaged in a fight with his brother Don Enrique. Both brothers fell to the ground. The page of Don Enrique assisted his master to rise, with the words *Ni quito Rey, ni pongo Rey, pero ayudo á mi señor*. "I oppose not the King, nor do I set him up, but help my master."

No es menester que digais  
Cúyas sois, mis alegrías ;  
Que bien se ve que sois mías  
En lo poco que duráis.—*Calderon.*

No es oro todo lo que reluce.  
No es un hombre mas que otro, si no  
hace mas que otro.—*Cervantes.*

No hace el numen el que lo dora, sino  
el que lo adora.—*Gracian.*

No ha de quejarse de su suerte un  
noble.—*Calderon.*

No hay cerradura, si es de ora la ganzúa

No hay grillos honrosos.—*A. Perez.*

No hay leona más fiera, ni fiera más  
cruel, que una linda dama ; como de  
tal se ha de huir.—*Antonio Perez.*

No hay libro tan malo, que no tenga  
alguna cosa buena.—*Cervantes.*

No hay mal que por bien no venga.

No hay mejor bocado, que el hurtado.

No hay mejor cirujano que el bien  
acuchillado.

No hay memoria á quien el tiempo no  
acabe, ni dolor que muerte no le  
consume.—*Cervantes.*

No hay mujer posible que no sea una  
posible Eva ?—*R. de Campoamor.*

No hay pariente pobre.—*Cervantes.*

No hay sugeto en que no imprima  
El fuego de amor su llama ;  
Pues vive mas donde ama  
El hombre, que donde anima.  
Amor solamente estima  
Cuanto tener vida sabe  
El tronco, la flor y el ave :  
Luego es la gloria mayor  
Desta vida—amor, amor.—*Calderon.*

No hay tal razon como la del baston.

There is little need to say  
Whose thou art, sweet joy divine,  
Since 'tis plain thou must be mine  
By the shortness of thy stay.

—*D. F. MacCarthy.*

All is not gold that glitters.

No man is greater than another, unless  
he does greater things.

It is not he who adorns, but he who  
adores that makes the divinity.

A noble man should ne'er rail at his  
fate.

(There is no lock if the pick is of gold.)  
A golden key will open any door.

There are no such things as honourable  
bonds.\*

There is no lioness more savage, nor  
any beast more cruel, than a beautiful  
woman : from such one must flee.

No book is so bad that it contains no  
good in it.

There is no evil which may not turn out  
well.

(No morsel so sweet as that which is  
stolen.) Stolen fruit is sweetest.

There is no better surgeon than he who  
is experienced.

There is no memory which time does  
not blot out, nor grief which death  
does not destroy.

Is there any woman possible who is not  
a possible Eve ?

A poor relation has no existence.†

No creature lives on which love's flame  
Has not impressed its burning seal ;  
The man feels more who love doth feel  
Than when Love's breath first warmed  
his frame.

Love owns one universal claim—

To Love, it only needs To Be,—

Whether a bird, a flower, a tree :

Then the chief glory, far above

All else in life must be Love, Love,

—*D. F. MacCarthy.*

(There is no argument better than that  
of the rod.) Spare the rod and spoil  
the child.

\* He is careful to add that there is an exception to this rule when one is suffering for Christ's sake.

† In Tom Robertson's play *Caste* there is a somewhat similar remark made by the mother of George D'Alroy. When introduced to the bibulous Eccles and his daughters, she denies that a family bearing the name Eccles has any existence.



No huye el que se retira.

(He who retreats does not flee.)  
He that fights and runs away,  
May live to fight another day.

No nos queda otra señal  
De nuestro rey soberano,  
Que en nada pone la mano  
Que no le suceda mal.

This token have we of our king,  
Who rules according to his will,  
To whatsoe'er he puts his hand,  
'Tis always sure to turn out—ill.\*

No ocupa mas pies de tierra el cuerpo  
del Papa que el del sacristan.

The dead body of the Pope does not  
occupy more feet of ground than that  
of the sacristan.

—*Cervantes.*

No oyen los reyes quando no quieren,  
ni ven lo que no quieren.

Kings are deaf when they please, and  
blind to all they *will* not see.

—*Antonio Perez.*

No pensando se pierden todos los necios.

All fools fail because they do not think.

—*Gracian.*

No perdona el vulgo tacha de ninguno.

The vulgar never forgive the fault of  
anyone.

No perecer de desdicha agena.—Es  
menester gran tiento con los que se  
ahogan, para acudir al remedio sin  
peligro.—*Gracian.*

Do not die of another's misfortune.—  
There is need of much care in help-  
ing the drowning, in order to give  
help without endangering oneself.

No puede el hijo de Adán  
Sin trabajo comer pan.

A son of Adam cannot eat bread with-  
out labour.

No puede haber Heroe que no tenga  
algun extremo sublime.—*Gracian.*

There can be no hero without a touch  
of something unique and sublime in  
his nature.

No puede ser el cuervo más negro que  
las alas.

(The crow cannot be blacker than its  
wings.) There is nothing gained by  
exaggerating a trouble.

No puede ser entendido el que no fuere  
bien entendedor.—*Gracian.*

He who cannot readily understand  
another's meaning, cannot readily  
make himself understood.

No sabe mandar el que no sabe  
disimular.

He who knows not how to dissimulate,  
knows not how to rule.

No saber de la Misa la media.

(Not to know half the Mass.) To be  
utterly ignorant; not to know  
chalk from cheese.

No saber el Christus.

(Not to know the alphabet.) To be an  
absolute ignoramus.†

No se acuerda el cura de quando fué  
sacristan.

(The curate does not remember the time  
when he was sacristan.) *Honores  
mutant mores.*

No se acuerda la suegra que fué nuera.

The mother-in-law forgets that she was  
a daughter-in-law.

No se agradece al pequeño  
Lo que se admira en el grande.

What is admired in the great, in the  
petty displeases.

—*J. E. Hartzenbusch.*

No seas perezoso, y no serás deseoso.

Shun idleness, and you will avoid need.

\* This epigram, written by an unknown hand, was published in the reign of Philip IV. The King was so incensed by it that, when Quevedo was falsely accused of being its author, he sentenced the famous but unlucky writer to a long term of imprisonment.

† The *Christus* here refers to the cross marked on the back of the book, from which the young Spaniard learns his alphabet.

No se conoce el bien hasta que se ha perdido.—*Cervantes*.

No se ganó Zamora en una hora.

No se mueve la hoja en el árbol sin la voluntad de Dios.

No se puede repicar y andar en la procesion.

No se toman truchas á bragas enjutas.

No tenga dias de descuido; gusta la suerte de pegar una burla, y atropellará todas las contingencias para coger desapercibido.—*Gracian*.

No todo lo que es brillante  
Riqueza al avaro ofrece,  
Oro, la alquimia parece,  
Vidrio hay que imita al diamante.  
—*Tirso de Molina*.

No vale un bledo.

No vendas la piel del oso antes de haberlo muerto.

Nunca buena olla con agua sola.

Nunca el discreto  
Mujer ni vidrio probó.—*Lope de Vega*.  
Nunca el juglar de la tierra tañe bien en la fiesta.

Nunca el sabio dice, no pensé.

Nunca lo bueno fué mucho.—*Cervantes*.

Obra de comun, obra de ningun.

Obra empezada medio acabada.

Obrar bien, que Dios es Dios.

Obrar con buenos instrumentos.  
—*Gracian*.

Obras son amores, que no buenas razones.

Ofrecer mucho especie es de negar.

We never know the value of a thing until we have thrown it away.

Zamora was not captured in an hour.\*

The leaf on the tree does not quiver without the will of God.

(It is impossible to toll the bell and walk in the procession.) You cannot be in two places at once. One cannot have a cake and eat it too.

(Trout are not caught with dry breeches.) No gains without pains.

Have no careless days, for Fate loves to play tricks, and will upset all probabilities in order to catch a man unprepared.

Not everything that glitters promises wealth to him who covets it; for gold the alchemist may imitate, and diamonds sometimes are made of—glass.

It is not worth a rush.

Do not sell the bearskin before you have killed the bear.

A good stew can never be made with water alone.

A wise man puts neither a woman nor glass to a severe test.

(The mountebank of the district is never honoured at the feast.) A prophet is without honour in his own country.

The wise man never says, "I did not think."

The good was never plentiful.

What is everybody's work is nobody's.

Well begun is half done.

Do right, for God is God.

(Work with good instruments.) Employ the best assistance if you wish to achieve anything.

Deeds, and not fine speeches, are the proof of love.

To offer too much is a kind of denial.

\* Mr. U. R. Burke says of this proverb, "Zamora is a very ancient fortified city in Leon, whose very name, says Ford, awakes a thousand recollections of mediæval chivalry. An important frontier town on the Douro, it was recovered from the Moors by Alonso el Catolico, in 748; and stood a long and bloody siege by Abdurrahman in 939, when 40,000 Moors are said to have been slain. Finally, it was taken in 985 by Al Mansur. Zamora was again besieged in 1072, by Sancho II., of Castille, who failed, in spite of the assistance of the Cid himself, to take the city—and was killed outside the walls. Zamora is at the present day a city of some 12,000 inhabitants, and of little modern interest."

Oh cómo premian sin cuesta  
Príncipes que honrando premian.  
—*Calderon.*

Ojo del amo engorda el caballo.  
Ojos que no ven, corazon no quebrantan.

Olla podrida.

Oraçion breve sube al cielo.  
Oveja que mucho bala, bocado pierde.

Paga adelantada, paga viciosa.

Paga lo que debes y sabrás lo que  
tienes.

Pagan justos por pecadores.  
Palabras hembras son hechos machos.

Palabras señaladas no quieren testigo.  
Palabras sin verdad, paja sin grano.  
—*A. Perez.*

Palabras y plumas el viento las lleva.

Para los desgraciados se hizo la horca.

Para puertas de celos  
Tiene amor llave maestra.  
—*Lope de Vega.*

Para todo hay comentario.

Para todo hay remedio sino para la  
muerte.

Pareceme, Sancho, que no hay refran  
que no sea verdadero, porque todos  
son sentencias sacadas de la misma  
esperiencia, madre de las ciencias  
todas.—*Cervantes.*

Pasan  
Los años con tanta furia,  
Que parece que con cartas  
Van por la posta á la muerte,  
Y que una breve posada  
Tiene la vida á la noche,  
Y la muerte á la mañana.

—*Lope de Vega.*

Paso á paso van lejos.

Oh! at what a little cost  
Princes can reward brave actions!  
By a word of praise 'tis done!  
—*D. F. MacCarthy.*

The master's eye makes the horse fat.  
What the eyes do not see, the heart  
does not grieve for.

A dish of meat and vegetables boiled  
together; a hash.

Short prayers mount to heaven.  
The sheep that bleats much, loses a  
mouthful.

(Payment beforehand is bad payment.)  
Lazy folk will not work when the in-  
centive of gain is gone.

Pay what you owe, and you will know  
what you are worth.

The righteous pay for sinners.  
Words are feminine, deeds are mascu-  
line.

Noble words need no witnesses.  
Words without truth, corn without  
grain.

Words and feathers are borne away by  
the wind.

(For the unfortunate the gallows are  
erected.) Give a dog a bad name and  
hang him.

Love holds the master-key of the doors  
that jealousy closes.

There is a reason for everything.

There is a remedy for everything save  
death.

It seems to me, Sancho, that there is  
no proverb which is not true, for they  
are all opinions formed from the same  
experience, which is the mother of all  
knowledge.

The years hasten on so quickly, that we  
seem to post along the road to Death;  
our life is only a brief sojourn in an  
inn; birth brings us there in the  
evening, and in the morning Death  
takes us away.

(Step by step goes far.) *Chi va piano  
va sano, e chi va sano va lontano.*

Pedir peras al olmo.

Pedro por qué atiza? Por gozar de la ceniza.

Peor es ocuparse en lo impertinente, qua hacer nada.—*Gracian*.

Perdida es leña en la cabeza del asno.

Pereza llave de pobreza.

Perro ladrador nunca es buen mordedor.

Perro viejo.

Picado de la tarantula.

Piedra movediza nunca la cubre moho.

Piensa el ladrón que todos son de su condición.

Pisando la tierra dura

De continuo el hombre está,

Y cada paso que da

Es sobre su sepultura.

Triste ley, sentencia dura,

Es saber que en cualquier caso

Cada paso (gran fracaso!)

Es para andar adelante,

Y Dios no es á hacer bastante

Que no haya dado aquel paso. —*Calderon*.

Poco te importa el ser sabio

Si no fueres venturoso.

—*Tirso de Molina*.

Por demas es la citola en el molino cuando el molinero es sordo.

Por el hilo se saca el ovillo.

Por gozar lo mío en mis días, y despues herédeme quien quisiere.

Por la muestra se conoce el paño.

Porque al fin

Hacer bien nunca se pierde.

—*Calderon*.

Porque dígan, que es amor Homicida del ingenio.—*Calderon*.

Porque dijo un sabio un día

Que á los sastres se debía

La mitad de la hermosura.

—*Lope de Vega*.

Porque hay penas y congojas

Que la dicen los afectos

Mucho mejor, que la boca.—*Calderon*.

(To look for pears on the elm.) To seek impossibilities.

Why does Peter stir the fire? In order to enjoy the heat.

To be busy about things that do not concern us, is worse than doing nothing at all.

Wasted is soap on the head of an ass.

Idleness is the key to Poverty's door.

A barking dog is never a good biter.

(An old dog.) A cute customer; a knowing old bird.

(Bitten by the tarantula.) A victim of a moral or physical disease.

A rolling stone gathers no moss.

The thief thinks that all are of his profession.

On the hard earth, year by year,

Man is treading, hopeless, brave,

But each step is o'er his grave,

Daily drawing near and near.

Mournful sentence—law severe—

But which cannot be mistaken,

Every step (what fears awaken!)

Is to that dark goal commissioned,

So that God is not sufficient

To prevent that step being taken.

—*D. F. MacCarthy*.

It is of little importance to be wise, if you are not also lucky.

Useless is the clapper in the mill when the miller is deaf.

(By the thread we unwind the skein.)

A straw shows which way the wind blows.

So that I enjoy my own while I'm alive, he that wills may be my heir.

The cloth is known by the pattern.

For in the end a good action is never lost.

For men say they often find Love's the slayer of their mind.

For it was a wise man who said, that beauties owed half their good looks to their dressmakers.

For there are some pains and sorrows

That by feelings are expressed

Better than when words are spoken.

—*D. F. MacCarthy*.

Por sol que haga ne dejes tu capa en casa.

Por su mal nacen las alas á la hormiga.  
Posada.

Presto maduro, presto podrido.

Pronunciamento.

Pues así llegué á saber,  
Que toda la dicha humana  
En fin pasa como sueño.—*Calderon*.

Pues el rosario tomáis,  
No dudo que le receis  
Por mí, que muerto me habeis,  
O' por vos, que me matais.—*Rebolledo*.

Pues no hay lugar  
Para la muerte secreto.—*Calderon*.

Pues tan parecidas  
A' los sueños son las glorias,  
Que las verdaderas son  
Tenidas por mentirosas,  
Y las fingidas por ciertas?—*Calderon*.

Pues vence mas  
Aquel que sin sangre vence.  
—*Calderon*.

Que amor no es mas que porfia :  
No son piedras las mujeres.  
—*Lope de Vega*.

Que el traidor no es menester,  
Siendo la traicion pasada.—*Calderon*.

Qué es la vida ? Un frenesi  
Qué es la vida ? Una ilusion  
Una sombra, una ficcion,  
Y el mayor bien es pequeño ;  
Que toda la vida es sueño,  
Y los sueños sueño son.—*Calderon*.

Que genero de pena puede darla  
Mas pena que las penas en que vive  
A' quien solo pudiera consolarla  
La muerte que la vida apercibe ?  
La muerte es menos pena que espe-  
rarla ;

Una vez quien la sufre la recibe ;  
Pero por mucho que en valor se extreme  
Muchas veces le passa quien la teme.  
—*Lope de Vega*.

Although it be sunny, do not leave your  
cloak indoors.

The ant grows wings to its own hurt.  
A dwelling ; lodging-house.  
Soon ripe, soon rotten.

A public declaration ; an announcement  
of revolution.

Thus have I learned that all human  
happiness at last passes away like a  
dream.

Fair lady, when your beads you take,  
No doubt your prayer is still  
Either for my poor murdered sake,  
Or else for yours that kill.

—*G. Ticknor*.

There is no hiding-place from death.

So like to dreams  
Are then all the world's chief glories  
That the true are oft rejected  
As the false, the false too often  
Are mistaken for the true ?

—*D. F. MacCarthy*.

He conquers best who conquers without  
bloodshed.

A lover's part is to be persistent, for  
women never have a heart of stone.

There is no need for the traitor when  
once the treacherous act is done.

What is life ? 'Tis but a madness.  
What is life ? A mere illusion,  
Fleeting shadow, fond delusion,  
Short-lived joy that ends in sadness ;  
Whose most steadfast substance seems  
But the dream of other dreams.

Ah ! what have I in dying to bemoan ?  
What punishment in death can they  
devise

For her who living only lives to groan,  
And see continual death before her  
eyes ?

Comfort's in death, where 'tis in life  
unknown ;

Who death expects feels more than  
he who dies :—

Though too much valour may our for-  
tune try,

To live in fear of death is many times  
to die.—*J. Oxenford*.

Que hace el loco á la postre, hace el  
sábido al principio.

Que hacer bien  
Es tesoro que se guarda  
Para quando es menester.—*Calderon.*

Que las guardas con el oro  
Son fáciles de romper.—*Calderon.*

Que no el tener cofres llenas  
La riqueza en pie mantiene;  
Que no es rico el que más tiene,  
Sino el que ha menester menos.

—*Tirso de Molina.*

Que no hay cosa que no sea  
Difícil al comenzar.—*Tirso de Molina.*

Que perezoso es el dia  
De una esperanza.—*Calderon.*

Querida; querido mio.

Que salió á veces mejor el aviso en un  
chiste, que en el mas grave magis-  
terio.—*Gracian.*

Que siempre es consejo sabio,  
Ni pleitos con poderosos  
Ni amistades con criados.

—*Lope de Vega.*

Que son raros los deseados.—*Gracian.*

Quien á buen arbol se arrima, buena  
sombra le cobija.

Quien á los veinte no puede, y á los  
treinta no sabe, y á los cuarenta no  
tiene, y á los cincuenta no reposa, no  
sé qué mas le espere.

Quien á uno castiga, á ciento hostiga.

Quien bien ama tarde olvida.

Quien bien ama, teme.

Quien bien see, non se lieve.

—*Don Juan Manuel.*

Quien busca el peligro perece en el.  
—*Cervantes.*

Quien calla no dice nada.

Quien calla otorga.

Quien canta sus males espanta.

Quien da pan á perro ajeno,  
Pierde pan y pierde perro.

Quien determina de se casar á sus  
vecinos ha de mirar.

What the fool does in the end, the  
wise does at the beginning.

A good action is a treasure stored up  
until the day of the doer's need.

It is easy to break through prison bars  
when you have gold in your hand.

It is not the possession of overflowing  
coffers that is the support of riches.  
The rich man is not he who owns  
most, but he who needs the least.

There is nothing which is not difficult  
at the commencement.

How slowly doth hope's day depart.

Darling; my sweetheart.

Counsel given in a jesting tone is often  
more effectual than the most serious  
discourse.

It is always a wise plan not to have  
squabbles with the great, nor friend-  
ships with their servants.

(Few men are missed.) Death rarely  
makes a gap that cannot be filled.

(He who leans against a good tree, en-  
joys good shade.) The man who has  
a powerful patron is free from care.

He who is not vigorous at twenty, nor  
wise at thirty, nor rich at forty, nor  
resting at fifty, let him abandon hope.

He who chastises one, threatens a  
hundred.

Who loves truly forgets slowly.

He who loves much, fears much.

(He that hath a good seat should not  
move.) - *Le mieux est l'ennemi du  
bien.*

He who seeks for danger, perishes  
therein.

(He who is silent does not say nothing.)  
Silence is sometimes eloquent.

Silence gives consent.

(He who sings drives away his sorrows.)  
In sweet music is such art  
Healing pain and grief of heart.

Whoever gives a crust to another's dog,  
loses both crust and dog.

He who is determined to marry ought  
to look at his neighbours.

|  |  |
|--|--|
| Quien dineros tiene, alcanza lo que quiere.  | He who has money obtains what he wants.  |
| Quien dineros tiene, hace lo que quiere  | He who has money acts as he pleases.   |
| Quien duerme bien, no le pican las pulgas.   | He who sleeps soundly is not bitten by fleas.  |
| Quien en l'arenal sembra, non trilla pegujares.                                    | He that sows in the sand reaps no crops.   |
| Quien es amigo del vino, enemigo es de sí mismo.                                   | (He who is a friend of wine, is his own enemy.)<br>"Oh! that men should put an enemy into their mouths,<br>To steal away their brains."      |
| Quien escucha, su mal oye.   | Listeners never hear good of themselves.   |
| Quien esposa una viuda tendrá cada rato la cabeza de un muerto echada en su plato. | Whoso marries a widow will often have the head of a dead man thrown upon his plate.  |
| Quien está ausente todos los males tiene y teme.                                   | (He who is absent suffers and fears every ill.) <i>Les absents ont toujours tort.</i>  |
| Quien feo ama, hermoso le parece.  | She who loves an ugly man, thinks that he is comely.   |
| Quien hace por comun, hace por ningun.   | Who works for the public, works for nobody.  |
| Quien haga aplicaciones,<br>Con su pan se lo coma.—Yriarte.                        | (He who makes applications, let him eat it with his bread.) Plague take the fellow who thinks my writings are directed against individuals.* |
| Quien larga vida vive mucho mal vide.  | He who lives a long life sees much sorrow.   |
| Quien mala cama hace,<br>En ella se yace.  | (He who doth ill make his bed<br>Must needs upon it rest his head.)<br>As you make your bed, so you must lie.                                |
| Quien mal enhorna, saca los panes tuertos.   | (He who puts the bread carelessly in the oven, draws out crooked loaves.)<br>As the twig's bent, the tree's inclined.                        |
| Quien mucho abarca poco aprieta.   | (Over-reaching cheats itself.) Grasp all, lose all. Grasp no more than thy hand will hold.   |
| Quien mucho duerme, poco aprende.  | Who sleeps much, learns little.  |
| Quien neciamente peca, neciamente se va al Infierno.                               | He who sins foolishly, foolishly goes to hell.   |
| Quien no adoba gotera, hace casa entera.   | (He who does not repair his gutter, repairs the whole house.) A stitch in time saves nine.   |
| Quien no ha visto á Granada,<br>No ha visto nada.                                  | He who has not seen Granada, has seen nothing.†  |

\* These words, which form part of Yriarte's introduction to his Fables, have become proverbial in Spain in the same sense as we use *Honi soit qui mal y pense*.

† There is more reason in this saying than in most of the kind, for Granada owns the ruins of the Alhambra.

Quien no há visto á Sevilla  
No há visto maravilla.  
Quien no sabe, no vale.

Quien no sabe qué es honra no la  
estima.—*Lope de Vega.*

Quien no tiene mujer, mil ojos ha  
menester.

Quién por vanagloria humana  
Pierde una divina gloria ?  
Que pasado bien no es sueño ?  
Quién tuvo dichas heróicas,  
Que entre sí no diga, cuando  
Las revuelve en su memoria,  
Sin duda que fue soñado  
Cuanto vi ?—*Calderon.*

Quien pregunta, no yerra.

Quien promete en deude se mete.

Quien quiere tomar, convienelê dar.

Quien siembra abrojos no ande descalzo.

Quien su tiempo gasta en cosas vanas,  
no ve la muerte que está sobre sus  
espaldas.

Quien te alabare con lo que non has  
en ti,  
Sabe, que quiere relever lo que has de  
ti.—*Don Juan Manuel.*

Quien te conseja encobrir de tus amigos,  
Engañar te quiere assaz, y sin testigos.  
—*Don Juan Manuel.*

Quien teme la muerte, no goza la vida.

Quien tiene tienda, que atienda.

Quien todo lo quiere, todo lo pierde.

Quien yerra y se enmienda, á Dios se  
encomienda.

Quieres hacer del ladron, fiate del.

Quitada la causa, se quita el pecado.  
—*Cervantes.*

Raiz de la Fe y del Amor, el corazon.  
—*Antonio Perez.*

Who to Seville has never been,  
Has never yet true wonders seen.\*  
(Who knows nothing is worth nothing.)  
Worthless is the witless man.

Whoso knows not what honour is, does  
not value it.

He who has no wife, has need of a  
thousand eyes.

Who for human vanities  
Would forego celestial glory ?  
What past bliss is not a dream ?  
Who has had his happy fortunes  
Who hath said not to himself  
As his memory ran o'er them,  
"All I saw, beyond a doubt,  
Was a dream."—*D. F. MacCarthy.*

Nothing lost for lack of asking.

(He who promises makes himself a  
debtor.) An honest man's word is  
his bond.

He who would receive, must give.

He who sows thistles should not go  
barefoot.

He who wastes his time in vain pursuits,  
perceives not Death, who leans over  
his shoulders.

He that praises you for that which you  
have not, wishes to take from you  
that which you have.

He who counsels you to keep a secret  
from your friends, desires to cheat  
you without witnesses.

He who fears death, gains no joy from  
life.

If one has a shop let him tend it.  
(He who would have all, loses all.)  
Grasp all, lose all.

He who sins and amends, commends  
himself to God.

If you wish to make the thief honest,  
trust him.

Remove the cause, and you remove the  
sin.†

The heart is the root whence grow  
Faith and Love.‡

\* The people of Seville are very proud of their town. Similarly the Italians say *Vedi Napoli e poi mori.*

† Similarly Bacon declares that the best means of curing seditions is to remove the causes of them.

‡ This is very like the famous *Les grandes pensées viennent du cœur* of Vauvenargues.



- Recoje tu heno mientras que el sol luce. Make hay while the sun shines.
- Reglas hay de ventura, que no toda es acasos para el sabio; puede ser ayudada de la industria. Contentanse algunos con ponerse de buen aire á las puertas de la fortuna, y esperan á que ella obre; mejor otros pasan adelante, y valense de la cuerda audacia, que en alas de su virtud, y valor, puede dar alcance á la dicha, y lisonjearla eficazmente.—*Gracian*.
- Remuda de pasturage hace bicerros gordos. Goats get fat by change of pastures.
- Rostro ledo, y el perdon, gran venganza es del baldon. A smiling face, and forgiveness, are the best way to avenge an insult.
- Ruegos de grande fuerza es que te hace. The request of a lord coerces thee to act.
- Ruin consuelo el aplauso de los muchos. Poor comfort is the mob's applause.
- Saber secretos de Principes muy más peligroso que tener muy obligado á un Principe.—*A. Perez*.
- Saberse dejar ganando con la fortuna. Know how to leave your luck when winning.  
—*Gracian*.
- Sacar fuerza de flaqueza. (To draw strength from weakness.) To attempt a task beyond one's powers.
- Santa Maria la más léjos es la más devota. The most distant St. Mary's is the holiest shrine.\*
- Sea uno primero señor de si, y lo serás despues de los otros.—*Gracian*.
- Se há de usar de esta vida como cosa agena. We ought to use this life as a thing not our own.
- Señal mortal de un Principe que no pide consejo.—*Antonio Perez*.
- Sentir con los menos, y hablar con los mas.—*Gracian*.
- Servicios pasados son como deudas viejas, que se cobran pocas. Past services are like old debts, for few are ever paid.  
—*Antonio Perez*.
- Siempre cree en Dios quien cruza el Océano.—*R. de Campoamor*.
- Siempre el año pasado fué mejor. Whoso crosses the Ocean, believes in God.
- Siempre favorece el cielo los buenos deseos.—*Cervantes*.
- (The past year was always best.) "The good old times," says the *laudator temporis acti*.
- Heaven always favours good desires.

\* A proverb applied to those people who are always inclined to praise all things but those at their own door.

Sierra.

A chain of mountains with jagged ridges like the teeth of a saw.

Siesta.

The hottest part of the day, when most Spaniards take a nap.

Si no va el otero á Mahoma, que vaya Mahoma al otero.

If the mountain will not come to Mahomet, Mahomet must come to the mountain.

Sin reglas del arte  
Borriquitos hay  
Que una vez aciertan  
Por casualidad.—*Yriarte*.

Without any rules of literary art, there are asses who sometimes attain success by accident.

Sobre gustos no hay nada escrito.  
Sobre un buen cimiento se puede levantar un buen edificio, y el mejor cimiento en el mundo es el dinero.

There's no accounting for tastes.  
On a good foundation a good edifice can be built, and the best foundation in the world is money.

—*Cervantes*.

Socorros de España, tarde ó nunca.  
Solamente es rico el que lo sabe ser.

Spanish succour comes late or never.\*  
He alone has wealth, who knows how to use it.

Sólo Dios hace lo que *quiere*. El hombre hace lo que *puede*.

God alone does what he *wishes*. Man does what he *can*.

—*R. de Campoamor*.

Sólo se vence la pasión amorosa con huirla.—*Cervantes*.

Flight is the only cure for the passion of love.

Somos todos hijos de Adán.

(We are all Adam's sons.)  
The gardener Adam and his wife  
Smile at the claims of long descent.

—*Tennyson*.

Sonó la flauta  
Por casualidad.—*Yriarte*.

He played the flute by accident.†

Sufre por saber, y trabaja por tener.

Suffer in order to know, and toil in order to have.

Tal amo, tal criado.

Like master, like man.

Tan grande es el yerro, como él que yerra.

The greatness of the sinner is the measure of the sin.

Tan presto va el cordero como el carnero.

(The lamb goes as soon as the sheep.)  
Death threatens old and young alike.

Tanto vales como has.

(You are worth what you have.) Money makes the man.

Tenemos hijo ó hija ?

(Have we a son or a daughter ?) Is the business likely to turn out well or ill ?

Tener al padre alcalde.

(To have the judge as one's father.)  
To be under the protection of the great.

\* Tener es temer.—*R. de Campoamor*.

(To have is to fear.) Wealth spells anxiety.‡

\* The truth of this proverb was abundantly illustrated during the recent Hispano-American War.

† These lines from one of Yriarte's Fables have become proverbial. They are generally applied to those who become successful through luck rather than from any merits of their own.

‡ On the other hand, *Cantabit vacuus coram latrone viator*.

Tener la fe del carbonero.

(To have the faith of the coal carrier.)

Toda afectacion es mala.

To have the simple religious faith which is found among the pious poor. All affectation is evil.

Toda libertad que invada á otra es una tiranía.—*R. de Campoamor.*

All liberty that transgresses the rights of another is a despotism.

Todas las aves con sus pares.

Birds of a feather flock together.

Todo cae en el dedo malo.

Everything falls on the sore finger.

Todo camino vá á Roma.

All roads lead to Rome.

Todo el honor de las mujeres consiste en la opinion buena que dellas se tiene.

The honour of women consists in the good opinion that is held concerning them.

Todo el mundo es uno.—*Cervantes.*

(All the world is one.) The world is my parish.—*John Wesley.*

Tomabala por rosa, mas era cardo.

I took her for a rose, but she turned out a thorn.

Tras la cruz está el diablo.

Behind the cross the devil stands.

Tras los días viene el seso.

With length of days cometh wisdom.

Tres eses hacen dichoso, santo, sano, y sabio.—*Gracian.*

Three SSS make a man happy—Saintliness, Soundness of body, and Sage-ness of mind.

Tus cabellos, estimados  
Por oro contra razón;  
Bien se sabe, Ines, que son  
De plata sobredorados.

Inez, the tresses of your hair  
By some as gold are fondly rated,  
But I, fair lady, am aware  
They are not gold, but silver—plated.

—*Baltasar de Alcázar.*

Una buena capa todo lo tapa.

(A good cloak hides everything.) Fine feathers make fine birds.

Una desgracia nunca viene sola.

(A piece of ill-luck never comes alone.) When sorrows come, they come not single spies, but in battalions.

—*Shakespeare.*

Una golondrina no hace verano.

One swallow does not make a summer.

Una obra vale millares de gracias.

One act is worth a thousand words of thanks.

—*Antonio Perez.*

Un asno cargado de oro sube ligero por una montaña.

(An ass laden with gold quickly ascends a mountain.) It is money that makes the mare to go.

Un asno viejo sabe más que un potro.

An old ass knows more than a young colt.

—*A. Perez.*

Un cabello hace sombra.

A single hair casts a shadow.

Un corazon contento es un festin continuado.

A contented mind is a continual feast.

Un lobo á otro no se muerde.

One wolf does not bite the other.

Un mal llama á otro.

(One misfortune calls another.) Misfortunes never come alone. It never rains but it pours.

Unos tienen la fama, y ótros cardan la lana.

(Some have the fame, and others card the wool.) One beats the bush, and another catches the bird.

Va el rey do puede, y nó do quiere.

The king goes where he can, and not where he would.

Vanagloria florece y no grana.

Boastfulness flowers, but does not bud.

Ventera hermosa mal para la bolsa.

A pretty hostess is bad for the purse.

Verdad es amarga.

Truth is a bitter herb.

Verdades y rosas tienen espinas.

Truths and roses have thorns.

Vióse el villano en bragas de cerro, y  
no conoció á su compañero.

(The bumpkin saw himself in velvet breeches, and no longer knew his old companion.) *Honores mutant mores.* Set a beggar on horseback, and he rides to the devil.

Viscaino necio, tarazon de en medio.

The silly Biscayner takes the middle slice.\*

Viva quien vence.

(Long live the winner.) Hurrah for the strongest side.

Vivir y vivamos.

Live and let live.

Voló golondrino.

(The swallow has flown.) The opportunity is gone beyond recall.

Volver con las manos en la cabeza.

(To return with one's hand on the head.) To return defeated without effecting the object of the quest.

Y ahora digo yo; llene un volumen  
De disparates un Autor famoso,  
Y si no alabaren, que me emplumen.

—*Yriarte.*

Now I say to you: let an author of renown fill a book with twaddle, and if it is not praised by the critics, you may tar and feather me.

Ya que no seas casto, se cauto.

(If you are not chaste, be wary.) To be found out is the greatest crime.

Y en un viejo una mujer  
Es en un olmo una hiedra,  
Que aunque con tan varios lazos  
La cubre de sus abrazos,  
El se seca y ella medra.

—*Lope de Vega.*

A young wife to an old man wed is like ivy on the elm. Although the tree holds it close and embraces it, the trunk grows withered while still the ivy is green.

Yo como tú, tú como yo, el diablo nos  
juntó.

I am like you, and you like me, the devil mated us.†

Yo duro y vos duro, quien llevará lo  
maduro?

I stubborn and you stubborn, who will carry the load?

Y vengar quinientos sueldos.

And to take vengeance for 500 pence.‡

Zapatero, á tu zapato.

(Shoemaker, stick to your last.) *Ne sutor ultra crepidam.*

\* The inhabitants of Biscay are proverbial among the Spaniards for their stupidity, just as the French regard the inhabitants of Auvergne as typical for their boorishness. Sometimes, however, a man is not such a fool as he looks. So the story goes that a Biscayner was dining at an inn with two other Spaniards. When the fish was brought to table, one Spaniard asked for the head, while the other chose the tail, meaning to divide the whole fish between them. But the Biscayner exclaimed, *Viscaino necio, tarazon de en medio*, and helped himself to the best part of the fish.

† The exclamation of one who has found marriage to be indeed a failure.

‡ When Spain was in the hands of the Moors, the conquerors exacted an annual tribute of 500 Spanish maidens. This brutal exaction was afterwards commuted to a payment of money. At length, through the gallantry of the Spaniards, the Moorish power was broken. Hence the above expression has become proverbial to apply to any gallant and meritorious action.

## Portuguese.

|   |  |
|---|--|
| A afeição é principio de aprender.  | Inclination is the first step to knowledge.  |
| A agua o dá, a agua o leva.   | (The water gives it, the water takes it.)<br>Lightly come, lightly go.   |
| A cão mordido todos o mordem.   | (All bite the dog that is bitten.) Give a dog a bad name, and hang him.  |
| A caridade bem entendida principia por casa.  | Charity begins at home.  |
| A casa do amigo rico irás sendo requerido, e á casa do necessitado sem ser chamado. | Go to the house of a rich friend when you are invited; to the house of a needy friend go without being summoned. |
| Achar fôrma para o sapato.  | (To find a last for the shoe.) To meet one's match.  |
| A Deus poderás mentir, mas não podes enganar a Deus.                                | You may lie to God, but you cannot deceive Him.  |
| A experiencia é o fructo, que se colhe dos erros.                                   | Experience is the fruit which is culled from the tree of errors.   |
| A fé não tem olhos, quem quer ver não tem fé.                                       | Faith has no eyes; he has no faith who wishes to see.  |
| Agosto e vindima não é cada dia.  | August and vintage come not every day.   |
| Agosto tem a culpa, Setembro leva a fructa.   | August gets the blame, September takes the fruit.  |
| Agua molle em pedra dura, tanto dá, até que fura.                                   | Soft water falling on a hard rock at length wears it away.   |
| A homem farto as cerejas amargam.   | To a cloyed man cherries taste bitter.   |
| A homem ventureiro a filha lhe nasce primeiro.                                      | The lucky man has a daughter for his first child.*   |
| Ainda que somos negros, gente somos, e alma temos.                                  | Though our skins are black, we are men, and have souls.†   |
| A India é praça de cavalleiros.   | India is the mart of gentlemen.‡   |

\* In poor families the eldest daughter is the family drudge.

† The Portuguese do not appear to have taken this saying to heart, if we can trust the tales of their treatment of the natives in Africa.

‡ The Portuguese, as is natural, considering that Portugal was the home of Vasco da Gama and Camoens, have several proverbialisms dealing with India. Most of these sayings are not very flattering to the country in question.

A Índia é sepultura de homens honrados.

A Índia mais vão do que tornam.

A ingratidão é sepultura do amor.

A injustiça e tyrannia, ainda que maltratam, não affrontam.

Alcança quem não cança.

A língua do maldizente, e o ouvido do que o ouve, são irmãos.

A mais refinada malícia é a que se disfarça com apparencias de virtude.

A mãos lavadas Deus lhes dá que comam.

Amar a Deus é a maior das virtudes, ser amado de Deus, é a maior das felicidades.

Amar e saber não póde ser.

Ama-se a traição, aborrece-se o traidor.

Amigo anojado, inimigo dobrado.

Amigo de bom tempo, muda-se com o vento.

Amigos e mulas falecem a duras.

Amigo velho mais vale que dinheiro.

Amor e senhoria não quer companhia.

Amor não tem lei.

A mortos e a idos, não ha amigos.

A mulher de boa vida não teme ao homem de má lingua.

A mulher que a dous ama, a ambos engana.

Antes bom Rei, que boa lei.

Antes dobrar que quebrar.

Antes só, que mal acompanhado.

Ao bom amigo com teu pão, e com teu vinho.

Ao bom calar chamam santo.

Ao medico, ao advogado, e ao abbade falar verdade.

Aonde o ouro falla, tudo calla.

Aos senhores, que mandam cousas injustas, não obedecem os subditos em cousas justas.

India is the tomb of honoured men.

To India more go than return.

Ingratitude is the sepulchre of love.

Injustice and tyranny, although the injure, do not dismay.

Success comes to him who faints not.

The tongue of him who utters slander, and the ear of him who hearkens to it, are brothers.

The most refined wickedness is that which is covered with the appearance of virtue.

God puts food into clean hands.

To love God is the greatest of virtues; to be loved of God is the greatest of blessings.

Love and prudence go not together.

Treason is loved, the traitor abhorred.

A friend offended is twice a foe.

Fine-weather friends change with the wind.

Friends and mules fail us on the roughest ground.

An old friend is worth more than money.

Love and lordship like no fellowship.

Love has no law.

The dead and the absent have no friends.

The woman who leads a good life, does not fear the slanderous tongue of man.

The woman who loves two, deceives both.

(Better is a good king than a good law.)  
The letter of the law is nothing, the administration is everything.

Better to bend than break.

Better be alone than in bad company.

To a good friend with thy bread and with thy wine.

Good silence is called saintliness.

To your doctor, your lawyer, and your priest, speak the truth.

Where money speaks all else is silent.

Rulers who order what is unjust, are disobeyed by their subjects even in what is just.

A palavra é prata, o silencio é ouro.

A pobreza não é vileza.

Aquelles são ricos, que tem amigos.

A quem has de rogar, não has de as-  
sanhar.

As aguas do mar ao mar, e todas as  
cousas ao seu natural.

As cousas arduas e lustrosas  
Se alcançam com trabalho e com fadiga;  
Faz as pessoas altas e famosas  
A vida que se perde e que periga.

—*Camoens.*

As cousas humildes não são tão sujeitas  
à mudança; as raizes, e os troncos  
sentem mais raras vezes as violencias.

Asno de muitos, lobos o comem.

Asno que tem fome, cardos come.

As obras, e não a duração, são a  
medida certa da vida humana.

As paredes tem ouvidos.

A um ruim ruim e meio.

Auto da fé

A vestidura que a muitos ha de cobrir,  
a contentamento de todos se ha de  
cortar.

Azeite, vinho e amigo, o mais antigo.

Bem sabe o gato cujas barbas lambe.

Boa é a tardança que assegura.

Boca de mel, coração de fel.

Bocado comido não ganha amigo.

Bolsa vazia, e casa acabada, faz o  
homem sisudo, mas tarde.

Bom coração quebranta má ventura.

Bom entendedor, poucas palavras.

Bom é o que Deus dá.

Bom principio é a metade.

Speech is silvern, silence is golden.

Poverty is no shame.

They are rich who have friends.

You must not vex the man from whom  
you have to ask a favour.

Sea-water to the sea, and all things in  
their proper place.

Deeds of difficulty and of fame are  
achieved by toil and struggle; it is  
the life which is endangered, or lost,  
that makes men famous and of high  
renown.

Humble things are never very liable to  
change, just as the roots and trunks  
of trees rarely feel the violence of the  
storms.

(The wolves eat the ass which many folk  
own.) What is every man's business  
is no man's business.

The hungry ass eats thistles.

The true measure of human life is not  
its length, but how much we accom-  
plish therein.

Walls have ears.

(To one knave a knave and a-half.) Set  
a thief to catch a thief.

Act of the Faith.\*

The coat which has to cover many,  
must be cut so as to please all.

Of oil, wine, and friends, the oldest is  
the best.

The cat knows well whose cheek she  
licks.

Good is the delay which renders more  
secure.

A mouth of honey and a heart of gall.

A morsel eaten gains no friend.

An empty purse, and a house com-  
pleted, make a man wise, but the  
wisdom comes too late.

A stout heart overcomes ill fortune.

(A good listener, few words.) A word  
to the wise is enough.

Good is that which God gives.

A good beginning is half the battle.

\* The name given to the burning of a heretic by the Inquisition. On such occasions a declaration of the reasons of the condemnation, etc.—the *auto da fé*—was publicly read out. The words are now commonly applied to any conflagration.

|   |  |
|---|--|
| Bom saber é calar até ser tempo de fallar.  | It is prudence to be silent until it is time to speak.   |
| Buscar agua em fonte secca.   | (To seek water in a dry fountain.) To look for a needle in a bundle of hay.                            |
| Cada carneiro por seu pé pende.   | (Every sheep should hang by its own foot.) Every tub must stand on its own bottom.                     |
| Cada porco tem seu S. Martinho.   | (Every pig has its Martinmas.) Every dog has his day.  |
| Cada qual com seu equal.  | (Every man with his equal.) Birds of a feather flock together.   |
| Cada qual por si, e Deus por todos.   | Every man for himself, and God for us all.   |
| Cada terra com seu uso, cada roca com seu fuso.                                       | Every land its own customs; every distaff its own spindle.   |
| Cada um canta, como tem graça, e casa como tem ventura.                               | Every man sings according to his pleasure, and marries according to his luck.                          |
| Cada um colhe segundo semeia.   | As a man sows, so shall he reap.   |
| Cada um é senhor em sua casa.   | (Every man is lord in his own house.) Every man's house is his castle.                                 |
| Cada um sabe onde lhe aperta o sapato.  | Every man knows where the shoe pinches him.  |
| Cahir da frigideira nas brasas.   | To fall out of the frying-pan into the fire.   |
| Caldeira de Pedro Botelho.  | Peter Botelho's cauldron.*   |
| Caminho da virtude alto e fragoso, Mas no fim doce, alegre e deleitoso.               | The path of virtue is steep and rugged, but in the end it is sweet, joyous, and delightful.            |
| —Camoens.   |  |
| Canta Martha depois de farta.   | (Martha sings when she has had her fill.) A full stomach, the heart merry.                             |
| Cão ladrador nunca bom mordedor.  | A barking dog is ne'er a good biter.   |
| Casar, casar, sôa bem, e sabe mal.  | Marriage sounds well, but tastes bitter.   |
| Castiga o bom, melhorará; castiga o mão, peorará.                                     | Chastise the good, and he will amend; chastise the wicked, and he will become worse.                   |
| Cobra boa fama, faze o que quizeres.  | Gain a good name, and do as you please.  |
| Com agua passada não moe o moinho.  | Water that has flowed past does not turn the mill.   |
| Com a mulher e o dinheiro, não zombes, companheiro.                                   | No jests with my wife or my money, comrade!  |
| Com arte e com engano se vive meio anno; com engano e com arte se vive a outra parte. | With craft and trickery one may live half a year; with trickery and craft one may live the other half. |
| Com El Rei, e com a Inquisição chiton!  | With the King and the Inquisition—hush!  |

\* A slang term for hell.



|  |  |
|--|--|
| Comer a custa da barba longa.  | (To eat at the expense of the long beard.) To live at another's charge; to toady for a livelihood. |
| Com o olho, e com a Fé, não zombarei.                                | I will not jest with my eye, nor with the Faith.*  |
| Coração que suspira não tem o que deseja.                            | The heart which sighs lacks what it longs for.   |
| Corvos a corvos não se tiram os olhos.                               | Crows do not peck out the eyes of crows.   |
| Curtas tem as pernas a mentira, e apanha-se azinha.                  | A lie has short legs and is soon overtaken.  |
| Cutelo máo corta o dedo, e não córta o pão                           | A bad knife cuts the finger and not the bread.   |
| Da ma mulher te guarda, e da boa não fies nada.                      | Beware of a bad woman, and do not trust a good one.  |
| Da mão á boca se perde a sopa.                                       | (From hand to mouth the soup is lost.) There is many a slip 'twixt the cup and the lip.            |
| Debaixo de boa palavra, ahi está o engano.                           | (Under fine words is cheating hid.) Fine words butter no parsnips.                                 |
| De bons propositos está o Inferno cheio, e o Ceo de boas obras.      | Hell is full of good intentions, and Heaven is full of good works.                                 |
| De noite todos os gatos são pardos.                                  | In the night all cats are grey.  |
| Despertar o cão que dorme.   | (To awaken the sleeping dog.) To stir up the mud; to open old sores.                               |
| De tal arvore, tal fructo.   | Like tree, like fruit.   |
| Deus ajuda aos que trabalham.  | God helps those who help themselves.   |
| Do mal o menos.  | Of evils choose the least.   |
| Dos pequenos as culpas se chamam grandes, e as dos grandes pequenas. | The sins of the petty are called great, and the sins of the great are called petty.                |
| Dous olhos não bastam para chorar grandes males.                     | Two eyes are not enough to weep for great sorrows.   |
| Em almas não ha Rei que mande.                                       | (Over the mind no king has sway.) Thought is free.   |
| Em boca cerrada não entra mosca.                                     | A fly does not enter a closed mouth.   |
| Em cada terra seu uso.   | Every land has its own customs.  |
| Em casa de Mouro, não falles algaravia.                              | (Do not speak Arabic in the house of a Moor.) Do not talk Latin before the learned.                |
| Em quanto ha vida, ha esperança.                                     | While there is life there is hope.   |
| Em salvo está o que repica.  | He who rings the alarm bell is himself in safety.†   |

\* The eyes are always too precious to trifle with, and the Faith, especially in the days of the Inquisition, was a dangerous thing for scoffers to sharpen their wits on.

† A saying that is applied to those people who, while running no risk themselves, advocate a strenuous course of action for other people.

|   |   |
|---|---|
| Em tempo de figos não ha amigos.                                | (At the time of figs there are no friends.)<br>None think of their friends' interests<br>when their own are involved. |
| Em uma hora não se ganhou Zamora.                               | (Zamora was not captured in an hour.)<br>Rome was not built in a day.   |
| Ensaboar a cabeça do asno, perda do sabão.                      | It is waste of soap to wash the head of<br>an ass.  |
| Estar na aldeia, e não ver as casas.                            | (To be in the village, and not see the<br>houses.) Not to see the wood for<br>the trees.                              |
| Esmolou S. Matheus, esmolou para os seus.                       | (St. Matthew begged for alms, he<br>begged for his friends.) Charity<br>begins at home.                               |
| Este é meu amigo, que moe no meu moinho.                        | He is my friend who grinds at my<br>mill.   |
| Fallar sem cuidar, é atirar sem apontar.                        | To speak without thinking is like<br>shooting without taking aim.   |
| Fazer bem a velhacos, é deitar agua no mar.                     | To do a kindness to knaves is to throw<br>water in the sea.   |
| Fazer d'uma via dous mandados.                                  | (To perform two errands on one<br>journey.) To kill two birds with one<br>stone.                                      |
| Gato escaldado d'agua fria tem medo.                            | The scalded cat is afraid of cold water.  |
| Guarde-vos Deus de amigo reconciliado.                          | God keep you from a friend who was<br>once your foe.  |
| Guarde-vos Deus de physico experimentador, e de asno ornejador. | God keep you from a doctor who tries<br>experiments, and from an ass that<br>brays.                                   |
| Guar-te dos azos, e guar-te-ha Deus dos peccados.               | Keep thyself from the occasions, and<br>God will keep thee from sin.  |
| Homem apercebido, meio combatido.                               | A man prepared, is half the battle.   |
| Homem farto não é comedor.                                      | (The sated man is not an eater.) Enough<br>is as good as a feast.   |
| Homem morto não falla.  | Dead men tell no tales.   |
| Homem põe, e Deos dispõe.                                       | Man proposes, God disposes.   |
| Homem, que madruga, de algo tem cura.                           | The man who rises early has something<br>on his mind.   |
| Ira de irmãos, ira de diabos.                                   | The wrath of brothers, the wrath of<br>devils.  |
| Isto é outro cantar.  | (That is another song.) That is quite<br>another pair of shoes.   |
| Lançar o gato ás barbas de outrem.                              | (To throw the cat on the face of<br>another.) Escaping from a difficulty<br>by implicating another.                   |

Lá vão leis onde querem cruzados.  
Lá vão os pés onde quer o coração.  
Leis em favor do Rei se estabelecem,  
As em favor do povo só perecem.

— *Camoens.*

Levar agua ao mar.

Longe da vista, longe do coração.

Mãe, casai-me logo, que se me arruga o rosto.

Mais leve cousa é padecer qualquer tormento que esperar-o.

Mais valem amigos na praça, que dinheiros na arca.

Mais vale um passaro na mão, que dous que voando vão.

Mal vae ao fuso quando a barba não anda em cima.

Matar dous coelhos de uma cajadada.

Melhor é o anno tardio, que vazio.

Melhor é uma casa na villa, que duas no arrabalde.

Melhor é um pão com Deus, que dous com o demo.

Melhor he merecel-os, sem os ter,  
Que possuil-os, sem os merecer.

— *Camoens.*

Mentiras de caçadores são as maiores.

Merenda comida, companhia desfeita.

Miguel, Miguel, não tens abelhas, e vendes mel.

Muita palha, e pouco grão.

Muito sabe o rato, mas mais sabe o gato.

Mulher, vento, e ventura, azinha se muda.

Na agua envolta pesca o pescador.

Laws go where dollars please.

The feet go where the heart wills.

Laws in the king's favour stand unchanged ; those in favour of the poor are annulled.

(To carry water to the sea.) Coals to Newcastle.

Out of sight, out of mind.

Mother, marry me soon for my face is wrinkling.\*

It is easier to suffer any woe, than to expect it.

Friends in the market are worth more than money in the chest.

A bird in the hand is worth two flying.

(It goes ill with the spindle when the beard is not over it.) Women are ships and must be manned.

(To kill two rabbits with one crook.) To kill two birds with one stone.

(Better a late year than an empty one.) Better late than never.

One house in the town is better than two in the country.

Better one loaf with God than two with the devil.

It is better to merit blessings without possessing them, than to possess them without meriting them.

Sportsmen's lies are the greatest.†

(The meal eaten, the company dispersed.) Friendship thrives while the pot boils.

Michael, Michael, you have no bees, still you sell honey.

(Much straw and little grain.) Great cry and little wool.

The mouse knows much, but the cat knows more.

Woman, wind, and fortune, change quickly.

The fisher catches fish in troubled waters.

\* The cry of the spinster whose face is her only fortune.

† In England it is the angler who is considered apt to ignore the truth, so long as he can give "verisimilitude to an otherwise bald and unconvincing narrative."

|  |   |
|--|---|
| Na arca aberta o justo pecca.                                    | (At an open chest the just man's sins.)<br>Opportunity makes the thief.                   |
| Na India os mais vivem de esperança, e o commum morre sem paga.  | In India most folk live on hope, and the greater number die without reward.               |
| Na India todos são ricos, porque lhes basta pouco.               | In India all men are rich, for a little suffices them.                                    |
| Não bebas cousa que não vejas, nem assignes carta que não leias. | Drink nothing you have not seen, sign nothing you have not read.                          |
| Não corta as bainhas.  | (He does not cut the scabbard.) In his case the blade will never wear out the sheath.     |
| Não é honra acabar cousas pequenas.                              | There is no honour in petty achievements.   |
| Não é maior entre os doutos o mais nobre, senão o mais sciente.  | Among the learned the most highly-born is not the greatest, but he who knows the most.    |
| Não é o bom bocado para a boca de asno.                          | (The tasty morsel is not for the ass's mouth.) Cast not pearls before swine.              |
| Não é o diabo tão feio como o pintam.                            | The devil is not so black as he is painted.   |
| Não ha atalho sem trabalho.                                      | (There is no short road without toil.)<br>No gains without pains.                         |
| Não ha cousa mais cara, que a que custa vergonha.                | Nothing is so expensive as that which costs us shame.                                     |
| Não ha melhor espelho que o amigo velho.                         | There is no better mirror than an old friend.   |
| Não ha peor zombaria que a verdade.                              | Truth is the worst kind of jest.  |
| Não louves até que proves.                                       | (Praise not until you prove.) If you trust before you try, you may repent before you die. |
| Não saber ler.   | (Not to know reading.) Not to know black from white.                                      |
| Não se póde viver sem amigos.                                    | Without friends life is impossible.   |
| Não se vence perigo sem perigo.                                  | Danger is not overcome without danger.  |
| Não vive mais o leal, que quanto quer o traidor.                 | The loyal man lives no longer than the traitor wills.                                     |
| Nas barbas do homem astroso se ensina o barbeiro novo.           | On the beard of the unlucky man the novice learns to shave.                               |
| Na terra dos cegos o torto é rei.                                | In the country of the blind the one-eyed is king.   |
| Nem por muito madrugar, amanhece mais asinha.                    | The dawn comes no sooner for all one's early rising.                                      |
| Nem todos os que estudam são lettrados                           | (All who study are not learned, nor all who go to war soldiers.) All are not              |
| Nem todos os que vão á guerra são soldados.                      | huntsmen that blow the horn.  |
| Nem tudo o que luz é ouro.                                       | All is not gold that glitters.  |
| Nem um dedo faz mão, nem uma andorinha verão.                    | One finger does not make a hand, nor one swallow a summer.                                |

No mar tanta tormenta e tanto dano,  
Tantas vezes a morte apercebida!  
Na terra tanta guerra, tanto engano,  
Tanta necessidade aborrecida!  
Onde pode acolher-se hum fraco humano,  
Onde terá segura a curta vida?  
Que não se arme e se indigne o Ceo sereno  
Contra hum bicho da terra tão pequeno!  
—*Camoens.*

Nos trabalhos se vêem os amigos.  
Nunca de rabo de porco bom virote.

O avaro por um real perde cento.

O bom dia, mette-o em casa.

O bom ganhar faz o bom gastar.

Obra começada, meia acabada.

O fim corôa a obra.

Oh grandes e gravissimos perigos!

Oh caminho de vida nunca certo!

Que aonde a gente põe sua esperança

Tenha a vida pouca segurança!

—*Camoens.*

O homem feliz sempre deve temer,  
sempre deve esperar o infeliz.

O homem tendo a mulher feia, tem a fama segura.

Oh quanto deve o Rei, que bem governa,

De olhar que os conselheiros ou privados  
De consciencia e de virtude interna

E de sincero amor sejam dotados!

Porque, como está posto na superna

Cadeira, pode mal dos apartados

Negocios ter noticia mais inteira

Do que lhe der a lingua conselheira.

—*Camoens.*

O magnanimo tem a honra dos outros  
por sua.

At sea, so many storms and loss so great,

So often death arrayed and seeming sure,

On land, so many wars, so much deceit,  
And so much wretched misery to endure!

Where shall weak man discover a retreat,

Where may he deem his short life's hour secure?

That calm Heaven's might and anger may not fall

Upon a worm of earth so weak and small.—*J. J. Aubertin.*

A friend in need is a friend indeed.

(A good arrow is never made of a sow's tail.) You cannot make a silk purse out of a sow's ear.

The miser loses a hundred pence to gain one.

(Take the fine day into thine house.)  
Seize the golden opportunity.

The good earner makes the good spender.

A work begun is half done.

The end crowns the work.

Oh dangers great and dire! Oh path of life that is always obscure! Where-so'er men set their hopes, life affords but little security.

The fortunate man ought always to fear;  
the unfortunate ought always to hope.

The man who has an ugly wife, holds his reputation safe.

Oh, how a king who governs well should see

That counsellors, and those more intimate,

With love sincere and true endowed should be,

With conscience and with purity innate!

For, as he throned sits in majesty,

Of matters far removed, affairs of state,

But little more can he be made aware

Than what the official tongue may choose declare.—*J. J. Aubertin.*

The high-souled man holds the honour of others as dear as his own.

O maior dos infortúnios é quando póde pouco, e quer muito; e a maior das fortunas é quando o homem quer pouco, e póde muito.

O mal ganhado, leva-o o diabo.

O monte pariu um rato.

Onde não ha el rei o perde.

O peor porco come a melhor lande.

O primeiro bem do mundo, que o homem ha de procurar, é bom nome; só deste nome temos a propriedade; de todos os mais temos o uso.

Ouro é o que ouro vale.

Ouve, vê, e cala, se queres viver em paz.

Paga o justo pelo peccador.  
Palavras não enchem barriga.

Pão e vinho anda caminho.

Para os entendidos acenos bastam.

Peccado confessado é meio perdoado.  
Pela boca morre o peixe.

Perdoar é vencer.

Pouco se estima o que tem cada vizinha.

Quando em casa não está o gato,  
estende-se o rato.

Quanto, no rico assi como no pobre,  
Póde o vil interesse e sêde imiga  
Do dinheiro, que a tudo nos obriga.

— *Camoens.*

Quantos mais medicos, mais molestias.  
Que inimiga não ha tão dura e fera  
Como a virtude falsa da sincera.

— *Camoens.*

The greatest misfortune is to have many wants and little power; the greatest good fortune is to have much power and few wants.

(Evil gains, the devil takes them.)  
*Male paria, male dilabuntur.*

(The mountain gave birth to a mouse.)  
*Parturiunt montes nascetur ridiculus mus.*

(Where there is nothing the king loses his own.) The penniless man can pay no taxes.

(The worst pig eats the best acorn.)  
The worst pig often gets the best pear.

The first blessing in the world which a man ought to seek is a good reputation. This alone is our permanent possession; of the rest we are only tenants.

(Gold is that which is worth gold.) A thing is worth what it will fetch.

Listen, see, and be silent, if you wish to live in peace.

The just man pays for the sinner.

(Words do not fill the belly.) Help is the best consolation.

With bread and wine we may travel well.

(A nod is enough for the wise.) *Verbum sat sapienti.*

A sin confessed is half forgiven.

(The fish dies by its mouth.) Silence seldom doth harm.

To forgive is to conquer.

What all districts own is but little esteemed.

When the cat is away the mice will play.

How powerful, in the rich as in the poor, is vile self-interest, and the hateful lust of gold which enchains us all.

The more doctors, the more diseases.

There is no enemy so fierce and cruel as is simulated virtue to that which is sincere.

|  |  |
|--|--|
| Tarde dar e negar estão a par.                         | To give tardily and to refuse are near akin.                               |
| Tarde ou cedo dá o tempo a cada um o que merece.       | Soon or late Time gives to every man what he deserves.                     |
| Tornar á vacca fria.                                   | (To return to the cold beef.) <i>Revenir à nos moutons.</i>                |
| Tres irmãos, tres fortalezas.                          | Three brothers, three fortresses.  |
| Tudo consiste em ser homem de bem.                     | To be an honest man is the all in all.                                     |
| Uma mão lava a outra, e ambas o rosto.                 | One hand washes the other, and both the face.                              |
| Um aspide não mata outro.                              | (One asp slays not another.) Dog does not eat dog.                         |
| Velho amador, Inverno com flor.                        | An old man in love is like a flower in winter.                             |
| Vender gato por lebre.                                 | (To sell the cat for hare.) To give chalk for cheese.                      |
| Vento e ventura pouco dura.                            | Wind and fortune quickly change.   |
| Viuva rica com um olho chora, e com outro repica.      | A rich widow weeps with one eye and laughs with the other.                 |
| Viva quem vence.                                       | (Hurrah for the conqueror!) It is always best to be on the winning side.   |
| Voz do povo, voz de Deus.                              | (The voice of the people is the voice of God.) <i>Vox populi, vox Dei.</i> |
| Zombai com o doudo em casa, zombará comvosco na praça. | Jest with the boor in the house, he will jest with you in the market.      |

# AUTHORS QUOTED.

*The dates given are invariably A.D., unless otherwise indicated.*

- Abeillard, French Philosopher, etc., 1079—1142  
 About, Edmond, French Litterateur, 1828—1885  
 Æschines, Greek Orator, 398—314 B.C.  
 Æschylus, Greek Tragic Poet, 525—456 B.C.  
 Æsop, Greek Fabulist, flourished 570 B.C.  
 Agesilaus, King of Sparta, 445—361 B.C.  
 Alcæzar, Greek Lyric Poet, flourished 600 B.C.  
 Alcazar, Baltasar de, Spanish Epigrammatist, 16th century  
 Alexander the Great, King of Macedonia, 356—323 B.C.  
 Alexis, Greek Comic Poet, flourished 363 B.C.  
 Alfieri, Italian Poet and Dramatist, 1749—1803  
 Amphiüs, Greek Comic Poet, flourished about 300 B.C.  
 Amyot, French Litterateur, 1818—1875  
 Anacharsis, Greek Philosopher, died about 548 B.C.  
 Anacreon, Greek Poet, 563—478 B.C.  
 Anaxandrides, Greek Satirist, flourished 350 B.C.  
 Andrieux, François, French Dramatist, etc., 1759—1833  
 Andrieux, Louis, French Politician, etc., 1840—  
 Angelo, Michael, Italian Architect, Poet, etc., 1475—1564  
 Angot, French Poet, born 1581  
 Antiphanes, Greek Comic Poet, flourished 340 B.C.  
 Apollodorus (of Gela), Greek Comic Poet, flourished 300 B.C.  
 Apollodorus Carystius, Greek Comic Poet, flourished 350 B.C.  
 Apuleius, Latin Writer, flourished 2nd century  
 Arago, François, French Astronomer, 1786—1853  
 Archelaus, Greek Poet, 5th century B.C.  
 Archimedes, Greek Mathematician, 280—killed 210 B.C.  
 Archippus, Greek Poet, flourished 415 B.C.  
 Archytas, Greek Philosopher, born 408 B.C.  
 Ariosto, Italian Poet, 1474—1533  
 Aristides, Greek Rhetorician, 129—180  
 Aristippus, Greek Philosopher, died 399 B.C.  
 Aristonymus, Greek Poet, about 183 B.C.  
 Aristophanes, Greek Comic Poet, 434—380 B.C.  
 Aristotle, Greek Philosopher, 384—322 B.C.  
 Arnaud, L'Abbé, French Litterateur, 1721—1784  
 Arnault, French Poet and Dramatist, 1766—1834  
 Arndt, German Poet, 1769—1860  
 Arnould, Sophie, French Actress, 1740—1803  
 Aubryet, Xavier, French Litterateur, 1827—1880  
 Auger, French Litterateur, 1797—1881  
 Ausonius, Latin Poet, 309—394  
 Babrius, Greek Fabulist, 1st century B.C.  
 Bacchylides, Greek Lyric Poet, flourished 450 B.C.  
 Bacon, Francis, Philosopher and Essayist, 1561—1626  
 Balzac, French Novelist, 1799—1850  
 Balzac, Jean Louis, French Litterateur, 1594—1654  
 Banville, French Poet, 1823—  
 Barère, Bertrand, French Politician, 1755—1841  
 Barnave, French Revolutionist, 1761—guillotined 1793  
 Barthélemy, French Poet, 1796—1867  
 Bassompierre, Marshal of France (a prisoner in the Bastille for many years), 1579—1646  
 Bastien-Lepage, French Painter, 1848—  
 Baudin, Antoine, French Politician, 1811—killed in *coup d'état* of 1851  
 Baudoin, French Poet, 13th century  
 Bayle, French Critic, 1647—1706  
 Beaumarchais, French Dramatist, 1732—1799  
 Béranger, French Poet, 1780—1857  
 Berchoux, French Poet, 1765—1839  
 Bernis, French Statesman and Poet, 1715—1794  
 Bertin, Mlle., Modiste to Marie Antoinette, 1744—1813  
 Bertuch, German Author, 1747—1822  
 Benlé, C. E., French Political Writer, etc., 1826—1874  
 Bias, One of the Seven Wise Men of Greece, flourished 6th century B.C.  
 Bion, Greek Poet, 3rd century B.C.  
 Bismarck, German Statesman, 1813—1898  
 Boccaccio, Italian Novelist, 1313—1375  
 Bodensiedt, Friedrich, German Poet, 1819—  
 Boileau, Nicolas, French Poet, etc., 1636—1711  
 Boniface, French Writer, 1785—1841  
 Bonnard, French Poet, 1744—1784  
 Bossuet, French Philosopher, Orator, etc., 1627—1704  
 Boufflers, French Poet, etc., 1737—1815  
 Bouhours, French Litterateur, 1628—1702  
 Bourdaloue, French Preacher, 1632—1704  
 Bourget, Paul, French Litterateur, 1852—  
 Brébeuf, French Poet, etc., 1618—1661  
 Bret, French Dramatist, 1717—1792  
 Bretonne, R. de la, French Novelist, etc., 1734—1806



- Brillat-Savarin, French Epicure, 1755—1826  
 Brissot, French Political Writer, 1754—guillotined 1793  
 Buffon, French Naturalist, etc., 1707—1788  
 Bürger, German Poet, 1748—1794  
 Burmann, G. W., German Poet, 1737—1805  
 Bussy-Rabutin, French Litterateur, 1631—1693  
 Cæsar, Julius, Roman Historian, etc., 100—killed 44 B.C.  
 Calderon, Spanish Dramatic Poet, 1601—1687  
 Callimachus, Greek Poet, died 270 B.C.  
 Callistratus, Greek Song Writer, after 510 B.C.  
 Camoens, Portuguese Poet, 1524—1579  
 Campistron, French Poet, 1656—1737  
 Campoamor, Ramon de, Spanish Philosopher, 1817—  
 Carmontelle, French Litterateur, 1717—1806  
 Catullus, Latin Poet, 87—47 B.C.  
 Cervantes, Spanish Novelist, etc., 1547—1616  
 Chamfort, French Litterateur, 1741—1794  
 Chancel, A. de, French Litterateur, 1808—  
 Charles IX., King of France, 1550—1574  
 Charles X., King of France, 1757—1836  
 Charlet, French Historian, etc., 1650—1720  
 Charleval, French Poet, 1613—1693  
 Chasles, Philarete, French Litterateur, 1799—1873  
 Chateaubriand, French Statesman, 1768—1848  
 Chaulieu, French Poet, 1639—1720  
 Chénedollé, French Poet, 1769—1833  
 Chénier, André, French Poet, 1762—1794  
 Cherbuliez, French Novelist, etc., 1820—  
 Cherville, G. de, French Litterateur, 1821—1884  
 Chilon, One of the Seven Wise Men of Greece, flourished 556 B.C.  
 Chrysippus, Greek Philosopher, died 208 B.C.  
 Cialdini, Italian General, 1811—1884  
 Cicero, Roman Orator and Philosophical Writer, 106 B.C.—killed 43 B.C.  
 Claudian, Latin Poet, about 364—about 408  
 Claudius, German Poet, 1743—1815  
 Clement of Alexandria, Christian Writer, 160—217  
 Cleobulus, Greek Philosopher, flourished 600 B.C.  
 Clitarchus, Greek Historian, flourished 330 B.C.  
 Columella, Latin Writer on Agriculture, flourished 1st century  
 Commerson, French Writer, 1802—1879  
 Corneille, French Dramatist, 1606—1684  
 Corneille, Thomas, French Dramatist, 1625—1709  
 Cornuel, Madame de, French Wit, died 1694  
 Coulanges, Madame de, French Authoress, 1641—1723  
 Cousin, V., French Philosopher, 1792—1867  
 Crébillon, French Dramatist, 1674—1762  
 Créquy, Marquise de, French Wit, 1714—1803  
 Critias, Greek Philosopher, Poet, and Statesman, 450—404 B.C.  
 Cyrus the Younger, General and Governor of Asia Minor, killed 401 B.C.  
 D'Alembert, Jean, French Philosopher, etc., 1717—1783  
 Damiens, would-be assassin of Louis XV., 1714—executed 1757.  
 D'Anchères, Daniel, French Poet, 1580—about 1650  
 Dante, Italian Poet, 1265—1321  
 Danton, French Revolutionist, 1759—guillotined 1794  
 De Cailly, French Poet, 1604—1673  
 De Favras, Marquis, French Politician, 1745—1790  
 Deffand, Madame du, French Patroness of Literature, 1697—1780  
 D'Eglantine, Fabre, French Dramatist, etc., 1755—1794  
 De la Faye, French Poet, etc., 1674—1731  
 De la Salle, French Litterateur, 1772—1855  
 Delavigne, Casimir, French Poet, 1793—1843  
 Delille, French Poet, 1738—1813  
 Demades, Greek Orator, died 318 B.C.  
 De Méré, French Philosophical Writer, about 1610—1685  
 Democritus, Greek Philosopher, 460—about 357 B.C.  
 Demophilus, Greek Philosopher, date uncertain  
 Demosthenes, Greek Orator and Statesman, 385—322 B.C.  
 De Neuville, French Litterateur, 1720—1781  
 D'Epercy, S. G., French Litterateur  
 Dépret, Louis, French Litterateur, 1837—  
 Désaugiers, French Dramatist, 1772—1827  
 Desbarolles, French Traveller, etc., 1801—1886  
 Desbordes-Valmore, Madame, French Authoress, 1786—1850  
 Descartes, French Philosopher, 1596—1650  
 Deshoulières, Madame, French Poetess, 1634—1694  
 De Sivry, French Dramatist, etc., 1733—1804  
 Desmoulins, Camille, French Politician, 1762—guillotined 1794  
 Destouches, French Dramatist, 1680—1754  
 De Vigny, French Poet, etc., 1797—1863  
 Deville, Albéric, French Litterateur, 1773—1832  
 D'Harleville, Colin, French Dramatist, 1755—1806  
 D'Hérissou, French Publicist, 1840—  
 Diderot, French Encyclopædist, 1713—1784  
 Diocles Carystius, Greek Physician, flourished 3rd century B.C.  
 Diogenes, Greek Cynic, died 324 B.C.  
 Diogenes Laertius, Greek Philosopher, flourished about 2nd century  
 Dion, Chrysostom, Greek Rhetorician, 30—about 117  
 Dionysius of Halicarnassus, Greek Critic, flourished 15 B.C.  
 Diotimus, Greek Poet, flourished 2nd century B.C.  
 Diphilus, Greek Comic Poet, flourished about 300 B.C.  
 Donatus, Latin Grammarian, flourished in the 4th century  
 Dorat, French Poet, etc., 1734—1780  
 Ducis, French Dramatist, etc., 1733—1816  
 Duclos, French Historian, Novelist, etc., 1705—1772  
 Dufresny, French Dramatist, etc., 1648—1724  
 Duguet, French Moralist, 1649—1733  
 Dumas, A. (the elder), French Novelist, 1803—1870  
 Dumas, A., fils, French Dramatist and Novelist, 1824—1895

- Dumouriez, French Statesman and General, 1739—1823  
 Dupin, French Jurist, 1782—1865  
 Emeric David, French Archæologist, 1755—1839  
 Ennius, Latin Poet, 239—169 B.C.  
 Enzaina, Juan de la, Spanish Poet, 15th century  
 Epicharmus, Greek Poet, flourished 5th century B.C.  
 Epictetus, Greek Philosopher, died about 120  
 Epicurus, Greek Philosopher, 337—270 B.C.  
 Erasmus, Latin Scholar, 1467—1536  
 Esternod, French Poet, 1590—1640  
 Eupolis, Greek Comic Poet, 446—411 B.C.  
 Euripides, Greek Dramatist, 480—407  
 Evers, J. L., Goldsmith of Hamburg  
 Favre, Jules, French Politician, 1809—1880  
 Fénelon, French Litterateur, etc., 1651—1715  
 Ferrier, Louis, French Dramatic Poet, 1652—1721  
 Fichte, German Philosopher, 1762—1814  
 Filicaja, Vincenzo, Italian Poet, 1642—1707  
 Flahaut, Madame de, French Novelist, 1761—1836  
 Flammarion, Camille, French Astronomer and Author, 1842—  
 Fléchier, French Preacher, etc., 1632—1710  
 Flemming, Paul, German Poet, 1609—1640  
 Florian, French Fabulist, 1755—1794  
 Fontenelle, French Philosopher, 1657—1757  
 Forster, George, German Philosopher, 1754—1794  
 Foscolo, Ugo, Italian Writer, 1777—1827  
 Fournier, Edouard, French Litterateur, 1819—1880  
 Francis I., King of France, 1494—1547  
 François de Neufchâteau, French Poet, etc., 1750—1828  
 Frank, Félix, French Critic, etc., 1837—  
 Frederick II., the Great, King of Prussia, 1712—1786  
 Frederick III., German Emperor, 1831—1888  
 Frezzi, Bishop of Foligno, died 1416  
 Gambetta, French Politician, 1838—1882  
 Gaucher de Châtillon, Constable of France, 1250—1328  
 Gaudin, French Statesman, 1756—1844  
 Gautier, Théophile, French Poet, etc., 1811—1872  
 Gavarni (Paul Chevallier), French Caricaturist, 1801—1866  
 Geibel, German Poet, 1815—  
 Gellert, German Poet, 1715—1769  
 Gerfaut (Madame de la Grangerie), French Journalist, 1847—  
 Gessner, German Poet, 1730—1788  
 Girardin, Madame de, French Authoress, 1804—1855  
 Girardin, St. Marc, French Statesman, etc., 1801—1873  
 Gleim, German Poet, 1719—1803  
 Gobet, French Poet, 18th century  
 Goethe, German Poet, etc., 1749—1832  
 Goldoni, Italian Dramatist, 1707—1793  
 Gosse, French Litterateur, 1773—1834  
 Gracian, Spanish Writer of Maxims, etc., 1584—1658  
 Grécourt, French Poet, 1684—1743  
 Grégoire, Bishop of Blois, 1750—1831  
 Gresset, French Poet, 1709—1777  
 Grévy, Jules, President of the French Republic, 1807—1891  
 Grimwald, Duke of Benevento, 7th century  
 C. si, Italian Poet, etc., 1791—1853  
 Guarini, Italian Poet, 1537—1612  
 Guibert, French Strategist and Litterateur, 1743—1790  
 Guicciardini, Italian Historian and Diplomatist, 1482—1540  
 Guizot, French Historian, etc., 1787—1874  
 Guzman, F. Perez de, Spanish Poet, 15th century  
 Halm (Baron de Münch-Bellinghausen), German Dramatist, etc., 1806—1871  
 Hartzenbusch, J. E., Spanish Poet, etc., 1806—1880  
 Hegel, German Philosopher, 1770—1831  
 Heine, German Poet, 1799—1856  
 Heliodorus, Greek Writer, 1st century  
 Henry IV., King of France, 1553—assassinated, 1610  
 Heraclitus, Greek Philosopher, flourished 500 B.C.  
 Herder, German Philosopher, 1744—1803  
 Herodotus, Greek Historian, 484—406 B.C.  
 Hesiod, Greek Poet, 9th century B.C.  
 Hierocles, Greek Philosopher, flourished 5th century  
 Hippocrates, Greek Physician, etc., about 460—about 357 B.C.  
 Hipponax, Greek Satirist, flourished 540 B.C.  
 Hippothoon, Greek Poet, flourished 4th century B.C.  
 Hoffmann, H. von Fallersleben, German Poet, etc., 1798—1874  
 Hölty, Chr., German Poet, 1748—1776  
 Homer, Greek Poet, flourished probably about 1000 B.C.  
 Horace, Latin Poet, 65—8 B.C.  
 Houssaye, Arsène, French Poet, 1815—  
 Hugo, General, French Writer and Strategist, 1774—1827  
 Hugo, Victor, French Poet, Novelist, etc., 1802—1885  
 Humboldt, W. von, German Philosopher, 1767—1835  
 Isocrates, Greek Orator, 436—338 B.C.  
 Jeanne d'Arc, The "Maid of Orleans," 1412—1431  
 Joubert, French Moralizer, 1734—1824  
 Jouffroy, French Philosopher, 1796—1842  
 Jouv., French Dramatist, died 1846  
 Juvenal, Latin Satirist, about 40—about 128  
 Karr, Alphonse, French Novelist, 1808—1890  
 Kock, Paul de, French Novelist, 1794—1871  
 Körner, German Poet, 1788—1812  
 Laberius, Latin Dramatist, 107—43 B.C.  
 Labiche, French Dramatist, etc., 1815—1888  
 La Bruyère, French Writer of Maxims, Moralizer, 1639—1696  
 Lachaud, G., French Publicist, 1846—  
 La Chaussée, French Dramatist and Poet, 1692—1754

- Lacordaire, French Preacher, 1802—1861  
 La Fare, French Poet, 1644—1712  
 Lafayette, Madame de, French Authoress, 1634—1693  
 La Fontaine, French Poet, 1621—1695  
 La Giraudière, French Satirist, 17th century  
 La Harpe, French Litterateur, 1739—1803  
 Lamartine, French Poet, etc., 1792—1869  
 Lamennais, F. de, French Religious Writer, 1782—1854  
 Langbein, German Writer, 1757—1835  
 La Roche, French Litterateur, 1740—1792  
 La Rochefoucauld, French Writer of Maxims, 1613—1680  
 Laténa, French Litterateur, 1797—1845  
 La Tour, Madame de, French Authoress  
 Lavater, Swiss Poet and Writer, 1741—1801  
 Leboeuf, Marshal of France, 1809—1888  
 Le Brun, French Poet, 1729—1807  
 Lebrun, French Poet, 1630—1743  
 Legouvé, E., French Litterateur, 1807—  
 Leibnitz, Philosopher and Mathematician, 1646—1716  
 Lemesle, Charles, French Litterateur, 1794—  
 Lemierre, French Dramatist, 1723—1793  
 Lemontey, French Historian, 1762—1826  
 Lenclos, Ninon de, French Courtesan, 1616—1706  
 Leopardi, Italian Poet, 1798—1831  
 Leroux, Pierre, French Philosopher, 1797—1871  
 Lesage, French Romancist, 1668—1747  
 Lespinasse, Mlle. de, French Wit, 1731—1776  
 Lessing, German Philosopher, etc., 1729—1781  
 Lévis, Le duc de, French Litterateur, 1755—1830  
 Lichtenberg, German Moralist, etc., 1742—1799  
 Limayrac, P., French Litterateur, 1817—1868  
 Livy, Latin Historian, 59 B.C.—17 A.D.  
 Logau, F. von, German Poet, 1605—  
 Longinus, Greek Philosopher, 210—273  
 Lope de Vega, Spanish Dramatic Poet, 1562—1635  
 Lorens, J. du, French Satiric Poet, 1583—1650  
 Louis XII., King of France, 1462—1515  
 Louis XIII., King of France, 1601—1643  
 Louis XIV., King of France, 1638—1715  
 Louis XV., King of France, 1710—1774  
 Louis XVI., King of France, 1754—guillotined 1793  
 Louis XVIII., King of France, 1755—1824  
 Louis-Philippe, King of France, 1773—1830  
 Lucan, Latin Poet, 38—65  
 Lucian, Greek Litterateur, about 120—200  
 Lucretius, Latin Poet, about 90—about 52 B.C.  
 Luther, German Reformer, 1483—1546  
 Lycurgus, Greek Orator, 306—323 B.C.  
 Machiavelli, Italian Political Writer, etc., 1469—1527  
 Maintenon, Madame de, Mistress of Louis XIV., 1635—1719  
 Maistre, J. de, French Philosopher, 1754—1821  
 Malebranche, French Philosopher, 1638—1715  
 Malherbe, French Poet, 1555—1628  
 Mancini, Marie, Niece of Mazarin, 1640—1715  
 Manilius, Latin Poet, flourished 1st century B.C.  
 Manuel, Don Juan, Spanish Regent of Castile, Fabulist, 1282—1347  
 Manzoni, Italian Poet and Novelist, 1785—1875  
 Marat, French Revolutionist and Political Writer, 1744—killed 1793  
 Marcellinus, Ammianus, Latin Historian, flourished 4th century  
 Marcus Aurelius, Roman Emperor, 121—180  
 Marie Antoinette, Queen of France, 1755—1793  
 Marivaux, French Dramatist and Novelist, 1688—1763  
 Marly, L'Abbé, French Diplomatist, 17th century  
 Marmontel, French Critic, Dramatist, etc., 1723—1799  
 Marnezia, L. de, French Litterateur, 1735—1810  
 Marot, Clement, French Poet, 1495—1544  
 Martial, Latin Epigrammatist, 43—about 103  
 Mascaron, French Orator, 1631—1703  
 Massillon, French Orator, etc., 1663—1742  
 Maury, L'Abbé, French Orator and Politician, 1746—1817  
 Mazade, Ch. de, French Litterateur, 1820—  
 Mazarin, French Statesman, 1602—1661  
 Meilhan, Sénac de, French Political Writer, 1736—1803  
 Menander, Greek Dramatist, 342—292 B.C.  
 Mercier, Alfred, French Litterateur, 1817—  
 Mermet, Claude, French Poet, 1550—1602  
 Metastasio, Italian Poet, 1698—1782  
 Metternich, Austrian Statesman, 1773—1859  
 Michelet, French Historian, 1798—1874  
 Mimnermus, Greek Poet, flourished 610 B.C.  
 Mirabeau, French Statesman, 1749—1791  
 Mnesimachus, Greek Poet, flourished 4th century B.C.  
 Molière, French Dramatist and Poet, 1622—1673  
 Moltke, German Strategist, 1800—1891  
 Montaigne, French Moralist, 1533—1592  
 Montégut, French Critic, etc., 1825—  
 Montesquieu, French Philosopher, 1689—1755  
 Monti, Vincenzo, Italian Poet and Dramatist, 1754—1828  
 Monvel, French Dramatist, 1745—1812  
 Mothe (Père la Mothe), French Historian, 1680—1740  
 Motteville, Madame de, French Authoress, 1621—1689  
 Musset, Alfred de, French Poet, etc., 1810—1857  
 Nævius, Latin Poet, about 272—about 202 B.C.  
 Napoléon I., French Emperor, 1769—1821  
 Napoléon III., French Emperor, 1808—1873  
 Narrey, Charles, French Dramatist, etc., 1825—1892  
 Naudé, French Bibliographer, etc., 1600—1653  
 Necker, Madame, French Authoress, 1739—1794  
 Nepos, Cornelius, Latin Historian, flourished 1st century B.C.  
 Nero, Roman Emperor, 37—68  
 Nicostratus, Greek Comic Poet, flourished 4th century B.C.

Nigrinus, Greek Philosopher  
 Nisard, French Litterateur, 1806—1888  
 Nodier, Charles, French Poet, etc., 1783—1844  
 Osselin, French Politician, etc., 1754—guillotined 1794  
 Ovid, Latin Poet, 43 B.C.—18 A.D.  
 Ozanam, French Author, 1813—1853  
 Paeziello, Giovanni, Italian Composer, etc., 1741—1816  
 Palladas, Greek Lyric Poet, flourished 4th century  
 Panard, French Dramatist, etc., 1694—1765  
 Pascal, French Philosophical Writer, etc., 1623—1662  
 Pausanias, Greek Geographer, died 176  
 Pavillon, French Poet, 1632—1705  
 Pellico, Silvio, Italian Poet, Dramatist, etc., 1789—1854  
 Pérefixe, French Historian, 1605—1670  
 Perez, Antonio, Spanish Statesman, 1539—1611  
 Periander, One of the Seven Wise Men of Greece, about 665—585 B.C.  
 Persius, Latin Satirist, 34—62  
 Petiet, French Historian, etc., 1784—1858  
 Petit-Senn, J., Swiss Writer, 1800—1870  
 Petrarch, Italian Poet, 1304—1374  
 Petronius, Arbiter, Latin Satirist, died 66  
 Phædrus, Latin Fabulist, flourished about 20 A.D.  
 Pherecrates, Greek Comic Poet, flourished 420 B.C.  
 Philemon, Greek Comic Poet, flourished 300 B.C.  
 Philip, King of Macedon, 382—killed 336 B.C.  
 Philpides, Greek Comic Poet, flourished 335 B.C.  
 Philo, Judæus, Greek Writer, flourished 40  
 Philostratus, Greek Poet, 4th century  
 Phocion, Athenian General and Statesman, 403—317 B.C.  
 Phocylides, Greek Poet, flourished 530 B.C.  
 Pindar, Greek Lyric Poet, 518—439 B.C.  
 Pinzieux, Madame de, French Writer  
 Piron, Alexis, French Dramatist, 1689—1773  
 Pittacus, One of the Seven Wise Men of Greece, 652—about 570 B.C.  
 Pixérécourt, Guilbert de, French Dramatist, 1773—1844  
 Plato, Greek Philosopher, 429—347 B.C.  
 Plato Comicus, Greek Dramatic Poet, flourished 5th century B.C.  
 Plautus, Latin Dramatist, died 184 B.C.  
 Pliny the Elder, Roman Naturalist, 23—79  
 Pliny the Younger, Latin Writer, 61—about 112  
 Plutarch, Greek Moralist, died about 120  
 Poincelot, Achille, French Moralist and Writer  
 Polybius, Greek Historian, died about 122 B.C.  
 Pompignan, Le Franc de, French Poet, 1709—1784  
 Prévost-Paradol, French Political Writer, etc., 1829—1870  
 Prodicus, Greek Rhetorician, flourished 435 B.C.  
 Propertius, Latin Poet, about 56 B.C.—  
 Protagoras, Greek Rhetorician, about 488 B.C.—

Proudhon, French Politician, etc., 1809—1865  
 Prud'homme, French Revolutionist, 1752—1830  
 Publius Syrus, Latin Dramatist, flourished 50 B.C.  
 Pyrrhus, King of Epirus, 318—killed 273 B.C.  
 Pythagoras, Greek Philosopher, 570—killed 504 B.C.  
 Quinault, French Dramatist, 1635—1688  
 Quintilian, Latin Rhetorician, 42—about 117  
 Quintus Curtius, Latin Historian, flourished 2nd century  
 Quitard, French Litterateur, 1792—1882  
 Rabelais, French Philosopher, etc., about 1495—1553  
 Racine, Jean, French Dramatic Poet, 1639—1699  
 Rebolledo, Spanish Poet, 1597—1676  
 Regnard, French Poet, 1655—1709  
 Regnier, French Satirist, 1573—1613  
 Régner-Desmarets, French Litterateur, 1632—1713  
 Renan, Ernest, French Critic, etc., 1823—1892  
 Reville, Albert, French Theological Writer, etc., 1826—  
 Ricard, A., French Litterateur, 1828—1876  
 Richelieu, Cardinal, French Statesman, 1585—1642  
 Richelieu, Duc de, Marshal of France, 1696—1788  
 Richepin, Jean, French Dramatist, etc., 1849—  
 Richter, Jean Paul, German Philosopher, 1763—1825  
 Rieux, Madame de, Mistress of Henri III., died 1587  
 Rivarol, French Litterateur, 1753—1801  
 Rochebrune, French Artist, etc., 1824—  
 Rochepède, French Litterateur  
 Rodigast, S., German Poet, etc., 1649—1708  
 Roland, Madame, French Authoress, 1754—guillotined 1793  
 Roqueplan, French Litterateur, 1804—1870  
 Rostand, Edmond, Modern French Dramatist  
 Rounat, Rouvenat de la, French Dramatist, 1819—  
 Rousseau, J. B., French Poet, 1670—1741  
 Rousseau, J. J., French Philosopher, etc., 1712—1778  
 Roy, French Poet, 1683—1764  
 Royer Collard, French Philosopher, 1763—1845  
 Rückert, German Poet, 1788—  
 Sacy, S. de, French Litterateur, 1801—1879  
 Sade, Marquis de, French Litterateur, 1740—1809  
 St. Augustine of Hippo, Christian Writer, 354—430  
 St. Chrysostom, Christian Writer, 347—407  
 Sainte-Foix, French Dramatist, etc., 1698—1776  
 St. Evremond, French Litterateur, 1613—1703  
 St. François de Sales, Founder of a Religious Order, died 1622  
 St. Jerome, Christian Writer, 342—420  
 St. Just, French Revolutionist, 1768—guillotined 1794  
 St. Paul, the Apostle, killed about 64

Saint-Pierre, Bernardin de, French Novelist, etc., 1737—1814  
 Saint-Prospér, French Litterateur  
 St. Rémi, Bishop of Rheims, died 533  
 Saint-Thomas, French Litterateur  
 Saint-Victor, Paul de, French Litterateur, 1825—1881  
 Saissset, French Philosopher, 1814—1863  
 Sallis, German Poet, 1762—1834  
 Sallust, Latin Historian, 86—34 B.C.  
 Sand, Georges, French Novelist, 1804—1876  
 Sappho, Greek Poetess, 612 B.C.  
 Sarcey, French Critic, etc., 1828—1899  
 Sartory, Madame de, French Litterateur  
 Saurin, B. J., French Poet, 1706—1781  
 Saxe, Marshal, French Strategist, 1696—1750  
 Scarron, French Satirist, 1610—1660  
 Schiller, German Poet, etc., 1759—1805  
 Schlegel, Frederick, German Critic, 1772—1829  
 Schleirmacher, German Theologian, etc., 1768—1834  
 Schopenhauer, German Philosopher, 1788—1860  
 Scribe, French Dramatist, etc., 1791—1861  
 Scudéri, George de, French Poet, etc., 1601—1667  
 Scudéri, Mlle. de, French Poetess, 1607—1701  
 Scudo, P., French Litterateur, 1806—1864  
 Sedaine, French Poet and Dramatist, 1719—1797  
 Seneca, Latin Philosophical Writer, etc., died 65 B.C.  
 Seume, German Litterateur, 1763—1810  
 Sévigné, Madame de, French Authoress, 1626—1696  
 Sextus Empiricus, Greek Philosopher, flourished 230  
 Sieyès, French Politician, 1748—1836  
 Silius Italicus, Latin Poet, 25—100  
 Simon, Jules, French Politician and Writer, 1814—1896  
 Simonides of Amorgos, Greek Poet, flourished 7th century B.C.  
 Simonides of Ceos, Greek Poet, 556—467 B.C.  
 Socrates, Greek Philosopher, 468—399 B.C.  
 Solon, One of the Seven Wise Men of Greece, 638—559 B.C.  
 Sophocles, Greek Tragic Poet, 495—406 B.C.  
 Staël, Madame de, French Authoress, 1766—1817  
 Stahl, Hetzel, French Litterateur, died 1886  
 Statius, Latin Poet, 61—about 96  
 Stendhal (Beyle, M. H.), French Litterateur, 1783—1812  
 Stesichorus, Greek Lyric Poet, 632—552 B.C.  
 Stevens, Alfred, Belgian Painter, 1828—  
 Suetonius, Latin Historian, flourished 1st century  
 Sully, French Statesman, 1560—1641  
 Tacitus, Latin Historian, 55—about 120  
 Taine, H., French Litterateur, 1828—  
 Talleyrand, French Diplomatist and Renegade Priest, 1754—1838  
 Tasso, Italian Poet, 1544—1595

Terence, Latin Dramatist, about 194—146 B.C.  
 Thales, One of the Seven Wise Men of Greece, died 546 B.C.  
 Theocritus, Greek Poet, flourished 3rd century B.C.  
 Theognis, Greek Poet, flourished 510 B.C.  
 Theophrastus, Greek Philosopher 371 B.C.—  
 Theuriot, André, French Litterateur, 1833—  
 Thiers, French Statesman and Historian, 1843—1890  
 Thomas à Kempis, Devotional Writer, 1380—1471  
 Thucydides, Greek Historian, 471—about 403 B.C.  
 Tibullus, Latin Poet, died 18 B.C.  
 Tieck, German Philosopher, 1773—1853  
 Tiedje, German Poet, 1752—1841  
 Tirso de Molina, Spanish Dramatist, died 1648  
 Tissot, Jacques, Philosophical Writer, 16th century  
 Tocqueville, French Statesman, 1805—1859  
 Trebonius, Roman Consul, flourished 1st century B.C.  
 Trublet, L'Abbé, French Litterateur, 1697—1770  
 Tyrtæus, Greek Poet, 7th century B.C.

Uhland, German Poet, 1787—1862

Vacherot, French Philosopher, 1809—  
 Varennes, Ph. de (pseudonym of P. Joigneaux), French Journalist, etc., 1815—  
 Varro, Latin Writer, 1st century B.C.  
 Vauvenargues, French Writer of Maxims, 1715—1747  
 Vayer, Lamothe le, French Philosopher, 1588—1672  
 Verdun, Pons de, French Politician, etc., 1749—1844  
 Véron, Pierre, French Journalist, etc., 1851—  
 Vertot, L'Abbé, French Historian, 1655—1735  
 Viard, Jules, French Journalist  
 Vigée, French Dramatist, 1758—1820  
 Villars, Marshal, French Strategist, 1653—1734  
 Villemain, French Litterateur and Politician, 1790—1870  
 Villon, French Poet, 1431—1485  
 Virgil, Latin Poet, 70—19 B.C.  
 Voltaire, French Philosopher, Poet, etc., 1694—1778

Weisse, German Dramatist, etc., 1726—1804  
 Wieland, German Poet, etc., 1733—1813  
 William I., German Emperor, 1797—1888

Xenophon, Greek Historian, 444—354 B.C.

Yriarte, Spanish Poet, 1750—1791

Zola, Emile, French Novelist, 1840—



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